

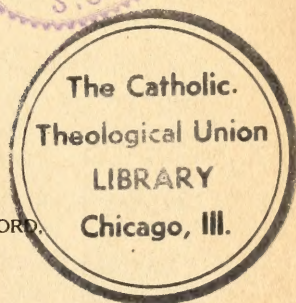
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Exploring the Trance State

Dr. Amy E. Tanner has recently, in conjunction with Dr. G. Stanley Hall, President of Clark University, made a careful investigation of the "mediumship" of the celebrated Mrs. Piper, whose "spirit messages" have been so widely heralded as proofs that the dead can and do communicate with the living.

The results of this investigation are now before us in a volume titled *Studies in Spiritism by Amy E. Tanner. Introduction by G. Stanley Hall* (New York: D. Appleton Co. \$2.50). A good part of the volume besides the Introduction is written by President Hall, and it includes his personal notes of the séances which he and Dr. Tanner held with Mrs. Piper. These séances were unusual both in the manner in which they were conducted, and the light they throw on the problems involved.

For some time a number of those interested in psychical investigation have felt that in order to probe to the bottom of mediumistic communications, it is necessary to inquire closely into the exact condition of the medium while entranced. Pierre Janet long ago pointed out resemblances between certain phases of mediumship and the actions of hysterical patients when hypnotized. More recently Profs. Lombroso and Morselli, after separate clinical examinations, definitely pronounced the Italian medium, Eusapia Palladino, a true hysterical. It seemed a legitimate inference that possibly all mediums, when falling into the trance state, pass into a condition of hysterical dissociation involving the extreme suggestibility, hyperaesthesia of the senses, and other stigmata characteristic of hysteria. If this were so, the fact could readily be ascertained by the application of a few diagnostic tests, and a new vantage point would be gained for the study of the phenomena manifested during the trance.

This is precisely what President Hall and Dr. Tanner have done in the case of Mrs. Piper. With her consent, they made her the subject of a number of experiments, utilizing the ingenious resources of modern psychopathology to explore her trance condition. As a result they have been able to make some interesting and helpful discoveries. By means of the so-called "association reaction method of mental diagnosis" they have shown that, even while entranced, and supposedly completely "controlled" by some "spirit," Mrs. Piper, like Janet's hysterical patients, retains a sub-conscious recollection of events and in-

cidents connected with her normal, waking life; thus disproving the contention that there is an absolute cleavage between the "spirit control" and the medium. They have, indeed, by applying other tests, conclusively demonstrated the substantial identity of the "controls" with Mrs. Piper herself, and have shown that the former are nothing more than "secondary selves" created in the process of dissociation, and taking form in obedience to "suggestions" originating partly with Mrs. Piper and partly with the "sitters" who attend her séances.

More than this, by way of a crucial experiment, President Hall and Dr. Tanner themselves "suggested" to the entranced Mrs. Piper several bogus "spirits," and had the satisfaction of receiving through her numerous communications from these non-existent dwellers in the shadow world. Even her chief "control"—the "spirit" of Richard Hodgson—was so deceived by them that he behaved in a way the living Hodgson would never have done. Thus President Hall records:

As to the identity of Hodgson, the so-called control, he surely was not all there, and what was present of him, if anything, was not only fragmentary but incredibly stupid, oblivious and changed. Although I never met him in the flesh, yet in these sessions he always addressed me in the most familiar manner, had many totally false memories of former interviews with me and of discussions which never took place, and in a word seemed to feel just as intimate with me as Mrs. Piper in her normal state thought he used to. He recollected also everything that I pretended had passed between us.

In some quarters this policy of deception has been vigorously condemned. But we believe with Mr. H. Addington Bruce, of whose notice of Dr. Tanner's book in the *New York Times Saturday Review* (XV, 48) we are making liberal use, that it was wholly justified as a means of determining whether the "controls" were themselves de-ceivers.

Apart from this, however, the results of the psychopathological tests effectually dispose of the Spiritistic hypothesis, so far as Mrs. Piper is concerned, and point the way to future investigations, with her and with other mediums, which should be productive of important additions to our knowledge of the conscious and sub-conscious workings of the human mind.

It is still a question how mediums—"honest mediums," such as President Hall and Dr. Tanner concede Mrs. Piper to be—obtain the trance information which has converted so many psychical researchers to Spiritism. That point is not satisfactorily cleared up in Dr. Tanner's book. No doubt latent memories, hyperaesthesia, and lucky guesses may account for much; but they cannot be made to account for all of the utterances of the trance state; and the attempt, for instance, to utilize them to explain in their entirety the "cross-correspondences" of Mrs. Piper, Mrs. Verrall, and Mrs. Holland exposes Dr. Tanner's book to serious criticism.

Youth and the City

In a recent work, Miss Jane Addams, head of Hull House, Chicago, gives a sober and concise account of the manifold dangers that beset the path of the young in our cities today and of the woful lack of organized municipal help to enable them to keep steadily to the way of virtue and civic righteousness.¹ Being the upshot of twenty years' experience as a settlement worker in one of the great cosmopolitan districts of Chicago, Miss Addams's book challenges the attention of men and women interested in sociologic problems. Its chapters suggest not a few practical counsels for turning youth's native restlessness, its "quest for adventure" and its "thirst for righteousness," into a "lambent flame with power to make clean and bright our dingy city streets."

Miss Addams rightly emphasizes the fact that youths—especially those who have become part of the great industrial machine—may reasonably demand legitimate forms of recreation, if for no other purpose than as an outlet for their exuberant spirits. But proper and adequate channels for the gratification of the play instinct and of pleasure are denied them. The city fails to meet this great social want. The diversions which are offered by certain individual agencies but too frequently lead to crime and law-breaking—and hence, the ever-increasing peril to our social life resulting from the "dense ignorance on the part of the average citizen as to the requirements of youth, and from a persistent blindness on the part of educators as to youth's most obvious needs." This, in brief, is the key-note of "The Spirit of Youth and the City Streets."

"The young creatures themselves piteously look all about them in order to find an adequate means of expression for their most precious message." But, continues the writer, "quite as one set of men has organized the young people into industrial enterprises in order to profit from their toil, so another set of men, and also of women, I am sorry to say, have entered the neglected field of recreation and have organized enterprises which make profit out of this invincible love of pleasure."

Our Catholic educators, and priests in large city parishes, but especially the directors of boys' and young men's sodalities, are well acquainted with the problems so cogently presented by Miss Addams. They realize that the difficulties standing in the way of their proper solution are not easily overcome. Many a zealous pastor has often pondered and discussed with his confrères the serious question:

¹ *The Spirit of Youth and the City Streets* by Jane Addams. New York: MacMillan Co. 1910.

"What shall we do for our boys?" Will the plans and suggestions of the noted Chicago slum worker appeal to them?

In the first place they will note that Miss Addams seems to rely principally on two main helps to secure release from the sordid conditions now largely influencing the moral life of the young people of the great cities, "thousands of whom are either frankly hedonistic, or are vainly attempting to work out for themselves a satisfactory code of morals." The first is the appeal to youth's sense of justice and thirst for righteousness. Youth, too, dreams its dreams of social usefulness, thinks Miss Addams. "The old desire to achieve, to improve the world, seizes the ardent youth today with a stern command to bring about juster social conditions. Youth's divine impatience with the world's inheritance of wrong and injustice makes him scornful of 'rose water for the plague' prescriptions, and he insists upon something strenuous and vital."

The other help necessary to bring about a speedy realization of the happy dream of the new republic, wherein the feet of the young shall gladly tread only the ways of peace and civic virtue, is a greater interest of city governments in the welfare of the young. The paternal interest of the city fathers, prompting them to socialize legitimate means of enjoyment—the theatres, the parks, folk-dances, etc., will help towards the salvation of the youths of the cities.

But do not both of these factors of social reconstruction depend for efficient results on a deeper cause not sufficiently emphasized by this earnest and vigorous pleader for the rights of our little ones? Beside youth's impatience with what "is wrong and wicked in the world" there is another tendency in the hearts of adolescents—a tendency downwards, a tendency sometimes unfortunately luxuriating so wildly as to smother every divine grace and to stifle the still, small voice of duty. Something then is needed to keep these dreams above the proper level, something is necessary to enable youth to hold fast to the high ideals inspired by these same dreams, even when the siren voice of temptation whispers from forbidden nooks.

Again, while we gladly admit that in the republic of the future it will be one of the noblest offices of municipal authorities to minister to youth's lawful desire for enjoyment, at present our city fathers are scarcely prepared even to agree on what is proper and what not, what is conducive to moral uplift and what is debasing in the line of amusements and social diversions. For while these officials are exhorted to do their best for city youth and to let the light shine into the dark streets, Lincoln Steffens is going about telling of the Shame of the Cities and the story of the wiles of the municipal spoilers is being published in

the magazines. We are informed that those in high places and those entrusted with the welfare of municipalities are not only dead to civic honor, dead to thoughts of making the city a brighter and a cleaner place for the children of men, but that their only dreams are of greed and sordid wealth. Here, too, then a more effective remedy than municipal interest seems necessary to bring about the much desired social regeneration.

Miss Addams and other writers of works of the same type need to be reminded that the one strong lever for the social reformation must be supplied by, and must rest on, the adamantine truths of the Christian faith. We are glad that Miss Addams, especially in her chapter "The Thirst for Righteousness," has some splendid suggestions as to what religion, when ministering to youth's thirst for social justice, can accomplish. Wisely she writes: "It would seem a golden opportunity for those to whom is committed the task of spiritual instruction, for to preach and to seek justice in human affairs is one of the oldest obligations of religion and morality." And again, "If these young people who are subjected to varied religious instruction are also stirred to action, or rather, if the instruction is given validity because it is attached to conduct, then it may be comparatively easy to bring about certain social reforms so sorely needed in our industrial cities."

Catholic social reformers will gladly endorse the views propounded in the last sentence. They have always insisted that the principles of the Christian faith must be translated into conduct and must not become merely inane formalities, while the Supreme Pontiff, speaking of the need of *actual* social reform work, especially on the part of leading Catholics, writes: "The path of improvement is better assured and more quickly traversed the more we have the co-operation of leading men with their wide opportunities for effectual aid. We would have them consider for themselves that they are not free to choose whether they will take up the cause of the poor or not; *it is a matter of simple duty.*" (Encyclical *Graves de Communi.*)

Fortunately we can point to certain works which are a practical illustration of this earnest social reform based on the principles of Christ—the first and greatest of social reformers. And these works are all the more worthy of mention because they are concerned with the welfare of the "youths of the city streets." Some six years ago a zealous New York priest published the results of his experience in working for the spiritual and social good of lads in their teens in a splendid volume *The Boysavers' Guide*. This is what Father George Quinn was in every sense of the word for many a neglected boy of the greatest of American cities—a saver. He saved him from wretched-

ness—moral, material, intellectual, and social. In his book he shows how he went to work. Like another Dom Bosco this good priest spent his days and nights working for the lads, gathering them in societies, organizing their games, instituting evening classes, etc. In our own city we have Father Peter Dunne's well-known "News-Boys' Home," devoted to saving, housing, and protecting the juvenile flotsam and jetsam of the city. Father Dunne's Home is the best possible illustration of what can be done for the youth of the city streets when true Christian charity goes hand in hand with a sound social sense.

St. Louis University

ALBERT MUNTSCH, S. J.

Popes Cletus and Anacletus—Were They Identical?

Our current lists of the Roman pontiffs of the first century enumerate as the third St. Cletus, as the fourth St. Clement, and as the fifth St. Anacletus (or Anencletus). Whether Cletus and Anacletus were two separate popes, or whether they were identical, has been the subject of endless discussion. Fr. Campbell sketches the state of the question thus in the first volume of the *Catholic Encyclopedia*:

"Irenaeus, Eusebius, Augustine, Optatus, use both names indifferently as of one person. Tertullian omits him [Anacletus] altogether. To add to the confusion, the order is different. Thus Irenaeus has Linus, Anacletus, Clement; whereas Augustine and Optatus put Clement before Anacletus. On the other hand, the 'Catalogus Liberianus,' the 'Carmen contra Marcionem,' and the 'Liber Pontificalis,' all most respectable for their antiquity, make Cletus and Anacletus distinct from each other; while the 'Catalogus Felicianus' even sets the latter down as Greek, the former as a Roman."

It may be added that the early Greek tradition nowhere knows a pope by name of Cletus, and that the fourteen catalogues edited by Duchesne all agree with the Greek tradition.

P. Hilary Rinieri, the eminent Jesuit historian, is the latest Catholic writer to wrestle with the difficult problem in his recently published work, *S. Pietro in Roma ed i Primi Papi secondo i più Vetusti Cataloghi della Chiesa Romana* (Torino: G. B. Berutti, 1909).

Rinieri's theory is (p. 145) that Irenaeus had before him, and made use of, two independent lists of the first popes, both of which contained the separate and distinct names of Cletus and Anacletus, but that Irenaeus took the name Cletus for a mere repetition of Anacletus, and consequently dropped it. Rinieri himself thinks that this was a mistake and that Cletus and Anacletus were two popes, not one.

Professor H. Kellner of Bonn, author of the famous *Hecortology* and of a somewhat less famous but by no means less remarkable volume entitled *Jesus von Nazareth und seine Apostel im Rahmen der Zeitgeschichte* (Pustet 1908), in a lengthy notice of Rinieri's work in the *Theologische Revue* of Münster (1909, No. 20, coll. 608 sqq.), justly complains that the Roman Jesuit has thrown no new light on the controversy.

Kellner's own theory is that the transposition of the names Cletus and Anacletus, as well as two other similar transpositions which occur in the ancient catalogues of the popes, all of which were no doubt based upon documents contained in the archives of the Church, are due to the fact that these archives were disarranged in places and thus left room for various conjectures on the part of the compilers who used them. In the case of Cletus and Anacletus he thinks the underlying facts were these: Pope St. Clement succeeded Linus, as the third in the series of Roman pontiffs. He was banished from Rome and died an exile. During the time of his banishment he no doubt had in the Eternal City a representative, who later on may have succeeded him as pope. Thus there was an Anacletus at the head of the Church, who later became Pope Cletus, and confusion in the documents stored away in the Roman archives ultimately led later compilers to think that there were two popes, Cletus and Anacletus.

Dr. Kellner merely wishes to suggest this as a probable hypothesis. "Let him who knows a better explanation not withhold it," he says.

It is not likely that any more satisfactory new solution will be offered, unless—which is improbable—new documents should be unearthed that would throw more light on the difficult problem.

In the words of Fr. Campbell, "The chronology is, of course, in consequence of all this, very undetermined, but as Duchesne, in his *Origines*, says: "We are far from the day when the years, months, and days of the Pontifical Catalogue can be given with any guarantee of exactness. But is it necessary to be exact about popes of whom we know so little? We can accept the list of Irenaeus, Linus, Anacletus, Clement, Evaristus, Alexander, Xystus, Telesphorus, Hyginus, Pius, and Anicetus. Anicetus reigned certainly in 154. That is all we can say with assurance about primitive pontifical chronology."

A Task for Catholic Scholars

In a short paper entitled "A Task for Catholic Scholars," which appeared in the first December issue of the CATHOLIC FORTNIGHTLY REVIEW, the Rev. Albert Muntsch, S. J., speaks of the many lacunae

that must be supplied before our knowledge of medieval Latinity—both on the side of the vocabulary and meaning of words and on that of syntax—can be said to be complete. He spoke of the supplying of such data and the taking up of such research in the Latin of the Middle Ages as a field which ought to appeal to Catholic scholars and philologists, inasmuch as a great mass of the late Latin and medieval Latin literature is the work of priests and clerics and hence many of these remnants show a thoroughly Catholic spirit. In support of his statement Fr. Muntsch quoted a long extract from Professor Bernheim's standard *Lehrbuch der historischen Methode*, in which that eminent savant deplores our lack of "Hilfsmittel" in investigating medieval Latin writers. He said that only of late had some Romance scholars begun to investigate systematically the so-called transition Latin; whereas medieval Latin proper has not yet been adequately studied. We hardly realize that this later form of Latin is a growth of a very peculiar kind. The glossaries of Du Cange and others contain only technical terms and expressions of rare use. Hence Bernheim concludes that the creation of a new branch of research—Medieval Latin Philology, is one of the most urgent needs for a thorough study of the historical works of the medieval Latin authors.

The assertions here made have received confirmation from the progress of research in a question which has interested Catholic scholars in all the countries of Europe. We refer to the controversy regarding the authenticity of the tradition concerning the transfer of the "Holy House" from Nazareth to Loreto. In the *Stimmen aus Maria-Laach* (1910, 9. Heft) Fr. Stephan Beissel, S. J., reviews the present state of the question in an article entitled "Die neuesten Untersuchungen über das 'heilige Haus' zu Loreto." He devotes special care to the examination of "Pilgerberichte" or reports of pilgrims who in ancient days visited the so-called holy House at Nazareth. The defenders of the legend try to construe these account in a sense favorable to their side. They say that these palmers had visited and seen not a cave, but a "chamber," which they regarded as the "House" of the Holy Family, and that this "House" has been transferred to Loreto.

But here is the crucial point. We shall quote Fr. Beissel's comment (*l. c.*, page 378): "In these explanations of the reports of pilgrims the whole question hinges on the mutually exclusive meaning given to the words: *oikos*, *domus*, *cubiculum*, *camera*, *casa*, which are used in the old sources. The advocates of Loreto say: 'A cave is not a house, nor a chamber.' Is this correct? If we consult the best dictionaries of the respective languages, we find that 'house' does not always denote a place erected and supported by walls (*eine gemauerte Stätte*). In all

languages it means 'dwelling.' Where people live in caves we can call these their dwellings, their chambers. The defenders of Loreto, however, always strive to show that in the old reports *domus*, *camera*, and other similar words cannot be used of the cave at Nazareth, but can be applied only to a walled house (*ein aufgemauertes Haus*)."

How much light would be shed on this important question had we a *complete glossary of all medieval Latin words*, or a dictionary of the varying meanings given to them by the later writers—a work which Bernheim so ardently desiderates.

Father Beissel summarizes that part of his article in which he discusses the "pilgrim-reports" as follows: "The main point of the researches lies, therefore, as has been said, in the answer to the question: Does 'house' necessarily mean something else than a mere dwelling, irrespective of the fact whether it be above, or under, or in the ground?" Of course, the question hinges on the different Latin words used by the old palmers—*domus*, *cubiculum*, *camera*, and *casa*—and it seems scarcely possible to give a satisfactory answer until all the evidence is at hand, until we have a complete record of the uses of these words by the medieval Latin writers—in other words, until we have a Glossary of Medieval Latin on a scientific basis.

In view of this one interesting problem Professor Bernheim's contention, supported in the afore-mentioned article by Fr. Muntsch, seems amply justified.

Mrs. Eddy and the Cult of Christian Science

The death of Mrs. Mary Baker G. Eddy, founder and leader of the Christian Science Church, which occurred Dec. 3rd, 1910, at her home in Boston, has given opportunity to many editors, physicians and religious leaders to voice their opinions of this remarkable woman and of the strange cult she established, which will remain one of the peculiar phenomena of the religious history of the nineteenth century. Some of these writers condemned Eddyism outright as mere fraud and as an amazing instance of how far the credulity of American people may be played upon. Others went into raptures over her career and the structure reared by this misguided woman and wrote her down as one of the great religious leaders and inspired seers of the age.

But once more the old adage holds true—*in medio stat virtus*. Mrs. Baker was neither an out-and-out trickster, nor was she in any sense the bringer of a new evangel of religious peace and salvation to the people of her day. We are glad to quote some apt and sensible comments on her work from a paper whose utterances on contemporary

events have often been reproduced in this journal. In the editorial columns of the *New York Evening Post*, of December 5, we read the following analysis of the conditions that have made possible the rapid diffusion of Christian Science in the United States.

"To begin with it has to be borne in mind that the raw material for the rise of such cults as Christian Science has always been abundant in the United States. It is not simply that we have a great many credulous people. The very nature and flux of our population, the constitution of our political society, with its emphasis upon individualism, have always made it easy to 'found' sects in this country. There were an enormous number of them in the early days of the settlement of Ohio, most of which, including the group worshipping the 'Leather-wood God,' have disappeared. But Americans still lead the world, we believe, in a readiness to run after religious novelties, and to take up with some high-sounding new faith. Sunday's news informed us, incidentally, of the existence of a religious body in the United States known as 'The Pillar of the Fire.' That light has not blazed high enough to attract general notice, and probably will be quenched ere long; but it typifies the fertility of Americans in that sort of queer religious belief and organization. Mrs. Eddy was merely more successful than other founders in utilizing the ample material ready to her hand."

This, we think, is a very fair and correct statement of a condition which has prevailed in the religious life of the United States during the whole of the nineteenth century, and which has not yet passed away. It is this condition of religious restlessness and novelty-seeking which prepares our American soil for the upgrowth of such rank weeds as Eddyism.

But what about the future of the cult? We are inclined to share the opinion of the *Evening Post* that the ultimate fate of "Christian Science," now that its founder is gone, is problematic. A part of its membership will doubtless be re-absorbed into the Protestant churches, which are themselves now doing something to win over those who believe in mental healing. "Other Christian Scientists will fall away, for one reason or another, and the impetus of the cult, which there is some reason to believe has already been checked, will probably drop off with the years. Yet whatever may become of this singular association, its founding by a woman like Mrs. Eddy, and its long and seemingly inexplicable dominance by her, will remain a problem to try the wits of students of religious vagaries."

We are the more happy to call attention to these extracts from one of our leading daily papers inasmuch as the whole editorial from

which they are lifted, reechoes views which have already been expressed in this magazine apropos of Dr. Gifford's work on Christian Science. (CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 14, p. 430).

A. M.

Should Philosophy be Taught in Latin or in the Vernacular?

His Eminence Cardinal Mercier is convinced that it is neither necessary nor advisable to retain Latin as the medium of instruction in philosophy, and his arguments in favor of substituting French may be applied with equal force to any other living language.

In the Preface to his *Traité Élémentaire de Philosophie* (Louvain, 1906) he writes: "We have chosen French as the medium of instruction. There is no more intelligible or more logical language than the French. Besides, every priest is by vocation an apostle of truth, and to perform his sacred duty well he must be familiar with the language of those to whom he appeals."

"No doubt Latin is the liturgical and canonical language of the Church. It is also the language of St. Thomas, whose principles form the basis of Scholastic philosophy, and whom every priest should be able to study in the original. Again it is an incontestable fact that the practice of the Latin tongue offers many advantages to seminarians or students about to enter upon the study of theology, and we easily understand that on account of these superior advantages few professors will care to depart from the time-honored tradition of teaching philosophy in Latin. But—is Latin essential to the teaching of Scholastic philosophy because this science was originally taught in Latin? Or is it at least preferable? We think not. Do the professors of Greek and Latin literature use the language of Homer to explain the Iliad, or that of Cicero to comment upon his 'Pro Archia'? Do the professors of exegesis explain the book of Genesis in Hebrew, or the Acts of the Apostles in Greek? The most celebrated masters of the Scholastic philosophy readily consult St. Thomas's commentaries on Aristotle, though it is highly probable that St. Thomas never read the Stagirite in the original, but knew him only through translations. We see, therefore, that it is not necessary to expound an author in his own language. On the contrary, I firmly believe that the best way to introduce the student to the philosophy and theology of St. Thomas in its original is to use a modern tongue. And I base my assertion on a twofold experience. During the five years that I was engaged in teaching Scholastic philosophy in the seminary of Mechlin, I tried my

best to aid the students in assimilating the Latin manual of González. For this purpose I wrote a Latin compendium of questions and answers, and had copies of it struck off for their use. But I was ill repaid for my pains. I had eventually to explain both the manual and the compendium in French.

"Then for some time I followed a different method. For the first half-hour I explained in Latin, for the second half-hour in French. In a short time I perceived that during the second half-hour I had the attention of my students, while the first half left them drowsy and inattentive. It was even said that the students awaited the second half-hour, before considering it worth while to pay attention.

"Accordingly, as soon as I could obtain permission, I began to teach philosophy in French; and when the close attention of my pupils told me plainly that I had been understood, I profited by their good disposition to render briefly into Latin the thesis which they had just heard developed and proved in French. This time the Latin of St. Thomas was listened to and comprehended, and, what is more, it was relished and admired.

"This same experience was repeated later on at the University of Louvain, and I take the liberty to invite anyone of my colleagues engaged in teaching philosophy, to try it for himself. A double success will attend his efforts. Scholastic philosophy will endear itself to the student because he catches its spirit, and in two or three years he will attain such a knowledge and affection for St. Thomas as to be able to read his original works and those of his commentators without difficulty."

To the objection that the beginner in philosophy has already had a full course in Latin, and should be able to understand that language when he enters on the study of philosophy, Cardinal Mercier makes answer thus: "Yes, he has had a Latin course; but ninety-nine times out of a hundred he is unable to comprehend a single Latin phrase when he hears it. How then will he be able to understand a whole discourse which represents to him a host of new ideas, whose abstract character demands every effort of his limited intelligence?"

These remarks of the eminent Cardinal and renowned philosopher, whose works have contributed so much to the inauguration of a new epoch in Scholastic philosophy, merit our full approbation, and will, we think, find a responsive chord in all teachers of philosophy who are interested in their work and desirous of imparting to their students a thorough and practical knowledge of this most difficult, but at the same time most useful, branch of study.

We might add that it is a very illogical proceeding, to say the

least, to write works destined for the learned and scientific in modern languages, and on the other hand to force the uninitiated student to digest a condensed edition of Latin terminology. It is no wonder that seminarians are so often ill prepared for the theological course; no wonder that within a short time philosophical terms become to them unknown quantities; no wonder that their theological studies lack that solid foundation and support which only Christian philosophy can provide.

"As only a deep philosopher can be a great theologian, so only those who have mastered the elements of philosophy can hope to acquire any technical knowledge of the sacred science. There is not a department of philosophy which they have not again and again to go back to: scarce a single theological question that does not involve conceptions which it is the business of philosophy to elucidate." (Hogan, *Clerical Studies*.)

But to impart this fundamental knowledge we must follow the natural order of perception. Teach the students to think first in their own language, a language in which their thoughts keep abreast of their ideas; then, when they have become familiar with the ideas, let them proceed to study these ideas in the medium of the old masters. • This is the only logical, because it is the natural, manner of apprehension. Our teachers must adopt it if they wish to bring about that revival of Scholastic philosophy which the Church so ardently desiderates.

Labor Exchanges in Germany

The German Empire embraces only 208,830 square miles, but has over 61,000,000 inhabitants. The wealth of the nation is not only great but is well distributed, more so than in any other country. The living conditions of the masses rank high. These conditions have not resulted from individual thrift alone. They are more to be attributed to that remarkable trait in the German character, the faculty for organization. The organization for solving labor problems is admirable for its effectiveness, and in this respect Germany stands far ahead of any other nation of the world.

There is an Imperial Labor Exchange to which belong about all of the smaller exchanges throughout the Empire. The principal office is at Berlin. This national exchange receives an annual subsidy from the government of \$7,500. There are over 700 labor exchanges in the empire and about 160,000 positions are filled every month. There are seven distinct types of labor exchanges, not including the private

institutions which are run for profit and which supply the bulk of the domestic-servant situations.

The Berlin Labor Exchange is the largest institution of its kind in the world. It is not a strictly municipal institution, although it receives an annual subsidy of \$11,000 from the city. Its control and financial responsibility are vested in a voluntary association of subscribers who contribute about \$2,500 annually. It makes a charge of 5 cents per head for registration, and the annual receipts from this source are about \$2,500. In return for this registration fee the applicant is allowed the privileges of the waiting rooms of the building for three months. The annual cost of running the exchange is \$16,000 to \$20,000.

The total number of applicants during 1908 was 158,000, of whom about 84,000 were placed in positions.

The two large buildings occupied by this exchange were erected by one of the enforced labor insurance companies of the empire at a cost of about \$150,000. The exchange pays the insurance company a rent equivalent to about $3\frac{1}{2}$ per cent on the investment.

The main room of the exchange is the waiting room, which is large, warm, and well lighted, and is divided by sign posts into sections for unskilled labor, apprentices, skilled labor of various kinds, etc. Men seeking work are supposed to sit in the sections allotted to their kind of work.

Repeatedly during the day the superintendent or his assistant comes into the waiting room and announces, before the proper section, the positions that are open. He states the nature of the work, wages, hours, etc., and the men desiring to apply hand up their registration cards, which are collected. Later these men are given cards which they present to their would-be employer, who selects his man, or men, and mails back to the exchange the cards of the other men. This indicates to the superintendent that the men have sought the position. Reports of vacancies come in rapidly during the day, and there is usually much activity around the place.

In the same building are reading rooms, access to which is free; bathrooms, lunch rooms, tailor repair shop, shoe repair shop, and buffet. The prices are very reasonable. The men spend their idle time reading, playing checkers, chatting, etc., and, on the whole, seem content. The many conveniences make the exchange rooms something on the order of a club. The laborers do not spend wearisome hours tramping about in all kinds of weather seeking employers, and the latter do not have to seek help through various channels, thus losing valuable time and money.

In the other building are waiting rooms for women seeking employment. The trades unions (not all of the skilled labor is organized), have their headquarters here and run their own labor bureaus in close cooperation with the general public exchange. Unskilled labor in Germany is not unionized.

It is astonishing to note the number of situations annually found for applicants through the Berlin Labor Exchange. Statistics show that in 1906, 99,000 men were placed; in 1907, 95,000; and in 1908, 84,000. This averages about 65 per cent of the total applicants. Many men find positions themselves through efforts of the exchange which are not accredited to it.

There are similar labor exchanges at Stuttgart, Munich, Frankfort, Dresden, Cologne, Düsseldorf, Leipzig, Mannheim, Freiburg, Strassburg, and Nuremberg. These are the largest in Germany, but there are numerous smaller ones. Through the 12 enumerated, nearly 500,000 persons annually find employment. Of the 12, nine are supported by the municipalities, and of the remaining three, two (Berlin and Leipzig) receive a subsidy from the municipality.

The various exchanges keep in close touch with one another through the Imperial Labor Exchange. Charts are exchanged showing the positions each has listed that are yet unfilled, and the number of persons unemployed, and the nature of the work each desires. When it is necessary and justifiable, the traveling expenses of laborers are paid from one section to another, but this is not encouraged, as it easily leads to abuse. The State, which owns the railroads, allows workmen traveling to accept positions a big discount on their tickets. The thorough organization of these exchanges throughout the empire prevents what frequently happens in the United States, a surplus of unemployed labor in one section, and at the same time a labor famine in another.

The usual position taken by the labor exchanges during a strike is to notify the men registered of the positions made vacant, but, at the same time, to inform them fully of the strike conditions. The laborer can decide for himself just what he wishes to do. Some small local exchanges take sides in strikes.

The labor exchanges in Germany are playing an important rôle in the industrial and economic advancement of the empire. They bring the buyer and seller of labor into immediate communication. The waiting-room plan takes idle men off the streets, thus having a strong tendency to reduce crime. It enables men already employed, but on temporary jobs, to seek other positions while they are still engaged, thus bridging over, in many cases, a period of idleness. Men in

positions unsatisfactory to themselves can seek better ones without leaving their places. This is done by registering with the labor exchange their applications, which state their capabilities, references, addresses, etc., so employers can readily communicate with them. The employers, through the labor exchange, have a wider range of material from which to select, and their individual needs can be quickly satisfied, if not through the local labor exchange then through a distant one, which will receive notice of the vacancy and the kind of man or men wanted. The arbitration boards are the means of preventing many wasteful strikes, and this is well worth the subsidies voted to maintain the exchanges.

Booklets, registration cards, annual reports, photographs, etc., of various German labor exchanges are on file for public reference in the Bureau of Manufactures at Washington, D. C.

MINOR TOPICS

MSGR. DE ST. PALAIS AND THE PAPERS OF BISHOP BRUTÉ

We have received, and gladly publish, the subjoined communication:

In your REVIEW, Vol. XVII, No. 23, page 725, appears a false statement made about the late Bishop de St. Palais. In the early part of the year 1872, the late Very Rev. P. Bede O'Connor, O. S. B., Vicar General and Chancellor of the Diocese of Vincennes, and the undersigned packed in a large wooden case the literary remains of the learned and holy Bishop Bruté which were thus sent to Saint Meinrad's Abbey by order of Bishop de St. Palais, at the request of the monks of that Abbey.

The Rev. P. Paul Jausions, O. S. B., (died Sept. 7, 1870), grand nephew of Bishop Bruté, had come from France to write the life of his distinguished relative and was the guest of Bishop de St. Palais while engaged in his labor of love. Death overtook him before he had made much progress.

That great mass of papers above mentioned perished in the conflagration which destroyed the elder Abbey of St. Meinrad.

It is not known that any other predecessor of Bishop de St. Palais left any considerable amount of papers.

The Bishop's library is supposed to have suffered considerable depletion at the hands of those who practiced the art of keeping books (borrowed); but those were printed books.

You will doubtless repair as far as you are able the injury you have done to the good name of a good man. Respectfully, (REV.) E. J. SPELMAN, *New Castle, Ind.*

The statement that "Bishop de St. Palais ordered all papers of Vincennes diocese collected, bound, and indexed by his predecessor to be destroyed," was quoted in our first December issue from a letter of the late John Gilmary Shea to Father (now Msgr.) J. F. Loughlin, recently published in the *Records* of the American Catholic Historical Society of Philadelphia (Vol. XXI, No. 2, p. 103). Mr. Shea, as our readers know, was an eminent and a painstaking historian. Now that he is dead it is, of course, a matter of mere conjecture what authority he had for making the statement de-

nied by Father Spelman, who, as a contemporary witness and participant in the fact which he reports, deserves full credence.

CHURCH UNITY OCTAVE FOR 1911

An Octave of Prayer for the fulfilment of Our Lord's petition to His Heavenly Father "That all may be One," will begin with the Feast of St. Peter's Chair at Rome, January 18, and end with the Feast of the Conversion of St. Paul, January 25. The two cardinal things to be prayed for during this Octave are first that all Christians may become one by union with the Chair of Peter, and second that the whole body of the faithful may be so filled with the missionary spirit of the Apostle Paul that the kingdoms of the entire world will soon be merged in the one empire of Jesus Christ.

Last January was the third anniversary of the inauguration of this Prayer-Octave and it was signaled by receiving the approbation first of the Most Reverend Archbishop of New York, then of His Excellency, Mgr. Falconio, the Apostolic Delegate for the United States, and finally of His Holiness Pope Pius X, the reigning occupant of St. Peter's Chair. Its observance so far from being confined to the United States was kept with enthusiasm by devoted religious and other of the pious faithful in England, France, Belgium, Spain and at Rome. Under the fostering care of the Holy Spirit we hope with the *Lamp*, that the Church Unity Octave will be more widely observed than ever in 1911.

THE ASSOCIATION OF THE HOLY CHILDHOOD

The Association of the Holy Childhood, according to its *Annals*, English ed., No. 327, collected and distributed for the year of grace 1909-1910 \$701,400, of which sum, made up of small monthly contributions of one penny, \$278,195 came from Germany, \$168,660 from France, \$99,985 from Belgium, \$44,680 from Italy, \$33,035 from Holland, and the balance from other countries. The United States holds the seventh place with a total contribution of \$27,460. Number of missions helped, 243; orphanages, 1,258; schools, 9,190; workshops and work-rooms, 6,063; children baptized, 420,963; children being educated, 405,068. It may interest American readers to learn that \$1,200 of the Association's gifts went to the Catholic Indian schools of the United States, and \$600 to the Diocese of Galveston. The Canadian missions received \$5,400. In view of the great good done by this organization we cannot but re-echo the exclamation of Leo XIII: "I would wish every Catholic child to be a member of this admirable Association." The American Director of the Holy Childhood Association is Rev. J. Willms, C. S. Sp., L. B. 598, Pittsburgh, Pa.

IMMIGRATION

The Commission appointed by Act of Congress in November, 1907, to study the question of immigration has lately, (December 1910), made its final report, by which it recommends the restric-

tion of unskilled labor immigration, to be effected by various means, such as, a reading and writing test—the exclusion of unmarried unskilled laborers—limitation of the number to be admitted at any port—and from particular races, etc.

As to the reading and writing test, the commissioners are not unanimous but all concur in reporting that the immigrants now arriving do not furnish any more criminals or subjects for charity than the native born and that the tendency towards city life which has been so marked a feature of previous immigration still persists. As to the general character of the present immigration movement the report says that it "is in large measure due to economic causes, but emigration from Europe is not now an absolute economic necessity, and as a rule those who immigrate to the United States are impelled by a desire for better conditions rather than by the necessity of escaping from intolerable ones. This fact should largely modify the natural incentive to treat that immigration movement from the standpoint of sentiment and permit its consideration primarily as an economic problem."

Which seems to us the right attitude to take.

THE ABBOT'S "CALAMITATION"

Here is a good joke, from the *Catholic Columbian* (XXXV, 47), on our genial friend Abbot Charles Mohr, O. S. B., of St. Leo, Fla.:

Some years ago the darkies of a neighboring settlement sent to the monastery for a "preacher."

Their regular minister had been imprisoned a few days before for a petit larceny. Of course they wanted Father James, (who is very popular among the "cullud folks"). But as that good man was away in a neighboring village baptizing triplets, the Father Abbot promised to go.

The meeting was held in an old stable; a trunk set on end served for the pulpit, and a huge bible, King James' edition, was handed to his Lordship. Opening the book his eyes fell on the text, "What shall it profit a man if he gain the whole world and suffer the loss of his own soul." From this he proceeded at once to draw most salutary lessons. He was frequently interrupted by such exclamations as these: "Dat's so. Praise 'be de Lawd.'

After the meeting was over the Abbot approached the darkey who seemed to be the patriarch of the settlement, and said: 'Well, Uncle Charlie, I'm coming out again next Sunday. What shall I preach about then?' Rubbing his woolly head he answered, 'Well, Doctoh, we liked dat calamitation ob yos a powful heap, an ef yo doan no nuffin else, jess say dat same piece ober agin.'

OUR STRENUOUS TEDDY AT OXFORD

As an appendix to the volume of collected *European and African Addresses*, by Theodore Roosevelt (New York: G. P. Putnam's Sons), there are added the presentation speeches of the chancellor and Dr. Henry Goudy at the Oxford convocation, at which the

Honorary degree of doctor of civil laws was conferred upon our ex-president. Lord Curzon of Kedleston thus hailed Mr. Roosevelt as he took his place for presentation:

Hic vir, hic est, quem promitti saepius
audis,
Cuius in adventum pavidi cessere co-
metae
Et septemgeminis turbant trepida ostia
Nili!

And no less happy was he in admitting Mr. Roosevelt to the degree:

Strenuissime, insignissime, civium toto
orbe terrae hodie agentium, summum
ingentis reipublicae magistratum bis in-
corrupte gestum, ter forsitan gestum,
augustissimis regibus par, hominum do-
mitor, beluarum ubique vastator, homo
omnium humanissime, nihil a te alien-
um, ne nigerrimum quidem, putans,
ego, auctoritate mea et totius Univer-
sitis, admitto te ad gradum Doctoris
in Iure Civili, honoris causa.

WORDS AND DICTIONARIES

Those who habitually cannot find words to express their feelings will be chagrined to learn from latest statistics that there are over 400,000 English words at their disposal, exclusive of foreign languages. While the returns of our federal census during the past months have been causing various excitements, it has escaped general notice that the little denizens of the dictionary have been multiplying, too. Mr. P. W. Long of Cambridge has collected figures that tell a startling tale. The first English dictionary in any real sense was not published until 1604. It contained 3,000 "hard usual English words...gathered for the benefit and help of ladies, gentle women, or any other unskilful persons." Then came, to stop on-

ly at significant works, the Bailey dictionary, which was as popular in the eighteenth century as was Webster's in the nineteenth; and a little later that by Dr. Johnson, which in Todd's famous edition in 1818 had only 58,000 words. Webster, in 1828, printed 70,000; Worcester, in 1846, 85,000. Webster's International, issued last year, has more than 400,000, and what will be the total of the Oxford Dictionary when completed one can only giddily infer from the recent statement by Sir James Murray that he has 5,000,000 illustrative quotations stored in an iron room in his garden.

We hope, with the *N. Y. Nation*, that when the New English (or Oxford) Dictionary, whose periodically appearing sections we have for many years hailed with joy, is at last completed, Dr. Murray himself, or some one with his enthusiasm, will place the results of that great work rather more vitally before the popular imagination than can its series of fifteen large volumes, imposing though they be.

THE PROBLEM OF THE RURAL SCHOOL

In an article contributed to the *Winona Republican-Herald* recently Msgr. Heffron laid his finger on a very sore spot in our educational system:

"There is plenty of education, but it is not the right sort. There are rural schools for the education of farmers' sons and daughters and these schools unfit their pupils for their life work and wean them away from what ought naturally

to be their occupation. There is not even a pretense in the whole curriculum to recognize the life work of the pupil. Life on the farm is good enough until a better mode of existence can be found. What was an honorable and agreeable life for father and mother, is not such for son and daughter; the schools aim to make merchants and lawyers, preachers and teachers, doctors and bankers; but farmers and farmers' wives, oh, not at all. And when the rural school has done its worst the subjects are sent off to college and university to perfect their education and swell the ever-increasing army of educated do-nothings. Will they return to the country and the farm? Oh, no, not they. They have been trained to the false notion that head work and hand work are not yoke fellows."

The restoration of the rural school (and this means the parochial no less than the public school) to its true purpose and mission is a most important part of the great work of social reform in which we all are vitally concerned, and we are glad to see public attention so forcibly directed to this problem by the learned and zealous Bishop of Winona. In this matter, too, we have much to learn from our brethren in Belgium and Germany.

AN ECONOMIC ANOMALY

According to *Collier's* (Oct. 29) a fruit farmer of Albion, New York, near the shore of Lake Ontario, one day last September picked thirty-six baskets of peaches, packed them carefully, took

them to the railroad station, and delivered them to the Order and Commission Department of the American Express Company. A few days later the farmer, whose name is Marc W. Cole, got a formal account of the transaction, which reads thus:

Thirty-six baskets peaches	
at 30 cents each.....	\$10.80
Express charges.....	\$10.04
Money order.....	.03 10.07
	<hr/>
	\$.73

The farmer, in other words, received two cents each for his thirty-six baskets. The labor and packing alone cost him over fifteen cents a basket.

Meanwhile thousands of families in our large cities had to do without peaches, in fact without fruit of any kind, because the price of this wholesome food was unreasonably high.

This is an intolerable economic situation. Perhaps it could be somewhat alleviated by the introduction of the parcels post, as *Collier's* suggests. But the ultimate remedy will have to go deeper.

MIXED MARRIAGES AND THE PUBLIC SCHOOL

Here is another contribution to the mixed marriages question, from a Benedictine Father who has for many years been engaged in the cure of souls:

There can be no doubt whatever that mixed marriages are one of the main source of the frightful leakage which is now generally admitted to be afflicting the Catholic Church in America.

But why are mixed marriages so exceedingly frequent among us? I attribute it mainly to two factors: (1) The lack of Catholic parochial schools in so many parishes throughout the country, and (2) the frequenting by Catholic children of the public school after first communion. Intellectually and morally the average public school is the nursery of indifference or worse. Think of the influences by which our children are surrounded there during the years when they are most receptive and when their passions are awaking. I am sure if our parish priests would make it a rule, whenever they have a mixed marriage, to enquire what school the Catholic party attended after his or her first communion, they would find that my conclusion is borne out by the facts.

Permit me to add that I think you are serving the good cause well by encouraging pastors to make public their views on this important and difficult subject.
—C. R., o. s. B.

ABUSE OF SACRED NAMES

Editor THE CATHOLIC FORTNIGHTLY REVIEW: May I have the use of your columns in which to register a decided protest against the habit, now so prevalent in the American Church, of calling social, dramatic, baseball, and football clubs after the sacred names of Our Blessed Lord, Our Lady, and the Saints?

This shocking custom has reached a point where it is downright irreverent, and has become

a stone of scandal not only to those outside the Church, but to many within the household of the faith as well.

Cannot secular names be given to such clubs, even though they are part of the parish life?

I could hardly believe my eyes the other day on seeing in an Eastern Catholic paper a headline so irreverent as to seem almost blasphemous, giving as it did, an account of a football game in which one club was named after the Precious Blood of our Redeemer! I will not add to the scandal by quoting the headline here; but many besides myself undoubtedly must have seen it, and they will know to what I refer.

Only this week I picked up an Indiana Catholic paper, in which I find in glaring type the following notice: "Sacred Heart Dramatic Club will present Hoyt's 'A Texas Steer' on Sunday evening"!! (*The Catholic Columbian Record*, Indianapolis, Ind., Vol. 27, No. 38).

In still another place I read of a "St. Patrick's Barn Dance." Indeed, all the saints seem to be entertaining nowadays, to judge by write-ups in our papers. Thus I have seen accounts of "St. Veronica Dancing Club" and "St. Cecilia's Whist." But why enumerate any more?

As an Irish-American I say it with regret, that every instance of such irreverence that has come to my notice was confined to Irish-American parishes.

In God's Name let us have an end to this irreverence!—AN OLD-FASHIONED CATHOLIC.

CARTOONS AND CARTOONISTS

How great a part political cartooning has come to play in modern political discussion is instanced afresh by a book which has just come from the press. We mean *A Cartoon History of Roosevelt's Career*, edited by Dr. Albert Shaw. Here are brought together more than 600 cartoons, from a wide range of newspapers and periodicals in this country, and from many foreign sources, all having their point and nearly all making their argument to the eye. The editor has shown his impartiality by including work that is not pro-Roosevelt; and, taken by and large, the entire collection is a vivid reminder of the activities and adventures of a career which, whatever our final moral judgment upon it, we must admit to have been highly picturesque and stirring.

The volume referred to illustrates the weaknesses, as well as the good points, of our current political cartooning. Much of it is, on artistic grounds, adapted mainly to the kindergarten or the nursery. Scrawling lines, battered out of shape on a cylinder press, may sometimes provoke laughter, but must oftener move an artist to tears. The mechanical difficulties of hurried reproduction on paper that does not admit of good work, are the great trial of the cartoonist for a daily paper—we are not speaking now of the “zinc artists” who keep up a play of infantile or vulgar humor, but of the men who, with brush or pencil, seriously strive to influence political thoughts. For such the slower pro-

cesses and the finer methods of reproduction are desirable. Effective though they may often be in a daily paper, we do not think that such work, *e. g.*, by a Bush or McCutcheon, has ever been so telling as was that of Nast and Keppler in weekly publications. Besides, there is the danger, which is not small, of dearth of ideas. A cartoonist may strike it once a week, but fail miserably the other six days; and to flog an artist to his work when he has nothing to draw, is almost more cruel than to compel a writer to make bricks without straw.

BOGUS RELICS

The following passage from the *Advocate of India* affords sensational reading. We give it for what it is worth, not having come across anything on the subject in other papers so far:—

A benevolent old gentleman of eighty-three, with venerable features, fine manners, and white whiskers in the fashion of a day long gone, is being tried in Paris for frauds on the religious of an extraordinary kind and involving vast sums of money.

M. Dupray de la Maherie served a term in gaol as long ago as 1866, a fact which the “dossier” kept by the police brought to light immediately after his recent arrest on charges of swindling and embezzlement. The old gentleman founded an organization which he called “The Economic Arm of the Church,” and through its agency is alleged to have obtained great amounts of money from devout Roman Catholics.

Another source of the income which made him a distinguished figure in Paris was his collection of "holy relics," shown only to the most fervent devotees, who in return for a glimpse of them, handed to M. Dupray de la Maherie gifts for charities. Chief of these relics was a box containing what the old gentleman described as a lock of hair from the head of the Savior. The relics gave him a great influence with the humbler and less educated devotees, while

to other Catholics he was known as the business representative in France of various religious societies and posed as a trusted confidant of the Vatican.

The exposure that led to his arrest came from the Papal Secretary of State, who disowned him and all his works a few days ago.

M. Dupray de la Maherie's very distinguished religious and financial relationships are causing the case to be followed with the deepest interest in France.

FLOTSAM AND JETSAM

The Catholic University of America has added to its School of Sciences a Course in Architecture, leading to the degree of B. S. This new course is in charge of Mr. Frederick V. Murphy, of the staff of the supervising architect's office in the U. S. Treasury Department. Mr. Murphy is a graduate of the *École des Beaux Arts*. It is to be hoped that he is thoroughly competent to fill the office entrusted to him by the Catholic University. Catholic young men desiring to become architects should be able to obtain the necessary preliminary training for their important profession under Catholic auspices. We trust Professor Murphy is a man of the caste of our friend John T. Comes of Pittsburgh, whose admirable contributions to the *Extension* magazine during the last two or three years have awakened a genuine interest in matters of church architecture among clergy and laity alike.

*

The frequent appeal to the divorce courts by American women is a comparatively recent phenomenon, and is undoubtedly due more to emotion, imaginary hopes, and a hasty use of newly acquired freedom, than to calm and adequate study of the experiences of other divorced women. The Rev. Dr. John A. Ryan thinks (*Catholic Encyclopedia*, Vol. IX) that if the present facility of divorce should continue fifty years longer the disproportionate hardship to women from the practice will probably have become so evident that the number of them taking advantage of it, or approving it, will be much smaller than to-day.

*

The New Orleans *Morning Star*, ably edited by the Rev. John A. Francon and Miss Mary Louise Points, announces in its edition of Dec. 3rd, that with the support of its readers it hopes soon to develop into a Catholic daily. The *Morn-*

ing Star is not the first of our Catholic weeklies to make this gratifying announcement. But in no case has it been possible so far to carry out the plan. Evidently there is no lack of good will and enterprise on the part of our publishers and editors. What is wanting is the support of the Catholic masses. They will not support a Catholic daily until they are trained up to it by the bishops and the clergy.

*

The following extract from a special dispatch to the *St. Louis Globe-Democrat* (Oct. 15, 1910) from Cincinnati is significant:

"Rt. Rev. W. A. Querry, Bishop of South Carolina, spoke on the negro question before the House of Bishops at the Episcopal Convention to-day. Bishop Querry stated that the North has formed a wrong impression of the facts in saying the Southern people do not believe in negro education. He would have all the negroes educated along industrial and Christian lines, but he looked with alarm on the educational uplift of the black race without any moral or religious training. Then the speaker advocated the parochial school system for the South, in which the negroes might be educated. He did not receive the applause that usually goes with every bishop's speech."

*

If any one of our readers should happen to run across an ex-priest called G. V. Fradryssa (alias Dr. Salvador Orts y Gonzales, alias Guillermo Garten Mendoza, alias Guillermo Garten) let him write

to the Morning Star Publishing Co., of New Orleans, for a copy of a little pamphlet titled *Fradryssa the ex-Monk and Imposter: A True Pen-Picture of the ex-Priest and His Many Aliases*, which will be mailed postpaid to any address for 5 cents, 100 copies \$3. This pamphlet is a reprint of certain articles that appeared in the *Morning Star* early in 1909 and made Fradryssa's stay in New Orleans impossible. We do not consider Fradryssa a dangerous fraud, but his book, *Romanism Capitulating Before Protestantism* might mislead the unwary, and it is well to know where to procure an effective antidote.

*

According to Mr. James Boyle, in the December *Forum*, modern Marxian Socialism is already getting out of date. The new spirit which, in varying forms, animates the doctrines of Marx and Engels aims at collectivism; the old Socialism has played its great part "in the history of the realization of its own power by the proletariat. These are now the days of Fabian Opportunism, of Constructive Socialism."

*

Alwin West, in the *Book News Monthly*, makes an ingenious plea for the typewriting machine as an aid to good reading. It is not a question of the "sentimentally flaccid," or the "flimsy-fashionable" present-day book, but of the book "whose theme has dignity and weight, whose style has grace and charm, or whose form and scheme are well proportioned and workmanlike." After an hour's read-

ing of Macaulay, or Henry James's "Portraits of Places," or Bacon, or Addison, one will find a change to the typewriter more than welcome.

Take up the story or the essay at the point where the reading was interrupted, and begin copying it on the typewriter. It is delightful to feel the composition growing

under the fingers with the perfect finish of the author's ultimate touch and to note the happy turns of phrases and inspirations of style which might escape one who reads on until a state of dozy inattention is reached.

It is a counsel of perfection which has its appeal, and not to the tired reader alone.

BOOK REVIEWS AND LITERARY NOTES

—We learn from a news letter sent out by the Catholic University of America that Rev. Dr. W. Turner's *History of Philosophy* (Boston: Ginn & Co.) "is widely used as a text-book not only in Catholic but also in non-Catholic schools both at home and abroad." Not to speak of the manifest advantages which accrue from the use of such an up-to-date manual in our Catholic schools, its employment as a text-book in non-Catholic institutions of learning is sure in the long run to result in the destruction of many prejudices still harbored against Scholasticism. Aside from Fr. Coppens' more elementary treatise, Dr. Turner's is the only English manual of the history of philosophy which accords to the Scholastic system a presentation at all adequate to its importance in the history of speculative thought. Its wide and assiduous use in the schools will go far to destroy the foolish idea, still cherished by so many educated non-Catholics, that "philosophy lay in a trance for more than a thousand years, from St. Augustine to Francis Bacon." Another work admirably adapted for supplemen-

tary reading is Father Joseph Rickaby's *Scholasticism* (New York: Dodge Publishing Co.), which we do not hesitate to recommend as a little classic, which even the scholar can read and reread with unfailing delight.

—The thirteenth edition of Fr. Augustine Lehmkuhl's famous *Theologia Moralis*, of which no less than forty thousand copies have already been sold, presents itself as "de integro revisa, refecta, adaucta," and truly "tends to make the possessors of the tenth and previous editions dissatisfied with their lot." The numerous changes are not all due to the issue of new decrees; many of them arise from new conditions of society and altered methods of scientific study and practice in the direction of souls. An entire new chapter, "De Fine," has been added to the first volume. In the second there are numerous additions on the obstacles in the way of the exercises of free-will, the distinction between mortal and venial sin, contracts, the rights and duties of laborers and employers, the functions of wealth, monopoly, insurance, and kindred topics. Holy

Communion, Extreme Unction, betrothal and marriage, the application of the fruits of Holy Mass, mass stipends, etc., are all carefully discussed from the standpoint of the new laws. Altogether the new edition spells a vast improvement in an already excellent work. It shows of what development moral theology is capable. Many of the demands of the "reformers" have been complied with. For still others the way has been paved. Fr. Lehmkuhl is now a venerable old man, and we have every reason to thank him for the powerful impetus he has thus given to the long desiderated reform of a theological discipline in which he is the acknowledged master. His *Theologia Moralis* in its new form will remain a standard work for many years to come. (xix & 900; xv & 950 pp. B. Herder, 1910. \$7).

—B. Herder has issued a handsome reprint, slightly smaller in format than the original edition, of the Rev. J. F. Noll's pamphlet *Kind Words From Your Pastor*. It is the most effective booklet of its kind in the market, and no pastor will distribute it among his parishioners without experiencing excellent results. It is truly what its author intended it to be, a "missionary in the family." (10 cts., 100 copies, \$5).

—*Vain Repetitions* by Cardinal Newman (44 pp. 32mo. B. Herder. 5 cts.) is a reprint of an essay which appeared in the *Rambler* for Sept. 1855 and for some reason or other has not been included in the author's collected works. It deals with the Protestant objection that the prayers of Catholics are perfunctory, "vain repetitions," "gabble, gabble, gabble, as hard

as ever the lips can move and mumble." The Cardinal shows that the fundamental reason why intelligent Protestants so invariably fail to appreciate the true nature of those Catholic devotions which they denounce as a senseless repetition of unintelligible words is that "they judge us by their own experience; and their experience is not that of men who possess the fulness of the graces which Jesus Christ gives to His children." The little essay was eminently worthy of republication.

—*Hexenwahn und Hexenprozess vornehmlich im 16. Jahrhundert*. Von Nikolaus Paulus. (283 pp. 12mo. B. Herder. 1910. \$1.10 net). This is a highly interesting and important little volume, based for the most part on rare "Quellenschriften," some of them hitherto inedited. In a series of thirteen chapters the learned author discusses such questions as Luther's attitude on witchcraft, legal proceedings against witches in some Protestant German countries, notably Mecklenburg, Calvinistic and Zwinglian views on witchcraft in the sixteenth century, the rôle of woman in the history of witchcraft, etc. Our limited space permits us to indicate only one or two of Msgr. Paulus's main conclusions. Most important among these conclusions is that neither the famous bull of Innocent VIII nor the equally famous *Malleus Maleficarum* were responsible for the persecutions of witches by the Lutherans and Calvinists of the sixteenth century. Nor was the Scholastic conception of the rôle of woman the primary cause of the persecution of witches. No witches were immured in Rome, as was the case in some parts of Germany and Switzerland. In matter of

fact Rome was far ahead of the rest of the world in its ideas on and its treatment of the witchcraft question. While the belief in witches exacted numerous victims in Germany during the sixteenth and seventeenth centuries, the Eternal City was scarcely attacked by the terrible epidemic. Paulus attributes this to the circumstance that the Inquisition acted upon entirely different principles than the German tribunals. In fact its humane conduct led the Protestant historian Riezler to confess that the reaction in favor of reason and humanity set in much earlier in Rome than in Protestant Germany and Calvinistic Switzerland. We heartily recommend this valuable book to all who are interested in the history of witchcraft. It is solidly documented and will do away with many foolish prejudices.

—“*As Gold in the Furnace.*” *A College Story* by Rev. John E. Copus, S. J. (Benziger Bros. 85 cts.) Father Copus is now no stranger to those who love a breezy tale of college life and adventure. He has already to his credit five such stories and one Scriptural novel, and we surmise that his rapid production of works of fiction may be partly explained by his previous experience as a journalist. The present story, which, by the way, is a sequel to “*Shadows Lifted*,” takes the reader back to familiar ground. We are once more in the college yard near Cuthberton, and in the opening chapter again meet Roy Henning, who “surprises his friends” by telling that he “can not go in for baseball next spring.” The story tells of complications which beset Roy Henning’s path during his last year at St. Cuthbert’s, and of certain curious cross-

purposes of which he may be said to have been the victim.

—Miss Rose Elizabeth Cleveland, a sister of the late ex-President Cleveland, has published an English translation of the *Soliloquia* of St. Augustine, with an introduction and notes. A critic in the *Ave Maria* (Vol. LXXI, No. 21) says of the performance: “It is rather regrettable that the translator, recognizing her limitations, did not confine herself to the Englishing of the Soliloquies. The book would have been considerably smaller, much cheaper, and a good deal more worth while.”

—*Melchior of Boston* by Michael Earls, S. J. (Benziger Bros. \$1). Another story of school life, relieved with pleasant pictures of the tranquil home of Mr. Edward Gray and his little family in Boston. Mr. Gray is not a Catholic; he hardly professes an attachment for any kind of religion and this is a source of grief to his Catholic wife, who, however, is allowed to bring up the children in the true faith. Young Kevin Gray is sent to St. Moville’s School, and an incident in his school-life helps to bring about a change in the father’s attitude towards religion. In reading of this incident we were reminded of Hamlet’s dictum: “The play’s the thing.” For it is a sacred drama enacted by the youngsters under the case of Mr. Russel, Kevin’s teacher, which brings about the change in the sire’s heart.

—Of the temple library at Nippur, discovered by Professor Hilprecht, and which is probably the oldest library yet found, Mr. Ernest A. Savage says in the first chapter of his lately published

work *The Story of Libraries and Book-Collecting* (New York: Dutton): "In his account of the library, Menant gives good reasons for thinking the library public; and proves the existence of a general catalogue, of systematic arrangement on the shelves, and of a library-keeper. The British Museum possesses, among many tablets from this library, one on which are catalogued the books most in demand. How oddly it must strike modern librarians to learn that some of the features of library management on which they pride themselves to-day—their general catalogues, their lists of best or popular books, even their classification by subject—were practised on the banks of the Tigris and the Euphrates several thousand years before the Christian era."

—A new edition has recently been published of Webster's Dictionary. It is now called *Webster's New International Dictionary*. A critic in the *Independent* (No. 3232) says this work has two serious faults. (1) The quotations from classical authors are "few, meager, and lack the prime credential of exact reference." This defect, of course, is involved in the very plan of such a dictionary as Webster's. But the critic is perfectly right in his contention that "it is better to leave the general citation of quotations to the larger historic dictionaries, and to give, in the Webster or Worcester type of lexicon, only a few hundred quotations of special pertinence and illustrative quality. And these should be given with exactness, in words, spelling, date, work, edition. Nothing so certifies the value and sincerity of a work, as these acts of worship at the brazen altar of fact." (2) The

notation of pronunciation is antiquated and hopelessly unscientific. It should make way for the modern notation used by present-day philologists.

—The Rev. A. Zimmermann, S. J., in a careful review of one of the latest volumes of "*Ullsteins Weltgeschichte*," a pretentious history of the world edited by Dr. J. v. Pflugk-Harttung (Berlin: Ullstein & Co.), which is so widely advertised that some of our German-speaking readers may be tempted to buy it, shows that this sumptuously illustrated work is unreliable and brimful of anti-Catholic bias. (Cfr. the *Wissenschaftliche Beilage zur Germania*, Berlin, 1910, No. 44).

Herder's Book List

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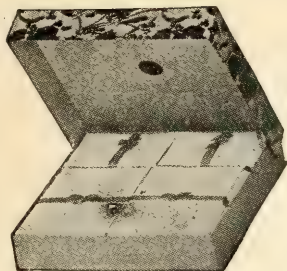
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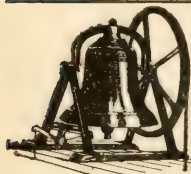
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Purists and Standard English

Ever since the beginning of what may be called the Modern English period we have had with us those who complain that corruption is overtaking our speech. Honest old William Caxton, the first English printer, refers to such grumblers in the preface to his *Eneydos*. He there speaks of two classes of critics of his work. There are "some gentlemen which late blamed me, saying that in my translation I had overcurious terms, which could not be understood of common people;" and again, "some honest and great clerks have been with me and desired me to write the most curious terms that I could find."

With the invention of printing the warning voices of the self-constituted guardians of the purity and propriety of English speech have become louder and more frequent. Very often these complaints are, as is proper, entirely ignored. Sometimes, unfortunately, they have effect on timid souls and tend to hamper freedom of expression and to put a ban upon words and phrases which a little more careful study of the history of English speech would have shown to be sanctioned by the usage of the best writers.

Yet these vigilant watchers who never tire of repeating that the old unpolluted speech is gone, or at any rate is going, and that corruptions of all kinds are pouring in with the violence of a tidal wave—these prophets of woe have not had it all their own way. Masters of "pure English undefiled" have always stood up against them and have convinced them (in as far as they were open to conviction) that such doleful forebodings are generally rooted in ignorance of the historical development of the words and grammatical forms of the speech which they are trying to save from ruin.

One of the ablest critics of the present day who has taken up the question of standard English and its treatment at the hands of the so-called purists is Thomas R. Lounsbury, Emeritus Professor of English in Yale University. He has lately gathered into one volume nine essays¹ which appeared originally in *Harper's Magazine*. They offer the soundest exposition of the principles governing usage in general and of the methods of properly applying them. Though Lounsbury generally supports his statements by references to the best English writers and by data from the history of the language, yet his stand-

¹ *The Standard of Usage in English*. x & 310 pp. 12mo. Harper & Bros., New York and London. 1908. \$1.50.

ing as a literary critic of high repute lends additional weight to his essays on English usage. His *Studies in Chaucer* and his *Shakespeare as a Dramatic Artist* are regarded as scholarly critiques of the two great poets. But it is especially his *History of the English Language*—used as a text-book in many American universities—that gives authority to the author's pronouncements on questions of usage and idiom in the language of which he has been so close a student for many years. In fact, *The Standard of Usage in English* merely enlarges on certain paragraphs already found in the first edition of his *History of the English Language*. His views, moreover, are fully shared by such linguistic authorities and philologists as Professors Cook, H. T. Peck, Brander Matthews, and the late Professor Whitney.

In the first chapter, "Is English Becoming Corrupt?" Lounsbury gives a rapid historical sketch of the many attempts of purists to render the language what they call fixed. "If that were once accomplished, the speech would undergo no further change, save on an extremely limited scale and in certain well-defined directions. The tide of corruptions, real or assumed, would thus be permanently stayed. . . . That men of letters should indulge in this belief is not particularly surprising. However much they may deal with language as an instrument of expression, they have in general little knowledge of its history or of the diverse influences that are always operating upon it and modifying its character."

Even a scholar like Bentley ignored the truth that change and growth are the essential laws of every vigorous, living speech. In the second volume of his *Dissertation upon Phalaris* he wrote: "It would be no difficult contrivance, if the public had any regard to it, to make the English tongue immutable, unless hereafter some foreign nation overrun and invade us."

The late Professor W. D. Whitney, editor of the *Century Dictionary*, one of the best comparative philologists and incidentally one of the sanest writers on linguistic usage and idiom that this country has ever possessed, humorously referred to the ill-starred attempts at strait-lacing the English language and at keeping it "fixed" as "school-mastering the speech." Under the same heading he classifies all endeavors that are made to compel men to give up their natural speech and to adopt in its place "some prescribed mode of expression, which, it is assumed, must be particularly correct because it is so disagreeably stiff and formal." Professor Lounsbury has a particularly interesting chapter (containing wholesome reflections for purists and those who bewail the agencies threatening the integrity of our speech) on this process of "School-mastering the Speech." In this chapter he lucidly

discusses "one agency in particular which is working havoc in the minds of many." It is the "disposition to insist that the modern signification of a word or its modern grammatical construction shall conform to its derivation. 'This is a delusion to which men who aspire to be cultivated are peculiarly susceptible.'" Yet these critics too must needs learn the lesson, which Bentley never learnt, that it is only the present meaning, the meaning which men now living put into the words, that is of actual significance.

Lounsbury gives some apt illustrations of the dire results that would follow obedience to this last mentioned canon of the purists. "There is not a day of our lives in which we do not use a large number of words in a meaning not merely inconsistent with their derivation, but in actual defiance of it." Do we not use *December* of the last month of the year, though according to its etymology it is the tenth? Weekly and monthly periodicals are indiscriminately called *journals*, though according to strict derivation the word should be used only of the daily publication. Again, *anecdote*, from its root-meaning should be used to denote only something that has been kept secret, that has not yet been published. But, alas! does not our own sad experience agree with Lounsbury's who says: "With us, indeed, the fault that is found with anecdotes is not so much that they have never been published, but that they have been published altogether too often?" Again, *manufactured*—made by hand—has drifted so far from its prime meaning that a manufactured article is nowadays one which is generally *not* made by hand.

These examples certainly show how unwise it would be to follow a set of artificial rules for the regulation of expression, instead of being guided by the authority of the best writers and speakers. The sentinels on the grammatical watch-towers would have us obey strait-jacket regulations, "to which we are told we must conform in order to employ the language properly." But such canons seek to substitute "for what usage really is, crude conceptions of what it ought to be." Their success "would mean the decay or death of grace or ease of expression."

Frequently those who set up these formal and precise laws of correct, and, as they imagine, standard English, appeal to propriety to justify their rigid demands. But they are not satisfied with perfect propriety. "They are determined to have," says Lounsbury, "what may be called pluperfect propriety. This disposition takes frequently the form of preference for an affected precision which has all the disagreeableness of pedantry without being based upon the adequate knowledge which serves as a palliation of pedantry when it is not its justification." This pedantic tendency leads its victims to pick out one of

many meanings of a word or phrase and to insist on this as the only one that can be used properly. But such a proceeding, observes Lounsbury, not only defies usage, it defies common-sense. Some manuals compiled by purists afflicted with the mania of pluperfect propriety state that it is quite wrong to say *at length* when what we mean is *at last*. We are informed that length has nothing to do with time but only with space. It would be proper to say "he spoke at length," but quite wrong to say, "at length he spoke." This, rightly says Lounsbury, is an injunction "as contrary to the best usage as it is to reason." He tells us that *at length* is employed by good writers five times in the sense of denoting the end of a period, where it is used once in denoting the full extent of anything.

It is a common practice in our tongue to employ the present for the future, and it is sanctioned by the authority of the best English writers. And yet if some one were to say on Saturday, "To-morrow is Sunday," in the company of one whom imperfect linguistic training had hardened in his pedantic usage, the speaker would perhaps be interrupted by the remark: "Pardon me, you should say, 'To-morrow will be Sunday.'"

Lounsbury devotes more than four pages of citations from authors ranging from Spenser to Stevenson to show that the construction in which the passive voice is followed by an object is perfectly legitimate. Steele gives a ready instance in "I was denied my second request." Yet, says Lounsbury, "of all these attempts made in behalf of pedantry to restrict freedom of expression, the most vociferous—it is hard to refrain from calling it the most senseless—is the one directed against this use." Concluding his long and careful inquiry into the history of this particular idiom Prof. Lounsbury says: "There is no more question as to its legitimacy than there is as to its usefulness. No one, to be sure, is compelled to employ it. With the exercise of sedulous care and at the expense of much tribulation of spirit it can always be avoided. Every man has the fullest liberty to indulge in any sort of linguistic asceticism under the illusion that he is setting an example of linguistic holiness. . . The denouncer of it [this particular idiom] betrays by that very fact his lack of familiarity with the best usage."

Other purists object to *firstly*, and yet in the best writers firstly occurs a dozen times where first occurs once. Others again strenuously oppose expressions like "the two first cantos." They say "two cannot have the distinction of each being first." But to such we simply answer: "There is plenty of evidence to show that the usage represented by *the two first* was originally the preferred one." Still others again decry the "low vulgarism of *mutual friend*." Yet it has the

sanction of scores of reputable authors, *e. g.*, Burke, Scott, Disraeli, Byron, and Browning, and it has been made the title of a novel by one of England's most popular writers of fiction.

One of Professor Lounsbury's most brilliant chapters is devoted to a defence of the so-called "split infinitive"—that is, the separation of the infinitive from the verb, as in "to proudly proclaim." It is called a barbarism, a solecism by those who sit on the grammatic watch-towers. "It is held up as a glaring example of the corruptions which are invading our speech." This section, in which Lounsbury enters the lists for this much abused linguistic usage, quoting author after author who employed it—embodies some of the soundest principles that have yet been set down concerning the use of our mother tongue. It shows not only the master of clear, vigorous English, but the philologist thoroughly familiar with the history of our language.

What then is Lounsbury's criterion of good English? He tells us very plainly: present good usage is the authoritative standard of speech. Just as in Latin, if a word or a construction occurs in a master writer the question of its propriety is settled at once, so too in English. "When we find an expression of any sort employed by a writer of the first rank, the assumption must always be that this expression is proper. The burden of proof invariably falls upon him who maintains the contrary."

How thoroughly in harmony this is with all we know from the history of literature of the conditions in which the world's literary masterpieces have been produced! Literature always and everywhere precedes grammar. Homer wrote his world-poems unhampered by grammatical shackles. The rules of Greek grammar were constructed several centuries later by the scholars of Alexandria. Grammarians exercised no restraint on Dante when he penned the *Divina Commedia*, but his own genius raised the dialect in which he wrote to the dignity of a literary language. Shakespeare gave utterance to his thoughts in happy disregard of what purists of his day may have said or written. It is true we have a "Shakespearean Grammar," but it did not see the light till three centuries after the Bard of Avon was laid to rest. It is the work of nineteenth century philologic research and a splendid piece of workmanship by Mr. Abbot.

It is with language as it is with literature. A creative age—an age of expansion, Mr. Hamilton Wright Mabie happily calls it in his *Short Studies in Literature*—creates its own forms of expression just as in literature it creates its own material. Ordinarily, says Mr. Mabie, literature "is conventional in thought, correct in

form, cold, pedantic, and barren of any real and contagious influence," whereas "the unmistakable sign of an age of expansion is freedom in dealing with matters of form, and breath and variety of expression."

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ALBERT MUNTSCHE, S. J.

Greek at Oxford

A wave of reform lately swept over the ancient metropolis of the republic of English letters. There is a desire on the part of the reformers to rearrange the constitution of the University of Oxford and its studies in accordance with the suggestions made by the Chancellor, Lord Curzon. In the early part of November last, the preamble of the statute reconstituting the faculties was passed. Two weeks later, another preamble was put to the vote of "virtually the whole teaching body of the university, professors, tutors, nearly all the heads, many ancient Dons, not often seen in the house, and youthful M. A's."

Dr. William Osler, writing in the N. Y. *Evening Post* of Dec. 10, gives a graphic account of the manner in which this latest burning question of Oxford reform was debated and passed upon.

After the passing of a few decrees, the registrar read out the preamble as follows: "Whereas it is expedient to amend the statute relating to the examination in stated subjects in Responsions (entrance examination) so as to provide (1) that Greek shall no longer be a compulsory subject, etc. etc.", and then the battle began.

"Mr. Percy Matheson of New College, a leading Trojan, who had brought up the question eight years ago, introduced the preamble in a strong speech, in which he urged that in our modern conditions Greek should no longer be required as a necessary subject for a degree in arts.... The president of St. John's College, Dr. James, opposed the measure as a weak concession to popular demands, and a sop to the scientists. If Greek were discarded to-day, Latin would follow to-morrow. The greatest rulers of England—Canning, Peel, Gladstone, Salisbury, Milner and Asquith—were products of the classical teaching.... Finally a division was taken with the following result: *non placet* 188; *placet* 152; majority 36."

Thus Greek at Oxford is to be retained. Once again, Greek holds a right to existence, but it does so by a rather precarious tenure. Though spared today, its doom may be sealed to-morrow.

Discarding Greek is throwing a fine sop to the hungry scientist. But he should remember that the very nomenclature of his science is

based upon Greek. Greek, also, is an eyesore to the modernist with whom salvation lies in the study of modern languages. But modern civilization is not really intelligible without a knowledge of ancient Greece. It is by more than one thread that modern Hesperia hangs together with ancient Hellas. Their kinship is deeper than fanatic modernists will allow. We want Greek retained, because it is one more barrier that protects our youth as well as our civilization from the savage influence of commercialism. This ideal value of Greek is not to be under-estimated. We want Greek retained, because when Greek is gone, Latin will also have to go. Or, if this latter casualty were averted, still the ancient prestige of Latin would be jeopardized—much to the prejudice of the thoroughness of that study. In order to get our “money’s worth” out of the classics, we have to throw heart and soul into these studies, and that is precisely what does us so much good. By all means, while we are young, let us sport for a few impressionable years amid the ideal beauties of the Greco-Roman world. It is only too soon that the rude awakening from the trance is bound to come. Then will be time enough to attend to the stern realities of a sordid world.

By the way, to all opponents of Greek we may say in a general way: Before you brush away Greek, it is fair to demand that you give us something better in its stead. It is a well-known axiom that possession is nine points of the law. But Greek is in possession. Therefore the certain advantages for general culture and mental training which we derive from the study of Greek are not to be lightly sacrificed for the problematic advantages which the sciences or the modern languages may yield. Not that we are opposed to a reform—possibly much needed—of our methods of teaching Greek. On the contrary. But that is no *specific* charge against the retention of Greek. Reform is called for everywhere. You find cobwebs in every house. It is sheer fallacy to suppose that the so-called exact sciences alone are taught exactly as they ought to be taught. Neither do the methods of the modern language teacher always attain to the requirements of the highest pedagogical standards.

K. of C. Notes

Commenting on our recent “K. of C. Notes” (C. F. REVIEW, XVII, 23, 711 sqq.) a religious in high standing, whose name is a household word in America, writes to us:

“In regard to the 1910 report of the President of the Knights of Columbus, it occurs to me to suggest that Mr. Flaherty is a man

of very sound principles and is devoting himself to the reorganization of the Knights sincerely and entirely for what is best in their constitution. I know him very well and I am confident that he will, in time, prune away much that is defective in the organization and bring its members entirely under the immediate jurisdiction of the bishops and pastors."

Evidently the reverend author of these lines, who, we believe, has always been friendly to the Knights of Columbus, is convinced: (1) that there is much that is defective in the organization, and (2) that the members are not now entirely under the immediate jurisdiction of the bishops and pastors. This corroborates two contentions which we put forth a good many years ago and have steadily re-iterated since.

These contentions are unexpectedly confirmed by no less an authority than the "Supreme Master of the Fourth Degree," Mr. John H. Reddin, in an address recently delivered at a banquet given by the Fourth Degree Assembly in the city of Denver, Colorado.

"While this degree is an institution of some ten years' growth," says Mr. Reddin, "it is at present time going through those great formative processes which will eventually insure its permanency and value. . . . As a national body it seemed to *drift rudderless upon a sea of uncertainty, its ultimate destiny apparently unknown*. A large proportion of its assemblies seemed *content with a few high-sounding speeches* and good resolutions, and then adjourned to meet a year or two thereafter at the next exemplification. A ready excuse for this condition lies in the fact that it has been *without head or system or organization*. There has been no controlling hand to direct its energies, no governing body whose counsel and wisdom could be sought by the local units."¹

The Fourth Degree is the "crowning glory" of the Knights of Columbus. It embodies the *crème de la crème* of the membership of the whole Order. By the admission of its chief officer, this "inner circle" has for ten years been drifting like a rudderless ship at sea, "its destiny apparently unknown," without head, wisdom or counsel, content with high-sounding phrases and ready to bend to the controlling influence of any masterful mind that might rise up within it.

Consider all this and then tell us, honestly, whether the REVIEW has been mistaken in regarding and treating the Knights of Columbus as a dangerous body.

The reverend gentleman quoted in the beginning of this article

¹ Quoted from the complete text of *Catholic Register*, Vol. VI, No. 17, Dec. Mr. Reddin's address in the *Denver* 1, 1910 (Italics mine. A. P.).

puts his hopes for the salvation of the Order in the new Grand Knight, Mr. James A. Flaherty, whom he considers to be "a man of sound principles." The extracts we have given from Mr. Flaherty's annual message in our first December issue seem to bear out this estimate of his character. No doubt Mr. Flaherty is doing his best to save the Knights of Columbus. Will he succeed in accomplishing the noble, though wellnigh superhuman task to which, in the words of our eminent correspondent, he is "sincerely and entirely devoting himself"? We sincerely hope so.

Spanish as Spoken in New Mexico

Minute studies have been extensively undertaken during the last three decades and they have helped students of language to solve some of the important problems of linguistic science—as, for instance, the relation of the patois to the standard speech, the extent to which phonetic change operates in any language, etc. We refer in illustration to such standard works as Wencker's *Sprachatlas des deutschen Reiches*, to the *Atlas linguistique de la France* by Gillieron and Edmont, but above all to the splendid study of the learned Abbé Rousselot of the Collège de France, *Les Modifications Phonétiques du Langage Étudiées dans le Patois d'une Famille de Cellefrouin (Charente)*, which is regarded as a model in this line of research.¹

As is well known, we have in our country a large section where Spanish is still spoken—the historic South-West. But what is the relation of this speech to the Castilian of the mother country? Professor Aurelio M. Espinosa answers this question in Part I of his *Studies in New Mexican Spanish*. (The University of Chicago Press). This part takes up only the philology and presents a detailed account in five chapters of the influence of accent in New Mexican Spanish, of the changes of vowels and consonants which Spanish words undergo in the dialect of New Mexico, and of the phonetic changes in words of English origin. Chapter VI adds some texts (popular New Mexican "versos") in phonetic transcription.

New Mexican Spanish, says Professor Espinosa, "is the dialect spoken by the Spanish-speaking inhabitants of New Mexico and Southern Colorado." It is true these studies are very technical and primarily for the student of philology (they were submitted as a dissertation for the Doctor's degree), yet all who are interested in the history of the Southwest may find in them something instructive. Let those who think that Spanish, as spoken in New Mexico, is merely a de-

¹ Rousselot's work was awarded the Volney medal in 1891.

based patois study this work. Many there are who disdainfully refer to Canadian French as different from and far inferior to the "real French" as spoken in France. Mr. J. P. Tardivel, the late scholarly editor of the *Vérité* of Quebec, shows that the French of Canada is not only "real French," but is, in fact, the tongue which was spoken when French literature was in its golden age. "*Nos habitants canadiens parlent comme parlait Louis XIV.*" In the same manner those who have formed crude opinions on Spanish spoken in New Mexico and Southern Colorado may be mildly surprised to hear Espinosa's verdict: "This dialect is for the most part a Castilian dialect. While it is undoubtedly true that in New Mexico, as in all parts of Spanish America, a mixture of Spanish dialects is found at the source, the language of Castile was almost universal and certainly official in the Spanish Peninsula and in Spanish America during the 15th and 16th centuries, so that, while there were many dialectic peculiarities among the first settlers of Spanish America, the Castilian was used by all." (Introduction, page 7).

But why does the author not mention "among the Spanish newspapers published in New Mexico and Colorado" the excellent weekly *Revista Católica* of Las Vegas?

A. M.

The Providential Mission of Socialism

We ought to be very grateful for the lessons brought home so forcefully by Socialism. It has disclosed in government, social conditions, and the inter-relation of individuals defects which might otherwise have festered much longer on the body politic and social.

More especially ought we to be grateful to Socialism for paving the way for thousands to the very door of the Church, outside of which, as its logical conclusions definitely show, there is no salvation either for the individual or for society at large.

Property rights and titles, it shows, were originally based on might, and later on craft or thrift, irrespective of the Seventh and Ninth Commandments,—titles which cannot hold despite the sanction of the state as constituted.

It points out the need of greater universal education. It establishes the need of more minute regulations with regard to eating and drinking; and more specifically decries the sin of intemperance. Boodling and graft also fall under its ban; and its labors in unearthing these vices against personal and official probity pave the way to attention to the law of the Church regarding personal responsibility in the public service.

The circumstance that Socialism seeks a mistaken remedy for the evils it points out does not detract from the service it is thus rendering. In fact, the very untenability of the premises on which it bases its search and advocacy of that remedy plays directly into the hands of the Church. Sooner or later Socialism will see the nihilistic chasm which it is digging, and, if at all logical, will leap to *terra firma* before it reaches the abyss of which it now seems utterly ignorant.

I think it is a mistake to antagonize the Socialist theory in its entirety. It is working in the right direction. All one might do is to point out that the suggested remedy is ill-advised. But even that remedy, without attention to its inherent defects, will eventually lead in the right direction, as, before very long, its inconsistency will become glaringly patent, and will force the thinkers in the Socialist camp,—and they are nearly all men of thought,—to relinquish the defective means to the deeply felt and sincerely desired end and attach themselves to the only logical solution of the difficulty: firm adherence to the tenets of the Church, and zealous enthusiasm in their execution.

Tell a Socialist that he is preaching Nihilism, and he will forcibly deny the aspersion. Show him that this is really the case, and he must recede from his position, for he certainly does not want Nihilism.

Let him read the first enunciation of Socialistic principles by Jean Jacques Rousseau, and he will probably at once see the flaw in the argument. Show him that Negativism is responsible for the very conditions which he now seeks, unwittingly, to cure by Negativism, and he will open his eyes to the true condition of affairs. Show him that the soi-disant reformers in the 16th century tried to loosen the superstructure above the foundations of religion; and that the philosophers of the following centuries drove the logic of destruction below the foundation, with the result that under the principle of Negativism the entire structure crumbled into nothing, as far as they were able to compass such an eventuality,—and he will stand aghast before the “hole in the ground,” which he aids so laboriously and so seriously in making larger and deeper.

Rousseau's theory will, at sight, open his eyes:—“No power comes from above; all power is the result of the aggregate of individuals. The State has only the power which the individuals have given it.”

It will take only a very slight effort to show that if the State has “property-rights,” for instance, from the individuals composing it, then the individuals must have inherent property-rights, or else the State could not have them, as it has no rights which the component individuals have not given it.—In other words he will quickly perceive that the fundamental principle on which Socialism rests for its remedy

falls upon itself into chaos; that even glib Negativism is not logical, but destroys with out being able to rebuild. For you cannot build a state that has property rights unless out of the individual property rights, which are denied. This leaves Rousseauism without a State, without even the ability to build it, and without inherent or given rights in the individual:—chaos, nothing,—Nihilism.—He will not fail to see that rights cannot be inborn in the individual, but must be given; not by the State which does not yet exist, or at best postulates those rights in the individual; not by himself, as to give he must first possess; therefore, by an outside power, that has primary and fundamental rights. This will call his attention to the one institution that offers a systematic and consistent explanation, and is not tainted by that fatal Negativism which he tries, logically, to escape. He will not look to the dishevelled soi-disant system, or rather systems, that have set the ball of Negativism a-rolling, without inherent limitation to denial, since it includes the possibility of as many opinions as there are heads, but to the fixed and unalterable *law* which comes “from above,” despite implied or enunciated Rousseauism,—a law which alone can give titles. He will also not fail to note that in that consistent system there lies the true remedy for the evils which he now seeks to remedy: regulation of possession under the two Commandments already pointed out; regulation of the status between employed and employer by the same two Commandments, further explained and specified by the law of Charity; the effective and competent education of children, not by state paternalism out of place and without warrant, but under the Fourth Commandment, etc. He will find the Church so thoroughly equipped to cope with all social problems that he will not need to look for means outside of her pale to his laudable end.

No doubt, there will be those who either cannot see, or will not open their eyes to plain logic. They will continue to dig downwards, in the erroneous belief that digging means building, and that iconoclasm is construction.

But there will be the many who will become convinced of God and religion, which they possibly now deny, as their very seriousness in search for an adequate remedy for the palpable evils of modern society will point out the only course left for an open and honest mind.

Thus the human race will ultimately cluster around two nuclei: persistent Socialism and Catholicity.

C. E. ARNOUX

Leprosy

From a pamphlet recently issued by Archbishop Osouf of Tokio, for the benefit of the Gotemba Leper Asylum, a Catholic institution in charge of French missionaries and highly deserving of support, we cull some interesting and reliable facts about that dread disease, leprosy, which has lately been causing some inquietude also in this country.

For a long time leprosy has been spoken of as if it were a thing which existed in the past, but which has not been heard of for centuries, save perhaps in some distant, savage, unknown countries. To-day, to the great astonishment of our contemporary civilization, it is confessed that leprosy is still an existing malady, and that there are few countries even in Europe in which it is not found. Dr. Sauton has shown that there exist on the surface of the globe more than a million known lepers.

What weighs most on all these wretched people and is more difficult to support than the sickness from which they suffer, is the manner in which they are treated. Objects of an insurmountable fear and repulsion, they are everywhere rejected, from their family, from society, sequestered, outlawed, chased with showers of stones and blows of sticks as in Palestine, deported to a separate isle as at Molo-kai, relegated to a desert islet (Sandy Hook), shut up in a kind of prison (pest-house) as in America, finally, when they can be seized and taken, buried alive as in China.

From its forms or its effects, leprosy is commonly divided into nervous and tuberculous. In the first, also called dry leprosy, there is no suppuration. The second manifests itself by ulcers which sometimes cover the whole body.

After much labor and research, Dr. Hansen of Bergen discovered the specific microbe of leprosy in 1873, Dr. Neisser of Breslau succeeded in coloring it in 1881.

A being infinitely small, then, is the cause of so great an evil. Since this has been made known, light has been shed on many points hitherto obscure. Observation and experience seem to have already clearly shown that to this imperceptible agent, many times smaller than a particle of dust, are due, as to their principle, all the ravages wrought in the human body and designated by the name of leprosy.

The Hansen bacillus attacks, sometimes successively, sometimes simultaneously, all the parts of the organism, the skin, the mucous membranes, particularly those of the eyes, the nose, the palate, the mouth, the tongue, the lips, the throat (epiglottis, pharynx, larynx);

the blood vessels, the lymphatic vessels, the lymph, the bones, the oesophagus, the large intestine, the lungs, the liver, the spleen, the kidneys and all the organs of the senses. Only the brain and the digestive system are ordinary left untouched.

It is clear from this that the effects produced in the human body by this redoubtable enemy vary according to the nature and the particular function of the organ invaded, and according to the force and violence of the invader. On the skin, or underneath the skin, it produces reddish blotches, bloatedness, then a real vegetation of tubercles, which swell, break, and dry up, only to recommence again. The mucous membranes it eats away; the eyes, the ears, the nose, the flesh, it devours; the bones it separates from one another by eating the tendons: it is thus that the fingers fall off and sometimes the hands and feet. It attacks at first the sensibility of the nerves, finally it destroys them; the limbs attacked by leprosy suffer no more; the organism no longer resisting, the bacillus is master. The movements, irregularly paralysed, become disordered, the hands become deformed so as to resemble claws, the legs become bent, the mouth and the face take on indescribable expressions.

And when the enemy penetrates to certain more delicate regions, it is easier to imagine than to describe the effort on the imagination and the sensibility of the unhappy invalids. It is in this respect that leprosy has sometimes such an unfortunate influence on the morality of its victims.

All these symptoms do not always appear at the same time; but according to the work of the bacillus, the evil makes its evolution and there are few patients who do not in the course of their life, (and it is sometimes very long—Dr. Sauton gives a photograph of a leper woman of Hawaii who died at the age of one hundred and twenty four years—) pass more or less through these different phases. The end arrives almost without exception in the same manner, by phthisis and extreme emaciation, the lungs being eaten away and nutrition rendered impossible.

Whence comes the bacillus of leprosy? It comes from man. Up to the present, at least, it has never been found in any animal, and it has been found impossible to inoculate any animal with it. It is an evil exclusively human. How does it enter our organism and by what way? We do not yet know for certain; but the nose and the throat being the points where it most frequently makes its presence felt, this would lead one to suppose that, at least in these cases, it has been absorbed by respiration. It is found in the excretions and secretions of lepers; the air may carry it like all germs; finally, bodies afflicted

by leprosy, corpses especially, attract rats in an almost irresistible manner.

What is the treatment applied to this malady? It may be said that all means and all remedies have been tried, the cruellest and the most absurd, as that of getting bitten by venomous serpents. The most famous specific at this moment is an oil called oil of Chaulmoogra, injected into the bodies of the lepers. This oil does not kill the microbe of leprosy, but it appears to delay its action: it diminishes the swellings and helps the sores to dry up and to heal more rapidly. Sometimes the leprosy seems to disappear and to cease for a time; but there exists no leper who has been cured by remedies, though life can be sustained and prolonged by the same together with scrupulous cleanliness, a mild regime, lacteal, leguminous tonics, moderate labor, a regular, virtuous life and above all gaiety. Every leper is doubtless a person condemned to death; but so is every other man, and the lepers do not seem to die at an earlier age than others attacked by different maladies.

Leprosy is contagious, but not equally contagious for all men, because all do not offer to the bacillus a soil prepared to receive it.

Whoever resigns himself to be shut up with lepers in order to tend them and share their life, must resign himself at the same time to share their lot to the end, that is to say, to die like them. On the other hand, all those who are interested in the public health agree that to diminish the contagion and to prevent the scourge spreading in a country where leper centres exist, there is only one means,—to separate the lepers and to isolate them from society, allowing them to have no relations with other men, except in cases of absolute necessity.

In the eyes of him who sees in man nought but a heap of matter, a leper is only a living dunghill. Consequently the logical course to pursue towards him is to repel him. "We do not want these dirty people to whom food is given at the end of a stick. If they come to-day, there remains only one way to deal with them, that is to oppose them by force." These words are extracted from an article signed by a physician. The Chinese are still more logical and go straighter to their end, they bury the lepers alive.

But for him who sees and respects in man an intelligent and immortal soul, even a leper has the right to compassion and condescension, all the more so as his abasement is profound and his affliction greater. In the times when men believed that they had a soul, what regard had they not for the unfortunate, and in what high esteem they held them! They separated the lepers from the rest of men, but to avoid hurting their poor soul, which suffered as much as their body,

what delicacy they employed and by what sublime hopes they tried to console them! Here is, from an old ritual, the exhortation that the priest used to make to the leper in taking leave of him: "My brother, my dear one of the good God's poor, for having suffered much sadness, tribulation, sickness, leprosy and other adversity in the world, one arrives at the kingdom of Paradise, where there is no more sickness nor adversity, but all are pure and clean without filth and without any stain of filth, more glorious than the sun, whither you will go, if it please God. But be a good Christian and patiently bear this adversity! May God give you grace for it, for, my brother, such separation is only corporal; as to the spirit, which is the principal thing, you are always as you were formerly and will have part and portion in all the prayers of our mother holy Church, as if you assisted personally every day at the divine service with the others. And as to your little necessities, the people will provide for them, and God will not abandon you. Only have patience: God remain with you. Amen."

And elsewhere the same ceremony is brought to a conclusion by this touching prayer: "O God Almighty, who hast by the patience of Thy Only Son broken the pride of the ancient enemy, give to thy servant the patience necessary to support piously and patiently the ills with which he is overwhelmed." And all the people answer: "Amen."

These were the times when the eye of faith saw in an unfortunate man something divine, "*res sacra miser*," and when charity went so far as to embrace the leper out of love for God. At that time the social question, social hatred, was not yet born.

To-day that which they call science is not afraid to say, by the mouth of one of its most popular representatives, that compassion is a sentiment which does harm to the human species, because it tends to preserve a crowd of subjects (the blind, the lame, the infirm of all kinds) who disfigure it and retard its progress.

SONG OF WINTER

Winter's here
Cold and drear,
Never fear,
Mirth and cheer
Grace the year,
Glad New Year,

When the heart is young and gay.

Trenton, Mo.

Soon we'll hear
Far and near
In our ear
Songs so dear:
"Robin's here,"
Spring is near,

Lo, Behold! 'twill soon be May!

(REV.) HENRY B. TIERNEY

MINOR TOPICS

THE AGE LIMIT FOR FIRST COMMUNION

In the December issue of the *Ecclesiastical Review*, in a paper remarkably well written both from the purely literary and the theological point of view, the Rev. C. A. Shyne, S. J., of Marquette University, Milwaukee, discusses the lamentable consequences which result from pushing the age limit far beyond the years when children attain the use of reason. The writer makes a strong plea for removing all age limits and admitting children to their first Communion whenever they are fit for it. His plea is all the more remarkable as it was penned before the Holy Father signified his wishes in this direction. A warm sympathy for the child's best interests pervades the article. We heartily recommend it to the attention of the reverend clergy.

It does seem a great injustice, not to say cruelty, to make innocent children smart for the probable sins of their parents. Or is not this the real situation? We plead, their first approach to the holy table must coincide with the end of their parochial training, or else we risk the very existence of our parochial schools. But, aside from the fact that all parishes have not parish schools, our course of action amounts to cruelty to the child, because in his tenderest and most impressionable years we deprive him of the food of the strong. We almost force him to become acquainted with sin before

we let him taste how sweet the Lord is. Because we fear parents will not do their duty by the parish school, therefore we punish the child by depriving him not merely of some temporal good which he might just as well do without, but of the very safeguard of his innocence and the bread of life. Is not this cruelty? Or, we ask, where is in this case the compensation of the loss by a proportionate gain to justify our course of action? To us it seems there is cruelty in all this, because our fear regarding the existence of the parochial school is only problematic. As far as we are aware the experiment has nowhere been made. It is by no means likely that our parochial schools will be deserted as soon as we begin to comply with the wishes of the Holy Father in this most important matter. Father Shyne in his article seems to suppose that the age limit is twelve years, whereas in point of fact it is in some places thirteen or even fourteen. Which, of course, only makes his timely plea the more urgent.

WARNING AGAINST TWO SWINDLERS

A pastor requests our aid in apprehending two swindlers, who represent themselves as "fresco cleaners of churches." They have been operating at Marion, Kenton, and elsewhere in Ohio. Their plan is to secure advance payment on work to be done, to contract as many bills as possible, and then

take a sudden departure, leaving the work undone and the bills unpaid. The *Ave Maria* (LXXI, 26) comments as follows on the case:

"It is well betimes to sound a general warning against impostors, but we fear the description given of the pair in question will not lead to their arrest. No doubt they have already changed their appearance as well as their names, and *modus operandi*. The one described as having black hair and wearing gold-rimmed glasses, a heavy overcoat, a derby hat, also a smile, has probably become middle-aged by this time, or assumed a still more youthful appearance by discarding his eye-glasses; and no doubt his hearing, which is said to be defective, is now fully restored. It is very likely, too, that the other fellow, supposed to be a brother-in-law—a man with red hair and freckled face, and having the appearance of a laborer,—has meanwhile parted company with his relative and put on the eye-glasses, likewise the airs of a capitalist.

A reward of \$25 is offered by the prosecuting attorney of Hardin Co., Ohio, for the arrest and conviction of the alleged fresco cleaners. We hope they will soon be brought to justice. The clergy of rural districts should be more on their guard against strangers with fair promises and ready smiles, and make it a rule never to pay for work before it is done."

"GRAPE NUTS"

We see from the *Chicago Public* (No. 664) that Charles W. Post,

of Battle Creek, Michigan, has come to grief in a libel suit with *Collier's*. Not much has been said of it in the newspapers—possibly for reasons indicated in the editorial account of the matter which *Collier's* makes in its issue of December 17th. But it seems that *Collier's* rejected advertisements of "postum cereal," "grape-nuts," etc., and that "there was a reason," which *Collier's* stated. Two years afterward *Collier's* made editorial observations on certain claims for "Grape Nuts," to the effect that these claims were "deadly lying;" whereupon Post used advertising space in other papers to accuse *Collier's* of "prostituting its columns to harm a reputable manufacturer for the purpose of forcing him to advertise." The owner of *Collier's*, Mr. Robert J. Collier, thereupon sued the Postum Company for libel; and on the 3rd of December, a jury in the Supreme Court of New York found a verdict in favor of Collier and against the Postum Co. for \$50,000, the "largest verdict," says *Collier's*, "ever rendered in a libel case in New York county, and probably in the United States."

That verdict seems to express the rather emphatic opinion of twelve good men and true—after weighing the sworn evidence on both sides, and hearing the arguments of their lawyers, and a summing up by the judge—that *Collier's* had a legitimate reason for refusing Postum advertisements. The trial proved as much or more, as *Collier's* of the 17th undertakes to disclose in a summary, among the points in which are these:

"Grape Nuts" and "Postum" have been advertised as "cure-alls;" also as food of marvelous nourishing power; that the only physician advertised as "famous" whose "name was signed to a postum testimonial" turned out to be a "poor old broken-down homeopath" who "received ten dollars for writing his testimonial;" that the health officers of at least four States "have for years been denouncing as preposterous and fraudulent the claims made by the Postum Cereal Company;" and that "Post spends nearly a million a year in advertising, and relies on that to keep out of the newspapers the dangerous nature of the fraud he is perpetrating on the public."

Collier's announces that "a brief résumé of the testimony in the case of Robert J. Collier vs. Postum Cereal Company, Ltd., in which are contained some remarkable testimonials on Grape Nuts from Dr. Harvey W. Wiley, the United States government chemist, Dr. Robert Abbe, and others, will be sent on application," and that the amount of the verdict against the Postum Company will be "devoted by *Collier's* to exposing fraud."

TERTULLIAN ON MIXED MARRIAGES

The diversity of opinion, habits, sentiments, and aims, which is found in the parties to a mixed marriage, gives rise to practical difficulties, which are not capable of adjustment by any mutual agreement. The opinions a man forms, and the aims he proposes to himself in life, are while they last a part of himself, and throw their image in shades of darkness or of light over all he does, giving a color and tone to his most trivial actions. Any attempt therefore to sink these differences by agreement is of no avail. No

method can be devised that will remove the elements of discord, so as to secure that perfect peace and harmony which should be the honest ambition of every man who makes a home.

Tertullian gives a graphic account of how these differences worked out in practice in his time; and his description would be a faithful delineation—with due allowance for difference of time and customs—of what occurs under similar circumstances in our own day. "When," he says, "it is time for the Christians to come together to pray, the pagan says it is just his hour for the bath; when the Church prescribes a fast, the pagan spouse makes a feast; and the family duties are never so numerous or pressing as when the obligations of Christian charity require the Christian to be absent from home." Even if the obstacles are not deliberately raised, the Christians must act with the concurrence of their pagan spouses, and 'deem it a favor if they can observe their duty.' — (Rev. P. Meagher, *Ecclesiastical Review*, Nov. 1910.)

THE AMERICAN COLLEGE AGAIN UNDER FIRE

Morris L. Cooke, the expert retained by the Carnegie Foundation for the Advancement of Teaching to apply his standards of efficiency to American colleges and universities, has made a report. The gist of it is, according to the *St. Louis Globe-Democrat* (December 25, 1910), that many, if not all, American colleges suf-

fer from a lack of system, of standardization and intensive effort. He finds, for instance, that students loiter and smoke cigarettes when they ought to be in their classrooms, and that lax conceptions of work prevail, even among the professors. Mr. Cooke is a mechanical engineer and a graduate of Columbia. His specialty was the investigation of the departments of physics, which he studied in eight universities. In several he found that the clerical and manual employes were allowed the same short hours of service that the teaching staff had, and this, he thought, was bad business. He finds weakness in the committee management of such institutions as the University of Wisconsin, Harvard and Princeton, and he objects to departmental autonomy, believing that single-headed authority gets things done with greater efficiency. In several colleges which were clamoring for more buildings he found that the best structures were used only two or three hours a day.

APROPOS OF THE RECENT WAR SCARE

One paragraph in President Taft's recent address (Dec. 17th) before the American Society for the Judicial Settlement of International Disputes should put an end to every future effort at war scares. "The people of this country," said Mr. Taft, "will never consent to the maintenance of a standing army which military experts will pronounce sufficiently large to cope in battle with the standing armies of the greater

powers, should they get by our navy, avoid our harbor defenses, and descend upon our coast. If this leaves us in a position of helplessness, then so be it; for those who understand the popular will in this country know that it cannot be otherwise."

There is the point. If this country is to be at the mercy of some distant military empire at some distant time in some hypothetical war, unless it turns itself into a military empire in times of peace, then so indeed it must be.

God speed the movement which the Chicago churches have started with a memorial of protest to the President and Congress against war preparations and the war spirit. In the words of the *Public* (No. 664), "If war methods are necessary to save this Republic from marauding powers, it cannot be saved. That is a game which, the more we play in it the more we shall lose by it—not alone in waste of wealth, and waste of men, but also in narrowing liberties and diminishing powers of moral resistance and even of military defense. Give our people that chance to grow within which comes from discouraging the villainies of war, encouraging the arts of peace, maintaining industrial opportunity and equitable distribution for all, dealing justly with foreigners, and guaranteeing full liberty of speech and press with full powers of self-government to our own people—native and naturalized—do this in fact as it is professed in theory and no military empire could put our Republic in peril. Nor would any

of them wish to try or be able to try. Such an example of a truly democratic people would paralyze the invasive powers of the strongest and most aggressive military oligarchy on earth."

THE DECREE ON THE ADMINISTRATIVE REMOVAL OF PARISH PRIESTS

"We have been asked," says the *Catholic Union and Times* (Vol. 39, No. 38), "why this paper has not printed the recent decree on 'Administrative Removal.' Simply because it is a question in which the general public can in no way be interested. It applies only to the clergy."

That seems to us a mistaken conception. The general (Catholic) public is, and has a right to be, deeply interested in everything that pertains to the care of their souls, as the administration of parishes certainly does. "For," in the language of the decree itself,¹ *"the welfare of the people is the supreme law, and the ministry of the parish priest was instituted in the Church not for the sake of him to whom it is committed, but for the welfare of those for whom it is conferred."*

Nothing is so apt to create and nurture respect and obedience towards the parochial clergy in the hearts of loyal Catholic laymen as the knowledge that they are effec-

tively protected against accidents (such as insanity) and abuses of every sort, and that their rights under the Canon Law are jealously safeguarded by the supreme authority.

Considerations such as these led the London *Tablet*² and other European Catholic newspapers of general circulation to publish the full text of the decree "*Maxima cura*" in the vernacular. The refusal, on such a flimsy pretext, of the *Catholic Union and Times* and other American Catholic journals to follow this example cannot but arouse curiosity and suspicion in a democratic people who have been led to believe that publicity is not only a good thing in itself but the supreme and only effective remedy for abuses of every kind.

THE BOY SCOUT MOVEMENT

The *Sacred Heart Review* (Vol. 44, No. 26) advises Catholic parents to wait before allowing their boys to enter the Boy Scout movement. "This movement is represented by several organizations," says our highly esteemed contemporary, "but they all have practically the same rules; and while these rules are nearly all, on the face of them, sound enough, there is no reason why Catholic boys should hurry to join. Better wait a while. When we read that 'the object of this association shall be the mental, moral and physical training of the American boy,' we are somehow reminded of other movements whose training (for

¹ *Decretum De Amotione Administrativa ab Officio et Beneficio Curato*, in the *Acta Apostolicae Sedis*, Vol. II, No. 16, p. 636: "*Salus enim populi suprema lex est: et parochi ministerium fuit in Ecclesia institutum, non in commodum eius cui committitur, sed in eorum salutem pro quibus confertur.*"

² Edition of October 15, 1910.

Catholic boys, at least) has not strengthened either their faith or morals."

PROFANING GOD'S HOLY TEMPLE

It was the profanation of God's holy temple that rankled in the mind of St. Jerome when he lashed with a holy and indignant zeal those Christians of his time who dared to contract mixed marriages. "Nowadays," he says, "many women despising the order of the Apostle are joined to Gentiles, and prostitute the temple of God to idols.... But though I know many grand dames will rage against me, though I know they will rave like Bacchanalians, against me an insect and the least of Christians, with the same impudence with which they have despised Christ, yet I say what I think; I tell them what the Apostle taught me; they are not on the side of justice but of iniquity; they are not on the side of light but of darkness, not on the side of Christ but of Belial; they are not temples of the living God, but fanes and idols of the dead!" (Rev. P. Meagher, *Ecclesiastical Review*, Nov. 1910).

MISTRESS AND MAID

Of all the questions of sociology which are keenly debated at the present day, none surpasses in practical interest and importance the great question raised about servants. There is just now an exodus from the large city home to the hotel and apartment house, because of the lack of proper servants. On every side we hear peevish complaints about maids

and men; and as peevish complaints are frequently unsubstantial, those persons having many and good servants may be disposed to think that there is not very much in such querulous language. But such an idea would be mistaken.

A vast social revolution is going on, and has been going on for years, throughout the country. The character of servant and the conditions of service are being modified in a direction in which the shoe pinches the feet of the employer. In wealthy families, where wages are high, the family small, the work moderate and light, the servant problem is chiefly felt in the way of increased dressiness and exaggerated demands for holidays. Given these, your maid is disposed to remain with you year in year out.

No one can say that he is at all dissatisfied with the general movement that has come to pass in favor of increased wages, comforts, and recreations for servants. This is part of the general tendency of our time, and it should be matter of sincere pleasure that a class which both wanted and deserved alleviations of its condition, should receive such to an ample extent.

It surely is a good thing for a maid to be able to wear a silk dress, have some notion of social intercourse, go now and then to a place of amusement, have a decent place in which to live and entertain her friends other than the box near the roof which formerly was considered good enough for her. Though we are not in these

days overburdened with them, occasionally we meet with servants that are an ornament to their class. Good girls who for years have remained in the same families, leading quiet, useful lives, with an instinctive taste for propriety and love of knowledge, who often acquire much refinement, and do not linger far behind the women of the household, they serve—indeed they often surpass them.

There will never be a time in which there will not be mistress and maid; but we may hope to see the time in which the asperities of difference will be smoothed away, and the common ground of womanliness, culture, and above all, religion, will deepen and not disturb the relationship of service.—S. O'N.

PROF. GILDERSLEEVE ON THE SACREDNESS OF NAMES

There is sacredness in the spelling of a name, whatever else there may be in it for the scholar, and proper veneration demands that one must not abate one jot or tittle even though the result may look like printer's pi. Absolute accuracy is a rare virtue, acquired only by great pains; what reward this virtue is in itself is indicated by the pardonable pride of Dr. Basil L. Gildersleeve, who writes in the *American Journal of Philology*: "I began by citing one guide of my youth, Ritschl. Goethe was a still earlier guide; and one thing that I learned from his 'Wahrheit und Dichtung,' which I refuse to call 'Dichtung und Wahrheit,' was the sacredness of the proper name. To

the end of his days Goethe never forgave Herder the elephantine fun he made of his patronymic, and his illustrious example justified me when I resented, as I shall always resent, being called Gildersstene. I have walked a mile sometimes, sometimes spent an hour in getting an initial straight, and in the strength of my own virtue I have rebuked my fellow-craftsmen for writing Kirchof and Süsemihl, Boeck and Hoeckh. Years ago I remonstrated with the worthy scholar Holden for playing the piano on the name of Leunclavius and insisted on keeping Le Paulmier and Arthur Palmer apart. Like a recent German cataloguer—shall I write 'catalogger'?—I made *oe* and *ö* a matter of conscience, and whenever I wrote Böckh for Boeckh I did penance; and until Zielinski became the world-wide celebrity that he is to-day, I dutifully put a diacritical mark, a manner of prince's feather, over the *n* of his name, but now that would be almost as great an affectation as to write Napoléon. But I am still solicitous to write Brugman or Brugmann according to the stages of the life of that eminent scholar. How often have I written the name of von Wilamowitz-Moellendorff and gloried in the consecutive two f's that seem to challenge the world! And now to think that in an article in which I have treated somewhat irreverently the same theme with the master I have allowed the printer to leave off one of the f's (A. J. P. XXXI 143, l. 37) as if I were ignorant of the *fortissimo* significance of the duplication; as

if I had never heard the German student phrase 'Aus dem ff.' I am much more grieved about this typographical error than I should be about certain of Professor Postgate's 'Flaws in Classical Research.' "

THE TRUE REMEDY FOR MIXED MARRIAGES

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God." These words of the Apostle (2 Cor. VII, 1) should never be allowed to escape the notice of

any one who is contemplating a mixed marriage, nor be forgotten by those whose duty it is to prevent it. The fear of God, and the thought of the eternal consequences that may follow, appear to be the true remedy against the ever-increasing tendency to mixed marriages; and until the faithful are thoroughly persuaded that they are provoking God and bringing upon themselves and their unborn children the anger of the Almighty in time and in eternity, they will never look upon them [mixed marriages] with the horror they deserve. (P. Meagher, *Ecclesiastical Review*, Nov. 1910).

FLOTSAM AND JETSAM

How accurately we diagnosed the case of the editor of the *Western Catholic*, of Quincy, Ill., (see our mid-December issue, page 761), is evidenced by the fact that that amiable gentleman, after solemnly declaring that "of course nobody really cares much what the [CATHOLIC FORTNIGHTLY] REVIEW says," devotes nearly the whole of his editorial page in Vol. XVI, No. 9 of his paper, and a considerable portion of space in No. 10, to a violent display of temper over our charitable intimation that he ought to pray for "just a modicum of the saving grace of humor." He finds himself compelled to admit that he "has developed a case of 'swell head' and needs a few peals of laughter at his own expense." Is it too much to hope that by and bye he will

"develop" sufficient humor to enable him to laugh with his more intelligent readers and "the Sapient Sap-head of Bridgeton, Mo." at his own delectable editorial puerilities?

*

The editor of the *Amerika Esperantisto* (Arthur Baker, 700 E. 40th Street, Chicago, Ill.) offers free to all applicants enclosing stamp for reply, a brief grammar of Esperanto in pamphlet form.

*

In the last number of "Usque ad Mortem," a story by P. J. Coleman, in the *Rosary Magazine* appears this: "Madeleine, my soul, my waterwitch. My naiad of the steeping-stones! Angel of my delirium!" And this is Catholic literature, forsooth! We might expect to find such stuff

in, say, the *Smart Set*, but in the *Rosary* — !?!

*

The Munyon Homeopathic Home Remedy Company pleaded guilty to having misbranded several of its widely advertised "cures" in the Federal Court at Philadelphia, and was fined \$600. The government chemist testified that the so-called "blood cure" contained nothing but some sugar and the "asthma cure" only sugar with a little alcohol.

*

The Catholic Settlement Association of Brooklyn has issued its first annual report and year book, showing much good work accomplished since its organization a year ago. The St. Helen Settlement rents a house in Concord street, where there are clubs and classes of various instruction for young men and women, girls and boys. There are cooking and sewing lessons for girls, as well as music, singing and classes in religious instructions. Lessons in Italian and Spanish are also given. An informal "neighborhood party" is given every Sunday afternoon for the parents of the young people who attend the settlement classes.

Catholic settlement work in this country is still in its infancy. But it will surely grow. God bless those engaged in it!

*

Elwood Haynes in the *Scientific American* tells of his discovery of a new metal for making tools, which, when perfected, he thinks, will be superior to steel. It is an alloy of cobalt and chromium, and

besides giving a better cutting edge, does not corrode or rust.

*

The British Museum has found it necessary to store its newspaper files in a separate building, and other libraries will, sooner or later, be obliged to follow the example. Prof. Alois Brandl of Berlin sees in this the first step of a movement which will end in providing separate libraries for different classes of books. In the meantime, he thinks, the policy of public libraries will undergo a radical change. Selection will take the place of an attempt to store every book that is printed, and experts will be employed to do the sifting. The appalling increase in the number of volumes issued will of itself make this change imperative. Of new books in the German language alone there were printed in Germany, Austria, and Switzerland 30,317 in 1908, as against only 17,986 in 1889. The number of books which have as ephemeral an interest as most newspapers is increasing rapidly.

*

The subjoined cutting from the *Catholic World* magazine (No. 549) offers food for serious reflection:

"The increase of the Socialist vote in the United States to something over 700,000, the entrance of the first Socialist Representative into the United States Congress, the eulogies passed on the present Socialist municipal administration of Milwaukee, the casting of 65,000 votes for the Socialist gubernatorial candidate in New York — these are among

many recent indications of a strong popular demand for large changes in the existing order of things. It looks very much as if the National Conference of Catholic Charities had been organized not a moment too soon, and as if the appeal for Catholics to join in the work of social reform were an imperative summons to perform a duty too long deferred. If we do not want Socialism we had better think of forestalling it."

*

Nothing has done more to endear the memory of the famous English general James Wolfe to men and women of feeling than the beautiful tradition that while awaiting in his boat the moment for scaling the cliff, he relieved the suspense by repeating to his officers Gray's "Elegy," declaring that he would rather be its author than to win the victory for which he hoped. We are glad to note that Mr. Beckles Willson, author of a recently published volume on *The Life and Letters of James Wolfe* (New York: Dodd, Mead & Co. \$4 net), regards this example of fine sensibility as well authenticated, and gives ample reason for his conclusion. The story comes from Robison, a midshipman in the expedition, who afterwards became professor of natural philosophy at Edinburgh, and has generally been accepted by those best qualified to judge. To our mind, a strong proof of its genuineness is the complete unlikelihood that such a tale would ever be invented. What could be less congruous with the usual mood of a soldier at such a crisis

or with the particular environment of the occasion! The reader of his letters can see that Wolfe was quite capable of such a demonstration.

*

The U. S. Department of Agriculture is preparing to issue a bulletin on the value of cheese as a substitute for meat. Secretary Wilson has been making elaborate experiments for the past year, by means of a sort of cage which he calls a respiration calorimeter, and in which a subject is confined and then fed on cheese, for days at a time. The cheese experts think they have exploded the old superstition about the indigestibility of cheese and cheese dishes, including "welsh rabbit," and are about to issue a cookbook with government recipes for making cheese dishes.

*

This is what a scholarly critic in the *N. Y. Evening Post* (Dec. 14th, 1910) has to say of *Beyond the Mexican Sierras*, a recent volume by one Dillon Wallace:

"Mr. Wallace has...acquired the usual newspaper man's conceptions about the great harm which the Spaniards did to the unfortunate aborigines. Students of Mexican affairs are already quite familiar with this type of traveller, but it may cause a smile that any one should still be found to assert that the Indians were forced under pain of death 'to relinquish their old ideas of morality and religion and accept instead bigotry, sensualism, and superstition.' As long as American writers persist in thus misjudging the

work of Spanish civilization, just so long will American readers be unable to understand and appreciate the present conditions of Latin American society... Mr. Wallace cannot speak the [Spanish] language, but he does not hesitate to treat everything with frank criticism. Abominable Spanish spelling and too much minute personal detail are faults which are only partly relieved by such pleasing discoveries as the following: 'I arose, and looking to the north saw the Great Dipper and Polaris just above the horizon and knew that morning was near, for in that latitude Polaris is visible only in the morning.'"

*

We recently noted the offer of an Esperanto publisher of Chicago, to give away booklets on Esperanto, upon receipt of a postage stamp. Mr. Wm. J. Phoebus, of 768 E. Nineteenth St., Brooklyn, N. Y., writes that he will send to all applicants free literature showing many glaring defects in Esperanto, and how these have been remedied by the new international language, Ido. "The latter," he says, "is a simplified and perfected Esperanto, strongly recommended by the *Scientific American* and other high authorities, and so thoroughly international in its vocabulary that it is much more easily decipherable than Esperanto, especially by the 200 million persons of English speech."

*

Blessed the Catholic families that scorn to admit within their

homes on Sundays the so-called "Sunday newspaper"! What a contrast to the holiness and peace that should attend the Lord's Day in our households is that voluminous sheet, with its gossip about games, and fashions, and "society," etc., etc., etc. Is it any wonder that memories, over-burdened with the names of leaders of fashion and winners of football contests, have no room left for the names and annals of the saints, and have even lost the taste for hearing about the saints? Is it any wonder that young people grow up into frivolous and foolish men and women, when their Sunday reading consists of such degrading food as the so-called "Sunday paper" contains?—*Sacred Heart Review*, Vol. 44, No. 24.

*

ADAM TO EVE

The Lyric Primeval

Fair Eve, thou art the soul of me,
The mirrored shadow of my heart;
My thoughts are symphonies of thee,
My share of this bright world thou art.

God willed that I a man should be
And that I might not lonely grieve,
Breathed forth His spirit unto thee
And called thee Mother of the Living,
Eve.

I love thee, Eve, and through thine eyes
Which glisten like our virgin mine
I taste God's earthly Paradise
And thank Him for His love, and
thine.

(REV.) HENRY B. TIERNEY
Trenton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—*The Lectionary, Its Sources and History.* By Jules Baudot, Benedictine of Farnborough. Translated from the French by Ambrose Cator of the Oratory. (viii & 214 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. \$1 net). This is something more than a translation. It is an adaptation of two works, with a considerable amount of new matter added by the author. Dom Baudot takes Lectionary in the narrower sense as a collection of liturgical readings from the Acts of the Apostles and the Epistles; but he also devotes much space to the Evangelaries. The book occupies itself solely with the collections of the *Western* liturgy. Of the four chapters the first treats of the genesis of lectionaries and evangelaries during the first five centuries; the second, of the sources or documents for the lectionaries and evangelaries from the fifth to the eleventh century; the third is calculated to give a general idea of the lectionaries and evangelaries, their distribution, ceremonial, and interior ornamentation; the fourth gives a devotional survey of the lections of the Roman Missal. Both lectionaries and evangelaries had finally to give way to complete missals, which were made obligatory for the whole Church by Pope St. Sixtus V. The fourth chapter is valuable and useful as a stimulant for piety, but it appears out of place in a purely historical treatise. We suggest that, when a new edition becomes necessary, it be omitted from the main work and printed as a separate pamphlet.

—In a little pamphlet, *Die tägliche hl. Communion*, the Rev. L. F. Schlathoelter, of the Archdiocese of St. Louis, gives a brief and very sensible explanation of the late decree of our holy Father, Pius X, regarding frequent Communion. The older generation need some such commentary as is here presented, for they have grown up in a practice which is very different from that so earnestly recommended by our present Pontiff. Father Schlathoelter is especially happy in explaining in clear and simple language the conditions laid down by the Holy Father for fruitful daily reception of the Bread of Life. (Milwaukee, Columbia Publishing Company. 5 cts. per copy; 40 cts. per dozen; \$2 per 100).—Since writing the above notice, we have also received an English edition of Father Schlathoelter's pamphlet. It is entitled *Daily Communion* and can be had from the same publishers at the same price.

—"The Life and Times of St. Thomas Aquinas" would be a fair description of Dr. J. A. Endres's richly illustrated volume, *Thomas von Aquin* (107 pp., large 8vo. Mainz: Kirchheim & Co.; American agent, B. Herder, St. Louis, Mo. \$1.10 net), which forms part of the series of monographs edited by Professors F. Kampers, S. Merkle and M. Spahn under the general title of "*Weltgeschichte in Charakterbildern.*" The life of the "Angelic Doctor" is here told in its relations to that historical period commonly designated as "the golden age of Scholasticism." His warfare against Averroism is of

special interest. St. Thomas, while condemning the great Arabian commentator's doctrine of the "unity of the intellect," took many things from Averroes, as did Albertus Magnus from Avicenna. His greatest accomplishment was the synthesis of the Aristotelian philosophy with the Christian conception of the universe. The study of Endres's fascinating work makes us long all the more ardently for a "modern Aquinas" to accomplish the needful synthesis between natural science and the Christian world-view. As Fr. Joseph Rickaby has rightly observed, we moderns are not called upon to re-echo St. Thomas, piling up quotations, adding nothing and altering nothing. We are called upon to follow a living, not a dead Aquinas. A living Aquinas would be both metaphysician and physicist in one person. Let us pray for the great neo-Scholastic leader who will do for us what St. Thomas did for his contemporaries of the thirteenth century. Meanwhile the perusal of such works as the *Thomas von Aquin* of Professor Endres will confirm us in the right spirit and keep us from losing hope.

—Longmans, Green & Co. have recently published an English translation of Dr. Albert von Ruville's book *Zurück zur heiligen Kirche* (see C. F. REVIEW, XVII, pp. 349 sq.). The translation is by G. Schoetensack and bears the following title: *Back to Holy Church: Experiences and Knowledge Acquired by a Convert*. The book is well worth reading.

—Msgr. de Mathies has been unfortunate with his apologetic reflections on the much misrepre-

sented papal eulogy of St. Charles Borromeo, because he incorporated therein a sarcastic remark (p. 81) which was interpreted as an insult to the King of Saxony. But the remark is really not at all offensive and the book itself well worth pondering. [*Wir Katholiken und die—anderen. Apologetische Randglossen zur Borromäus-Enzyklika-Entrüstung von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing)*. 121 pp. 12mo. B. Herder. 1910. 65 cts. net]. Of the character, and to some extent also of the history of the author one gets some sort of a notion by perusing his *Epistulae Redivivae. Reisebriefe eines Konvertiten* (xi & 310 pp. 12mo. B. Herder. 1910. \$1.45 net). His attempt to gain a foothold in the U. S. is described on pp. 263 sqq. Msgr. de Mathies should have followed the friendly advice of Pope Pius X. The Monsignor is a gifted and zealous convert, and what he writes is always worth reading. One might take him for a Frenchman, to such an extent has he the gift of *causerie*.

—The circumstantial story of Aristotle's library is thus retold by Ernest A. Savage in *The Story of Libraries and Book-Collecting* (New York: Dutton): "He was a collector of books in his youth, and while reading at Athens as a pupil of Plato his house had been known as the 'house of the reader.' His library passed into the charge of Theophrastus, who made some additions to it; then it came into the possession of Neleus, and was removed to Skepsis in the Troad. After Neleus's death his descendants, not being men of literary tastes, kept the books under lock and key until Skepsis was cap-

tured by the King of Pergamon, when they concealed them in a cellar, fearing the conqueror might seize them for his own library. Apellikon of Teios afterwards discovered them, damaged by wet and dirt, and took them to Athens. He repaired them and copied the more defective manuscripts, but he was unskilful in conjecturing alterations and missing parts. Happily, about 82 B. C. Sulla conveyed this famous collection to Rome. There it was classified and catalogued, and well used by the learned Greeks of the city, one of whom, Andronikus of Rhodes by name, produced the recension of Aristotle which has been handed down to us."

—The fact that the fourth volume of Dr. F. X. Reck's work *Das Missale als Betrachtungsbuch* bears on its title page the imprint "Erste und zweite Auflage" shows that this admirable collection of meditations on the Missal is finding a ready sale. All those who have used the first three volumes praise them highly. Like its predecessors, Vol. IV is brimful of spiritual meat and unction. It contains reflections on the mass formularies for the feasts and *feriae* of the *Proprium de tempore*, with the exception of the ember days. (viii & 591 pp. 8vo. B. Herder. 1910. \$2.25 net).

—*Männerspiegel. Drei Bilder von Albrecht Dürer, der katholischen Männerwelt zur Betrachtung dargeboten von Friedrich Beetz* (28 pp. 12mo. B. Herder. 1910. 30 cts. net). Contains reproductions of three of Dürer's most thoughtful etchings (Ritter, Tod und Teufel; St. Hieronymus in der Zelle; Die Melancholie),

with simple explanations thereof and certain pious reflections which are apt to make these pictures a source of light and strength to Catholic men in the battle for truth, liberty, and justice.

Book Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

ENGLISH

Report of the Proceedings and Addresses of the Seventh Annual Meeting of the Catholic Educational Association, Detroit, Mich., July 4, 5, 6, and 7, 1910. vii & 525 pp. 8vo. Columbus, O.: Office of the General Secretary, 1651 E. Main St.

Andros of Ephesus. A Tale of Early Christianity. By the Rev. J. E. Copus, S. J. 277 pp. 12mo. Milwaukee, Wis.: The M. H. Wiltzius Co. 1910. \$1.25 postpaid.

War on the White Plague. By Rev. John Tscholl. 136 pp. 8vo. Milwaukee, Wis.: The M. H. Wiltzius Co. 1910. \$1 net.

The Lectionary: Its Sources and History. By Jules Baudot, Benedictine of Farnborough. Translated from the French by Ambrose Cator of the Oratory. viii & 214 pp. 12mo. London: The Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. \$1 net.

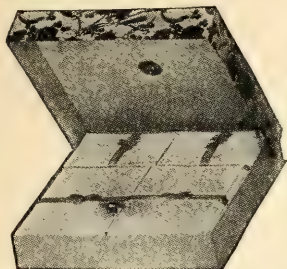
Voices From Erin and Other Poems by Denis A. McCarthy. New Edition, Revised and Enlarged. 132 pp. 12mo. Boston: Little, Brown & Co. 1910. \$1 net.

Old Christianity vs. New Paganism. By Rev. Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. 199 pp. 18mo. St. Louis, Mo.: B. Herder. 1910. 25 cts. (stiff paper covers).

The Iona Series. No. 7: A Life's Ambition (Ven. Philippine Duchesne, 1769-1852). By M. T. Kelly. 140 pp. 16mo. Dublin: The Catholic Truth Society of Ireland; St. Louis, Mo.: B. Herder. 1910. 35 cts. net.—No. 8: *The Making of Jim O'Neill. A Story of Seminary Life*. By M. J. F. 140 pp. Same publishers. 35 cts. net.

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Charity of Christ. By Henry C. Schuyler, S.T.L. 177 pp. 16mo. Philadelphia: Peter Reilly. 1910. 56 cts., postpaid.

History of Dogmas by J. Tixeront. Translated from the Fifth French Edition by H. L. B. Vol. I: *The Antenicene Theology.* x & 437 pp. 12 mo. B. Herder. 1910. \$1.50 net.

GERMAN

Wir Katholiken und die—ndern. Apologetische Randglossen zur Borromäus-Enzyklika-Entrüstung von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing). 121 pp. 16mo. B. Herder. 1910. 65 cts. net.

Das Missale als Betrachtungsbuch. Vorträge über die Messformularen. Von Dr. Franz Xaver Reck, Domkapitular in Rottenburg a. N. Vierter Band: *Feste und Ferien. Erste und zweite Auflage.* viii & 591 pp. 8vo. B. Herder. 1910. \$2.25 net.

Epistolae Redivivae. Reisebriefe eines Konvertiten von Msgr. Dr. Paul Baron de Mathies. Zweite Ausgabe. xi & 310 pp. 12 mo. B. Herder. 1910. \$1.45 net.

Der zweite Brief des Apostels Paulus an die Korinther. Übersetzt und erklärt von Dr. Johannes Evang. Belser, ord. Professor der Theologie an der Universität zu Tübingen. viii & 382 pp. 8vo. B. Herder. 1910. \$2.20 net.

Die kirchlichen Zustände in Deutschland vor dem Dreissigjährigen Kriege nach den bischöflichen Diözesanberichten an den Hl. Stuhl. Von Dr. Joseph Schmidlin, Professor an der Universität zu Münster i. W. Dritter (Schluss-) Teil: *West- und Norddeutschland.* 254 pp. 8vo. (Erläute-

rungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes, VII. Band, 5. und 6. Heft). B. Herder. 1910. \$1.90 net. (Wrapper.)

Enchiridion Fontium Historiae Ecclesiasticae Antiquae, quod in usum scholarum collegit Conradus Kirsch S.J. xxix & 636 pp. 12mo. B. Herder. 1910. \$2.60 net

Männerspiegel. Drei Bilder von Albrecht Dürer, der katholischen Männerwelt zur Betrachtung dargeboten von Friedrich Beetz. 28 pp. 16mo. B. Herder. 1910. 30 cts. net.

Das Vaterunser. Zehn Betrachtungen von P. Sebastian von Oer, Benediktiner der Abtei St. Martin in Beuron. Erste und zweite Auflage. 255 pp. 16mo. B. Herder. 1910. 65 cts. net.

Geschichte der Verehrung Marias im M. und 17. Jahrhundert. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel S. J. Mit 228 Abbildungen. ix & 517 pp. 8vo. B. Herder. 1910 \$4.15 net.

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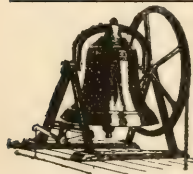
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Interpreting the Pope's Decree on First Communion

Ever since the day when the Sacred Congregation of the Sacraments, by order of His Holiness Pius X, published the Decree *Quam Singulari*, which determines the age at which it shall be lawful and even a matter of duty for our children to approach the holy Table, *ad minus in Pascha*, the pens of learned writers have been at work elucidating and interpreting the exact meaning of the papal pronouncement. That is natural and a matter of course. Disciplinary enactments always invite discussion which, if properly conducted, leads to their fuller understanding and determines the degree of their practical applicability to existing conditions. That there is some latitude of interpretation permissible in the case of the *Quam Singulari*, must be evident even to a superficial reader of the decree. Children, we are told, shall henceforth fall under the Church's law of communion in Easter-time as soon as they arrive at the age of discretion. But this is a variable quantity. The warm and genial sun of Italy, no doubt, quickens the latent powers of the southern child long before the dawn of conscious reasoning bursts upon the children of our northern climes.

The excellent *Pastoral-Blatt* of St. Louis, in two recent numbers, reprinted a lengthy paper from the *Kirchenzeitung* of Salzburg, Austria. The writer takes, on the whole, a sympathetic view of the new legislation regarding the children's first communion. But, we are afraid, he lays himself somewhat open to criticism when summing up the conclusions to which his discussion has led him.

Here is a brief summary of his view:

(Speaking for the diocese of Salzburg), we are of opinion that for our children, especially for our country children (*sunt enim tardi ingenii*), *one* or sometimes even *two* years may safely be added to the age required by the decree. Besides, instruction preparing the child for his first *confession* is not at all an easy thing. Lastly, with us the child receives practically no religious instruction at home, so that the duty of instructing him devolves upon the teacher or the priest. Wherefore, it appears likely, the decree on first communion will have little effect on our long-established diocesan custom of admitting the children to their first confession when they are 8 or 9 years old, and to their first communion when they are 9 or 10 years old.

Is not this interpretation likely to defeat the obvious purpose of the new law?

If *some* or *many* country children are dull, will there not be a few bright tots among them who can be told—in a child's way (*aliqua liter*)—what confession and communion mean? If many children are slow-witted, must on that account all children indiscriminately wait for their first communion until they are 9 or 10 years old? If anything, the decree is opposed to treating all alike and levelling the existing natural distinctions which arise from the undeniable fact that even in the same locality different children reach discretion at different ages. Hence, individual treatment of each child will alone satisfy the requirements of the new legislation. The *duty* of receiving the Paschal Communion is not a duty *in globo*, but an individual one. The *right* to daily Communion is a personal and individual right, and no power on earth can prevent the individual from exercising it. The *need* of the child to fill his soul with the sunshine of the Saviour's genial presence, before the north-wind of the world's seductions blights the flower of his innocence, is again of a personal character. We cannot therefore understand how summary and general legislation can be appealed to in a matter of such individual import.

Besides, does not the decree provide in the plainest possible terms that confession and communion shall begin to be obligatory *at the same time*? Why then require the child to be eight or nine years old for his first confession, and nine or ten for communion? Again, where is the difficulty in getting the child ready for confession? All that is needed is that "*ipse fidei mysteria . . . pro sua captu percipiat.*" A child, to be prepared, need not have an adult's grasp. If a child is capable of sinning grievously, (and who would say as a general rule that no child is capable of grievous sin before he is 8 or 9 years old?) then he can also be told in a child's way about the remission of sin.

The writer in the *Kirchenzeitung* winds up thus: "We may expect for certain that our bishops will issue more definite instructions." But really, with all due deference to episcopal authority, in view of the clear terms of the law, one may ask: What are the bishops of Austria expected to settle that has not already been settled by the decree? The age of discretion for the individual child? But that is settled by nature and does not call for settlement by general legislation. The obligation of the child to communicate at its entrance upon the age of discretion? But that has been settled by the decree. To push the limits of first communion beyond the beginning of the age of discretion? But does this fall within the competence of the Ordinary of the diocese?

There are two classes of writers on children's communion. Those of the first are warm-hearted men, with a big soul for the little ones,

with a keen sense of their rights and needs, children's friends who want sunshine in the child's young days, who hail the new law for the child's sake and are determined to remove all obstacles in the way of its operation.

Those of the second class are cold-blooded casuists, who start at the wrong end. Instead of beginning with a consideration of the child's rights and needs, they begin by seeing all sorts of obstacles looming in the distance. They dissect the decree word for word and see how far they can go in lightening the burden of the parish priest without directly infringing the Church's law.

Typical of the former is Fr. Shyne, to whose beautiful article in the *Ecclesiastical Review* we alluded two weeks ago. The writer in the *Kirchenzeitung* is wavering midway between the first and second class.

On last Christmas Day, the last chance for the annual communion of 1910, it was a pleasure for several priests, we are told, to see how—in certain parishes far and near—fathers and mothers brought their little tots to the communion rail, some of the latter only eight years of age. How the children's Friend must have been pleased to come to them!

Catholic Social Guild Pamphlets

Catholic Social Action in France, by Irene Hernaman.

Social Work in Catholic Schools, by Rev. C. D. Plater, S. J., M. A.

The Catholic Doctrine of Property, by Rev. J. B. McLaughlin, O. S. B.

Catholic Principles of Social Reform, by A. P. Mooney, M. D.

Rome and the Social Question, Preface by Monsignor Parkinson.

Pope Pius X on Social Reform, Introduction by the Same.¹

In these valuable and timely publications we have a convincing proof of the activity and usefulness of the recently formed English Catholic Social Guild. We have also material for self-reproach in the contrast which is suggested between the zeal and enterprise of our English fellow Catholics and our own utter lack of attempt or achievement in the field of social activity and social reform.

The first of the pamphlets in this list describes the remarkable work of the *Action Populaire* of Rheims. This movement, for it is that rather than an organization in the ordinary sense, was started in 1903 as a social library. It has developed into a publication bureau and an information bureau. From its offices have already come an immense number of books on social questions; two pamphlets and

¹ All published by the Catholic Truth Society, London. For sale by B. Herder, 17 S. Broadway, St. Louis, Mo.

5 cts. the copy; larger lots at reduced prices.

one review appear monthly, and two year books, a small and a large one, annually. Through these publications and its other activities, the *Action Populaire* contributes a large amount of suggestion, assistance, and encouragement toward the work of social instruction, social betterment, and rechristianization in France.

Social Work in Catholic Schools deals with one of the most neglected of all the neglected phases of social action. The author gives many valuable suggestions of his own, and many others from various writers and workers. He points out the immense possibilities which the school affords for developing the social sense and conscience, and the methods by which these possibilities may be converted into realities. If education is the primary need and condition for the solution of the social question, it should obviously begin where all other education is most effectually begun, in the school. "Why were we not told all about this in school?" is a question frequently asked of Father Plater by young men who after leaving school have discovered that they have social duties to the poor and the unfortunate. As a rule, our schools do nothing to awaken the social sense in their pupils, or to teach the duties to one's neighbor that arise out of the peculiar and specific conditions of the age in which pupils are to live and work.

The Catholic Doctrine of Property is on the whole excellent, but one could wish that the author had been a little more specific on one or two points. That private ownership of the soil does not prevent those who cannot themselves become owners from enjoying some of the benefits of the land occupied by others, is true, indeed; but it does not meet the objection of those who insist that the owner and the non-owner enjoy the land on very different terms. One may work as hard as the other, but the former reaps wages *and rent*, or interest, while the latter gets only wages. Since land is substantially all appropriated today, the non-owners cannot realize their natural right to appropriate an unappropriated portion of "the sources of supply;" yet they comprise the majority of the population in every country. Of course, this condition can be justified, but it requires for its justification something more than the mere statement that the non-owners are not deprived of all participation in the benefits of land use. What has to be justified is the greatly unequal terms upon which the owners and those who have come upon the scene after land is all appropriated, enjoy these benefits.

Catholic Principles of Social Reform comprises a fairly good summary of principles, together with some valuable practical proposals. Among the latter, one of the most interesting is that the second legislative chamber should be composed of representatives of

the different industrial and professional classes, instead of being based, as now, upon hereditary privilege, or geographical divisions. This would be giving legal recognition to a condition that every observer recognizes, namely, that the members of such legislative bodies even now represent and work for the interests of their respective classes, rather than a mythical and abstract public welfare. What is needed is a better distribution of class influence in the legislative chambers.

Rome and the Social Question contains the Instruction of the Sacred Congregation of Extraordinary Ecclesiastical Affairs on Christian Popular Action in Italy, given January 27, 1902, and some extracts from certain addresses and letters of Pope Leo XIII on the social question. *Pope Pius X on Social Reform* is a translation of the Motu Proprio on Christian Social Action, which was issued by the present Pontiff, December 18, 1903, and of some portions of the Encyclical on "Catholic Social Action," addressed to the Bishops of Italy, June 11, 1905. The two pamphlets embrace, therefore, the substance of all that has been expressed and ordained by these two Pontiffs concerning *methods* of social action and social reform. For this reason, they are the most valuable of all the publications in the list. An attentive study of them will make clear two very important facts, and remove two somewhat widely obtaining misconceptions. The impartial reader will in the first place find that none of the regulations impose any unreasonable restriction upon effective social reform methods or movements, and, in the second place, that the teaching of Pius X is no less enlightened nor less timely and adequate than that of Leo XIII. Indeed, the provisions of the Motu Proprio on Christian Social Action, are composed entirely of extracts from the encyclicals of the latter. There is no indication of "reactionary" views in the recommendation contained in the second of the two documents issued by Pope Pius: "Catholic Action...ought also to be invigorated by all the practical methods furnished at the present day by social and economic studies, by experience already gained elsewhere, by the condition of civil society, and even by the public life of States." Noteworthy too are his words on "Civic Cooperation."

St. Paul Seminary

JOHN A. RYAN, D. D.

Modern Educational Problems

Twelve years ago Professor Harry Thurston Peck published an article entitled "The Downward Drift in American Education," in which he deplored the tendency of educators to Germanize our system of instruction. He saw danger in the over-emphasis placed upon the

so-called scientific method, especially when applied in college and high-school work. In the course of this essay Prof. Peck voiced his opinion of the rigid and *by-rule* procedures which characterize the teaching of those who follow this method with both its virtues and its faults, in a phrase which has, no doubt, by this time become classic among school-masters. Everything has been reduced to rule and system, says Professor Peck, "so that now we have teachers who teach teachers to teach other teachers how to teach."

This article is only one out of an almost infinite number that have been appearing of late years on the shortcomings of our educational work. The long-waged battle as to the respective value of classical or scientific training for the student of our own time, the merits of the elective system, the preference of modern over the classical languages in the curriculum—these and many other questions will continue to furnish material for discussion for many a day. It seems the educational problem is like the poor—it will always be with us.

The prevailing note in all these discussions is that there is much to be remedied in our programs of teaching, that there are dangers ahead in the work of every pedagogue. An article in the December number of the *Classical Journal*, (Vol. VI, No. 3), illustrates this very clearly. It is entitled "Dangers of the Modern Trend of Education, by George Hobart Libby, Principal of the Manchester, N. H., High School." The main idea emphasized by this New England pedagogue is that now we are training merely for efficiency, *i. e.*, we look only to things which will help the student "get a living," and pay "relatively little heed to culture or discipline as such."

Of course, all these complaints are by no means new to those who have been following educational discussions during the last two or three decades. But coming from one who is at the head of a large educational institution and in a position to know exactly what dangers there are in our methods of training, the remarks deserve attention. Mr. L.'s first paragraph strikes the keynote of his position. "For some years it has seemed to me that the aim of the high school student and the quality of his scholarship have been lowering. It grows harder every year to get scholarly effort. This, of course, does not mean that the present generation is inferior, but that something has taken away the motive to success of this kind. Scholarship does not seem worth while. Our young men do not honor the man of learning. The worth of men and institutions to them is measured by the lift they will give them to wealth and position. Getting on is the theme of success in America. We are looking more for men who do things than we are for men of high thought and wisdom."

This is a severe arraignment of our whole system of educational training—perhaps the severest that has been published in a periodical of so high a standing as the *Classical Journal* during recent years. Most teachers will no doubt agree with the criticisms of the highschool Principal. Very recently a teacher of the classics in one of the St. Louis highschools prepared his pupils for a Latin debate, by way of protest, as we inferred from a conversation with him, against the commercializing and “getting-on-in-the-world” spirit that is threatening our school work more and more.

Of course, the question of “specializing” in the earlier years of school-work was sure to turn up in a discussion of this kind. Principal Libby states that “experience has proven that specializing without a broad cultural basis keeps a man from growing to his full stature. The best law schools and professional schools of all kinds are beginning to acquire the degree of A.B. for admission. If specializing after four years of highschool work narrows and unfits a man for power and liberal growth, what will it do for the callow grammar-school graduate?” This is the objection which has been brought against the system ever since Ex-president Eliot launched it upon an astonished pedagogic world.

But this is not the only danger. “Narrow and superficial training is fostered by the elective system. The elective system rests upon a false working basis. It presumes that every boy is endowed with a certain bent or genius; that a boy’s natural taste and interest will guide him in the choice of work and studies. Now the average boy shows no impelling bent, except to get three or more square meals a day, to shun work and to love play; and, left to himself, he will take the path of least resistance.”

The remedy proposed to overcome these evils is not new. In fact, in reading the suggestions here offered for meeting the “dangers of the modern trend of education” we were reminded of our former article in the CATHOLIC FORTNIGHTLY REVIEW (Vol. XVII, pp. 140 sqq.) on “Some New Educational Schemes that are quite Old.” Mr. Libby writes: “If the native bent or interest of the young is more or less latent, and needs to be touched by something outside of itself to call it into activity, then it seems wise to make all courses of study broad, so that a student may find in them his true interest, and through them find himself. The time to specialize is after this discovery.”

In considering the influence of the college entrance requirements upon education in the preparatory grades the author makes some interesting remarks about enriching the courses with “fads.” “The enrichment of the grammar school is the work of faddists; the W. C.

T. U. thinks the education of that period not complete without a knowledge of hygiene and alcoholics; the nature enthusiast must have nature-study; the manual-training enthusiast must have sloyd. All are good things, but if every sect possesses of but one idea is going to incorporate that idea in the schools, there will be no system nor limit."

Finally Mr. Libby once more takes up the old plea that the classics are after all the best preparation for leadership in any sphere of intellectual effort. His remarks have special value in that they are based on his experience in a school which makes it part of its work to prepare students for college and for the professions. He says: "I have in my possession a printed report of the convention of the American Association of Engineers, in which a prominent member says that in his judgment engineers should have the same broad classical training as a preparation for their work which is still thought good for men in other professions."

In making his plea for the classics the writer incidentally disposes of the objection that the modern languages can and should take their place. "Modern languages cannot yield the discipline afforded by the classics." In reading Mr. Libby's brief paper on modern educational problems, the Catholic teacher should take courage from the fact that the system which he himself follows, whether in highschool or college, is fortunately, to a large extent at least, free from the weaknesses and dangers here alluded to. For as a rule our Catholic college authorities have been slow to approve of unrestricted "electivism" in selecting courses of study. They still give the classics an honored place in the system of instruction. They are not prone to "enrich the program" with all sorts of odds and ends, commonly called "fads," nor have they as yet been guilty of yielding to the student's desire of taking the path of least resistance by furnishing him with an abundance of "soft snaps" in his course of studies. Still, we too have our problems and we must face them boldly and solve them wisely before we can hope to bring our schools to the desired degree of excellence.

ALBERT MUNTSCH, S. J.

St. Louis University

Single Tax or Unearned Increment Tax?

The Portland (Oregon) *Catholic Sentinel*, which in 1904 ardently defended the Single Tax theory against the criticisms of the CATHOLIC FORTNIGHTLY REVIEW, (see our little volume, *The Fundamental Fallacy of Socialism*, pp. 155, 2nd revised edition, St. Louis, B. Herder, 1909), now says (edition of Dec. 1st, 1910):

"The tax amendment voted at the recent election [in Oregon] giving counties control over taxation is said to be a step toward the 'single tax,' or, at least, it was the intention of its originators to make it a step in that direction. Having gained this point, the single taxers are now reported to be preparing to take up the fight for their proposal in some of the Oregon counties, paying special attention to this county. Two years from now we may expect to see the single tax question form an important feature of the campaign.

"The 'single' tax is so named by its friends because they would like to tax land only. Buildings, machinery, improvements of whatever kind, ought, they say, to go untaxed. The extreme 'single taxers,' who look to Henry George as the great exponent of their purposes, mean to do away with private property in land, and under the term 'land,' they include not only agricultural land and city building sites, but mines, water power sites, forests, etc., 'the bounties of Nature.' No man has a right to the exclusive possession of these, they say, for these things are given by Providence to all men. It is robbery, therefore, for men to own land as individuals. They would have all land owned by the State, and have the rents go to the public treasury as revenue. This done, there would be no need of other forms of taxation.

"This, in brief, is the theory, an examination of which we shall leave to another time. But there are those who do not subscribe to this theory, and yet hold that land should bear a greater proportion of the burdens of taxation than at present. In Great Britain, the budget, over which a great contest was fought early this year, makes provision for the assumption by the state of a substantial portion (twenty per cent. in some cases) of the future increase in land values. In many German cities an equally large part of the 'unearned increment' of land values goes to the public treasury in the form of taxes. Of course, this is a long ways from the single tax. As our government burdens grow, we, too, may be compelled to put very heavy taxes on land.

"But the single taxers are concerned not chiefly with a proposal to raise revenue, but with a method of social reform, and they are going to use Oregon as an experiment station. They will have the aid of the Socialists, for they are half-way Socialists themselves."

This REVIEW is among those who believe that "land should bear a greater proportion of the burdens of taxation than [it does] at present." Cfr. our paper in Vol. XV, No. 7, pp. 208 sqq., entitled "Unearned Increment Taxes," which concludes as follows: "There is no doubt that one may concede the justice and advisability of the unearned increment tax on land without taking any stock whatever in Henry George's Single Tax theory. In fact by making propaganda

for the former, the latter can perhaps be deprived of its sting and made to serve the cause of [social] justice..." (See also the little article on "The Unearned Increment Tax and Landownership" in Vol. XVI, No. 24, of this REVIEW).

We congratulate the *Catholic Sentinel* upon its conversion to the right doctrine regarding landownership and we trust our esteemed contemporary will henceforth employ all the vigor at its command to oppose the Single Tax, which, as it rightly intimates, is a wrong method of social reform and which, in the little volume mentioned above, we have shown to be the fundamental fallacy, or at least one of the fundamental fallacies, underlying Socialism.

Meanwhile let us not oppose a reasonable unearned increment tax, for the unearned increment tax is just and may be employed as an effective means of readjusting the burdens of our land tax, laying them more heavily upon property of rapidly increasing value and thereby furthering social justice.

An "American Hindu"

Devotees of new-fangled Eastern cults like Theosophy, Buddhism, Hinduism, etc., will find much salutary food for thought in a little brochure lately published by a Catholic priest in Ceylon, himself a Hindu and a convert from Hinduism,¹ The reverend author analyzes and subjects to a searching criticism the bombastic statements of a New York lawyer, who proudly proclaims himself a "convert" to Hinduism and is now going about like a roaring lion, telling Hindu and non-Hindu alike that the Christian civilization of the West is an utter failure and that hope and salvation can be found only in the philosophy of the Vedas, the Upanishads, and other sacred books of the East. The name of the ardent devotee and convert is Myron H. Phelps, New York is his home, and in the words of the Rev. Fr. S. Gnana Prakasar, O. M. I., the author of the brochure, "here is a specimen of the kind of language repeated *ad nauseam* by the American neophyte: 'The ideals of the Indian people are noble and beautiful, the loftiest in the world. They are spiritual. They are embodied in the religion of your fathers, that soul-inspiring path to God which has no equal among men.'"

Native Hindus were enchanted and deceived by this claptrap of the man of law, and the Indian press began to give publicity to his lectures. In his foreword, Rev. Fr. Prakasar says that "the utterances

¹ An "American Hindu" on Hinduism by Rev. Fr. S. Gnana Prakasar, O. M. I. Reprinted from the *Jaffna*

Catholic Guardian. St. Joseph's Catholic Press, Jaffna, Ceylon. 5 cts. per copy.

of the 'American Hindu' teem with fawning adulation, downright misrepresentations, and ignorant assumptions. It has not been deemed worth while to follow him through all his extravagant statements, but only the most characteristic among them have been singled out and laid bare."

It was during a lecturing tour in Jaffna and in the Straits that the convert began to enlighten native Hindus on the supreme value of their faith. "Nowhere else in the world," he said, "will such ideals be found. They are the soul of your religion and literature. They are your most precious and splendid possession; your noblest heritage embodied in the lives of your ancestors."

"Such blatant oratory," comments Fr. Prakasar, "could not fail to tickle the vanity of the average Hindu, and what wonder that the orator is idolized and shown round as the greatest champion of the Saiva faith in Jaffna! We would have left such unwarranted assertions alone, if not for the immeasurable harm this sort of thing is calculated to do to an impressionable people."

Mr. Phelps, as already mentioned, does not scruple to say that the religious principle of Krishna and of the Upanishads are superior to those of Christianity. And yet the following is only one of the astonishing statements from *The Imitation of Sree Krishn*, whose value Phelps extols in "blatant oratory." "To our mind virtue and vice, being relative terms, can never be applied to one who is regarded as the Supreme Being. The being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man."

The Rev. Fr. Prakasar, who reads the religious books of the ancient Hindus in the original language and therefore knows more about them than "convert" Phelps will ever know, even "though he live three lives of mortal men," thus reasons about Mr. Phelps's exaggerated eulogies of Hinduism: "And such is the teaching Mr. Phelps wants the Jaffanese to go back to, in an age when Christian influence has raised them far above such debasing tenets and furnished them with truly uplifting and sanctifying ideals! In his usual extravagant style he says: 'I have found it [the Gita] the most practical and valuable of all books.' Because, forsooth, he has not mastered its teaching! *Omne ignotum pro magifico.*"

What has the Gita, the book which Phelps eulogizes in his preachments, done to uplift the people of India? "What," asks Fr. Prakasar, "has it done for the India of the past? Has it promoted popular education, civilization, and good government? Has it educated the people in generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of remarriage? Has it driven away dancing girls from the temples? Has it abolished poly-

gamy? Has it repressed vice and encouraged virtue? Was it this philosophy which abolished female infanticide, the Meriah sacrifice, and the burning of widows? Is it this which has kindled amongst the native inhabitants of India the spirit of improvement and enterprise which is now apparent? Need I ask the question? All this time the philosophy of quietism (that of the Upanishads and of the Bhaagavad-Gita) has been sound asleep."

And how does Mr. Phelps proceed in condemning that civilization to which he owes the little culture and enlightenment which he possesses? The Rev. Fr. Prakasar's answer is at the same time an eloquent statement of the position of the Catholic Church in the history of civilization. "Mr. Phelps has tried his utmost to present the darkest picture possible of the deficiencies of modern Europe. These are incidental to the material progress and worldly prosperity of modern times and are not confined to the West alone. That earthly well-being is fraught with danger to spiritual progress is a truth which is constantly verified in every age and every country. If some Western nations are slowly plunging into materialism it is due to their having drifted away from the centre of Catholic truth, first through the so-called Reformation, then through the superstition of pinning their faith to the ever changing opinions of a false science, and lastly through the infiltration of pantheistic and nihilistic ideas imported from the very home of philosophical contradictions (India), which our lecturer extols to the skies."

Enough has been shown in these few remarks to justify the author's comment: "His [Phelps's] very position as an American 'Hindu,' and an exponent of Hinduism is a farce." With Fr. Prakasar we hope "that these hasty articles will not fail to have their own sphere of usefulness among our Hindu friends, for whose greater good they have been written." We hope, too, that they will help to open the eyes of those of our countrymen who have been dazzled by the "glories" of the cults of the East, especially when expounded by such unreliable and ignorant witnesses as this "American Hindu."

The Molinist Theory of the "Scientia Media"¹

The historic controversy between Thomism and Molinism, which is latterly showing signs of a revival, has its proper place in the treatise on Grace rather than in that part of dogmatic theology which deals

¹ Specimen pages from Pohle-Preuss, *God: His Knowability, Essence, and Attributes*, to be published by B. Her-

der, St. Louis, Mo., in March. 472 pp. 12mo.

with God and His attributes. Nevertheless, the contending parties rightly feel that the roots of their respective systems reach deep down into the dogma of the divine omniscience. As a matter of fact the doctrine of the *scientia media* marks the very heart of Molinism, just as the Thomistic system centres in the theory of the *praemotio physica*.

a) *Scientia media*, as the very term indicates, has reference entirely to the *Knowledge* of God, while *praemotio physica* regards the *Divine Will*; though, of course, ultimately there can be no physical premotion without the action of the Divine Intellect. This explains the transparent endeavor of both parties in the very vestibule of dogmatic theology so to adjust the teaching of the causal influence of God's knowledge, as to make it fit into, and furnish a basis for, their respective systems of grace, and so to interpret the Patristic sayings about God's knowledge, as to support those systems. Both parties, it is true, are on common ground in accepting it as a revealed dogma that the omniscient God definitely foresaw from all eternity whether His free creatures would co-operate or refuse to co-operate with His grace, and that He designed His eternal scheme of grace, salvation, and reprobation in accordance with this foreknowledge. They have also come to an agreement on the proposition that God foresees the conditionally future acts of His free creatures as infallibly as He foreknows their absolutely future acts (*actus absolute futuri*), and they consequently employ the common term *scientia conditionate futurorum seu futuribilium* in precisely the same sense.

This being so, how is it that the Thomists so hotly reject the term *scientia media*, which the Molinists have coined for the purpose of designating that *scientia futuribilium* which both schools admit?² Is the whole controversy a mere war of words? The character and ability of the theologians engaged on both sides compels us to reject this assumption. Or is the Thomist opposition to the *scientia media* perhaps due to the novelty of the term? It is true, *scientia media*, as a technical term for God's *scientia futuribilium*, was unknown before Molina, whose teacher, Peter Fonseca, S. J., still employed in its stead the expression *scientia mixta*.³ But is not the Thomistic term *praemotio physica*, or *praedeterminatio physica*, likewise a coin of comparatively recent mintage? Who ever heard of it before Bañez? And does not the gradual development of dogma, which results from the action of the ecclesiastical magisterium and the discussions of the theological schools, necessitate the adoption every now and then of some new dogmatic term to give accurate and precise expression to a more clearly defined concept?⁴ Nor are there wanting instances in the history of

² Cfr. Billuart, *De Deo*, diss. 6, art 6.

³ *Metaph.*, l. VI, c. 2, qu. 4, sect. 8.

Ed. Colon. 1615, Vol. III, pp. 119 sqq.

⁴ E. g., "homoeousion," "transsubstantiatio," "ex opere operato," etc.

dogma where a middle term was invented to bridge a chasm between two extremes. While the ancient creeds, for example, divide all created beings into *visibilia* and *invisibilia*, the Fourth Lateran Council saw fit to insert a third category between these two, which it designates as *humana creatura quasi communis ex spiritu et corpore*. Now, the division into things visible and invisible is fully as adequate as the division of the divine Knowledge into *scientia simplicis intelligentiae* and *scientia visionis*. If, therefore, it was possible to find middle ground between the two first-mentioned extremes, there is no reason why middle ground should not be found between God's knowledge of simple intelligence and His knowledge of vision.⁵ The sharp rejection of the *scientia media* by the Thomists, therefore, must be due to some strong objective motive. This motive is that the Molinists have loaded the term *scientia media* with a number of connotations which extend its meaning far beyond that of simple knowledge.

b) If we review the history of the long and acrimonious dispute, we find that both parties, in attacking the problem under consideration, forthwith went to the root of the matter by searching for the medium in which God perceives the infallible connexion of the efficacy of His grace with the free consent of the created will. According to the Thomists, this medium is found in the eternal decrees of His Divine Will, or in His natural or supernatural predeterminations, which in time, as *praemotiones physicae*, physically predetermine the created will freely to perform the action willed (or, in case of sin: permitted) by God. Therefore God knows the rational creature's free decisions, which He has predetermined, as infallibly as He knows His own will and its decrees. Molinism, on the other hand, regarding physical pre-motion, or predetermination, as a grave peril to free-will, nay as its absolute negation, rejects the Thomist hypothesis and seeks to explain God's infallible foreknowledge of creatural concurrence with His grace by the *scientia media*, in virtue of which God, before He utters His decrees, and altogether independently of them, foresees how each (actual or possible) rational creature would freely conduct itself in any conceivable juncture of circumstances, were He to offer this or that grace to the supernaturally equipped will. Hence concurrence or refusal, virtuous or sinful conduct, are known to His omniscience, not only before the creature's free will has begun to exist, but even before He Himself has formed any decree (be it positive or merely permissive) with regard to it. According to this theory, therefore, the proper object of the *scientia media* are the conditionally future free actions of all rational creatures in so far as they are still absolutely free and uninfluenced by any antecedent decrees of the Divine Will. These ex-

⁵ Cfr. Kleutgen, *De Ipso Deo*, pp.284 sqq.

planations will enable the reader to grasp the full significance of Tournely's definition: "*Scientia media est scientia conditionatorum independens ab omni decreto absoluto et efficaci eoque anterior.*"⁶ This peculiar concept of the *scientia conditionatorum* contains the very quintessence of Molinism, and also its antithesis to Thomism. This fundamental divergence at the outset becomes an abysmal chasm when theological speculation arrives at the doctrine of divine concurrence and the efficacy of grace. While Thomism admits merely a *concursus praeivus* and a *gratia ab intrinseco efficax*, Molinism insists on a *concursus simultaneus* and a *gratia ab extrinseco efficax*.

c) It will be helpful to illustrate the difference between the two systems by a concrete example. We choose for this purpose the conversion of St. Paul. According to the Thomist view, God (supposing for a moment that He reasoned humanwise), would put the case thus: I will absolutely, from all eternity, that at a certain time Saul shall be physically predetermined by the efficaciousness of my grace to become converted of his own free will; and in this predetermination I foresee his actual conversion as infallibly certain. According to the Molinist theory, God would argue in this wise: Independently of any decree of my will, I know with infallible certitude from all eternity that, if I give Saul this particular grace of conversion, he will freely co-operate with it, and thus become transformed into Paul; on the basis of this previous knowledge (*scientia media*) I now *decrec* to give him this particular grace, and no other, and by means of creation, preservation, concurrence, and providence, in course of time to posit all those conditions which are requisite to bring about that end. Thus the *scientia media* becomes *scientia visionis*, i. e., infallible knowledge of an *actual* event, only after God's consequent decree has supervened. Whereas Thomism, therefore, under the leadership of Bañez, posits the knowability (truth) of both the absolutely future and the conditionally future free acts of rational creatures in the Essence, or, more proximately, in the *Will of God*; Molinism holds that it does not lie proximately and primarily in the Divine Will, but in the historical *truth* of the absolute or conditioned future, for the certain cognition of which truth God's Intellect is eternally determined by His own Essence, as the faithful mirror of all truths. Others give still other explanations. From what we have so far said it is plain that both systems aim at a scientific conciliation of the seemingly antithetical dogmas of grace and free will. It is a sublime aim, though perhaps beyond the reach of human ingenuity! It is as important that the dogma of grace be kept intact as that the dogma of free-will be safeguarded and defended to its fullest extent. While Thomism, with due regard to the absolute

⁶ *De Deo*, qu. 16, art. 5.

sovereignty, causality, and omnipotence of God, erects a mighty bulwark for the defense of grace, Molinism is busily at work throwing a stiff rampart around the equally important dogma of the free will of man. It was for this reason that Molina entitled his epochal work *Concordantia Liberi Arbitrii cum Gratiae Donis, Divina Praescientia, Providentia, Praedestinatione et Reprobatione*.⁷

d) Molina († 1600) had cherished the hope that his scheme of harmonizing the two dogmas in question (grace and free-will, providence and predestination), would deal a death blow to all heresies and put an end to controversy. History shows this expectation to have been unfounded. Molinism did not succeed in overthrowing Bajanism, nor did it avail against Jansenism, which arose soon after, and joined forces with the heretical determinism of the Protestant Reformers in a terrible onslaught on the dogma of free-will; nor was it able to bridge the deep chasm which separated the adherents of Bañez from those of Molina, the Dominicans from the Jesuits. The battle is still on, though fortunately the combatants engaged in it at present evince far more humility and moderation than their protagonists. This gratifying development we are inclined to attribute largely to the conviction, which is steadily growing on both sides, that if pushed to its extreme logical conclusions, either system is certain to arrive at a point where human reason is confronted by an unfathomable mystery. Several eminent champions of the newer Molinism,⁸ while strenuously upholding the *scientia media*, admit that it is a hopeless undertaking to try to explain its "How" and "Why." In this they follow Billuart, who replied to the question: How are we to conceive the harmony between *praemotio* and free-will? by saying: "*Respondeo, mysterium esse*."⁹ Under these conditions the paternal admonition which was uttered by Paul V in 1607, when he closed the sessions of the "Congregatio de Auxiliis" (1598-1607), before that famous body had arrived at a final conclusion, may be said to be doubly important to-day. He counselled the defenders of both systems "*Ut verbis asperioribus, amaritiam animi significantibus, invicem abstineant*."¹⁰

⁷ Olyssipone 1588; Parisiis 1876.

⁸ Notably Kleutgen (*De Ipso Deo*, p. 319), Cornoldi (*Della Libertà Umana*, Roma 1884), Régnon, (*Bañez et Molina*, pp. 113 sqq., Paris 1883.)

⁹ *De Deo*, diss. 8, art. 4, § 2, ad 6.

¹⁰ The following bibliographical references may prove useful to those who wish to go into the subject more deeply: Platel, *Auctoritas contra Praedeterminationem Physicam pro Scientia Media*, Duaci 1669.—Henao, *Scientia Media Historice Propugnata*, Lugd. 1655.—Id., *Scientia Media Theologice Defensio*, I and II, Lugd. 1674-76.—De

Aranda, *De Deo Sciente, Praedestinate et Auxiliante, seu Schola Scientiae Mediae*, Caesaraug. 1693.—Of modern authors we mention: Schneemann, S. J., *Controv. de Divinae Gratiae Liberi-que Arbitrii Concordia Initia et Progressus*, Frib. 1881; Dummermuth, O. P., *S. Thomas et Doctrina Praemotio- nis Physicae*, Parisiis 1886; Gayraud, *Thomisme et Molinisme*, Paris 1890.—Cfr. also Ude, *Doctrina Capreoli de Influxu Dei in Actus Voluntatis Humanae secundum Principia Thomismi et Molinismi Collata*, Graecii 1905.

Savonarola

Fra Girolamo Savonarola is now regarded by many Catholic students of history as a great saint and one of the world's best reformers, who has been gravely maligned and misunderstood. Those who accept Dr. Ludwig Pastor as their guide will, of course, continue to look upon Savonarola as a misguided and rebellious priest who forgot his position and was unmindful of his obligations. But Dr. Pastor's criticism is largely offset by the late Professor Luotto's vindication of Savonarola. Luotto contends that Fra Savonarola was no deluded visionary; that his mission was not merely an 'imaginary' one; that he was not at any time of his life disobedient to the Holy See; and that excommunication there was none. His three-fold prophecy was fulfilled.

As regards the alleged disobedience of the Friar, the documents which were discovered in the Florentine archives are such as to compel so careful a writer as Cardinal Capecepatro to withdraw, in the third Italian edition of his *Life of St. Philip Neri*, the charge of disobedience against Savonarola in the preceding editions.¹

The sentence of excommunication was declaratory, not infictive. By the Brief of May 13, 1497, Savonarola was declared to have incurred *ipso facto* a sentence of excommunication pronounced against him in a previous Brief, dated November 7, 1496, because he had not obeyed a papal command which was conveyed by that Brief (November) to unite San Marco with the Tuscan-Roman Congregation. The Brief of 1497 presupposes a command given to Savonarola himself by the Brief of 1496, and that the Friar had refused to obey this command. As a matter of fact, no such command was ever given to Savonarola, and his name is not even mentioned in the Brief of November 7. Consequently, there was not, nor could there be, disobedience to a command which was non-existent, and since the censure was declared to have been incurred by reason of this non-existent disobedience, it follows that the censure itself was invalid and without any force. It must never be forgotten that the union was accomplished by the promulgation of the Papal Brief, and required no action on Savonarola's part. Action on his part would have been altogether superfluous.

A writer in the *Irish Ecclesiastical Record* (No. 511) describes Savonarola as a great reformer. We quote a few salient paragraphs of his interesting article:

¹ Vol. I, p. 308.

We may consider the reforms which Savonarola introduced from a religious, ethical, and social view-point, and in every reform we see a master mind and a heroic soul working bravely and steadfastly in the face of all opposition. He has been blamed for having called upon the civil authorities to enforce his reforms; but we ask: Was Savonarola's action a peremptory summons, or was it not rather a counsel as to the course which the civil authorities ought to follow? Was not such action to be expected from any zealous priest at the time, particularly when the dividing-line between ecclesiastical and civil authority was not so sharply drawn then as it is in our day? When we remember the unique position which Savonarola occupied, a position which was certainly not sought by him, but which, as Dr. Pastor acknowledges, was forced upon him by circumstances; when we bear in mind the fact that the people of Florence looked to him, and to him alone, for advice and guidance in all things, we confess that we do not see how he can be blamed. Savonarola's preaching and example changed the social life of Florence. Usury, gambling, licentiousness, and blasphemy grew less by degrees, and then died away; surely the success which the Friar obtained in the sphere of social reform is a forcible proof of his apostolic zeal as well as of his power over the people. Dr. Pastor sees, what Savonarola did not see, "the absurdity" of those processions which were directed by him; while Father Lucas is of opinion that, "Friars wearing garlands on their heads must surely have trodden dangerously near to that proverbial precipice, over which it is so easy to fall from the sublime to the laughable."

Once again must we remember that times are changed, and that we cannot judge the customs of other times, or of other countries, by those of our own. Processions were of frequent occurrence in the fifteenth century. The processions which took place in Florence before Savonarola transformed them were of so reprehensible a nature generally that they deserved the name which Gambi gives to those that were revived after the Friar's death—"Festa diabolica." Fra Girolamo knew that it was impossible to put a stop to the processions. He did the only thing that was possible: he changed them completely, and he had the example of other preachers as a precedent for what he did, though they did not meet with the success that he did.

As to the "Friars wearing garlands on their heads," Burlamacchi, as Luotto points out, is the only writer who mentions this; neither Landucci, Nardi, nor Somenzi ever allude to the incident. Yet, supposing that Burlamacchi is right, how is the incident laughable? Manifestations of devotion amongst the people of Italy are very different from the restrained devotion of either the Teuton or the Saxon; yet

even in England a Bishop of London went to St. Paul's on June 30, 1405, with his canons 'wearing garlands of crimson roses on their heads'; and 'the canons and vicars of some of our cathedrals, and the clergy in not a few of our cathedrals, walked in solemn array at the great processions of the year...crowned with roses, and honey-suckle, and other sweet-smelling flowers.'²

The charge which Dr. Pastor makes, that the children were urged and instructed by Savonarola to enter private houses in order to stop gambling more effectually, and that they confiscated the money on the gaming-tables, is not only a gratuitous assertion but one which is contradicted by the Friar's own words. He forbade the children to enter private houses, and forbade them even to touch the money on the tables.³ But he instituted collections at the processions in order that the poor might be assisted; while it was owing to him alone that the Monti di Pietà were established in Florence.

When the authorities thought to shut the gates of the city against the starving peasantry who flocked into Florence during the famine years of 1494-95, Savonarola protested with all the might of his charity and eloquence against the proposal. In this also he was successful, and by his exhortations brought the magistrates to a sense of their obligations towards the poor of Jesus Christ. As Luotto points out, the principles which the immortal Leo XIII laid down in his Encyclical on the Condition of Labor were inculcated and preached by the Friar of San Marco. Capitalists fared badly at his hands, and he lashed without mercy those merchants of Florence, the fore-runners of our modern multi-millionaires, when they sought to take advantage of a people's hunger to increase their profits by making what we should call 'a corner in wheat.'⁴

Society was transformed by the preaching of Savonarola. Even Dr. Pastor grudgingly acknowledges this, though he tries to minimize the greatness of the work by calling it ephemeral, inasmuch as, on Savonarola's withdrawal from the pulpit, the people fell back into their old vicious ways. We confess that we regard this fact quite differently. It proves to us, not the ephemeral nature of the Friar's reform, but the strength of the Friar's personality. The re-opening of the flood-gates of vice after Savonarola's retirement from public life, and the licence which followed hard upon his death, show clearly, we think, the power which he exercised over the fickle minds and corrupted hearts of the Florentines, while it is proof of the energy of the

² Rock, *Church of Our Fathers*, Vol. ii, pp. 59 sqq., 340, 341. New Edition.

Sermon ii, on Ruth.

³ Sermon xvii, on Amos; ap. Luotto.

⁴ Sermon xii, on Ruth and Micheas; ap. Luotto, pp. 32 sqq.

man to whom the people looked for guidance and whom they hailed as their uncrowned king.

But Fra Girolamo was not unmindful that social reform must be the outcome of the reformation of the family and of the individual, since the individual is the basis of the family as the family is the nucleus of society. Hence we find him laboring zealously for the proper education of the children and the young. Savonarola was pre-eminently an apostle of the children; and he who sees in the Friar's dealings with them only a subtle manoeuvre by which he worked out his scheme of reform, or who regards the youths of Florence as the Friar's "inquisitors," altogether misunderstands the Friar's mission. Savonarola was no civic functionary, as some would make him appear to have been. He was a priest—a priest of apostolic heart, who yearned for the souls of men and desired to be anathema for his brethren. This, we take it, will go far to explain those expressions which some writers regard as springing from a proud or an insufficiently humble heart.

From instructing the children the Friar turned to instructing their parents. He reminds them of their solemn duties and grave responsibilities in language which is as homely as it is restrained.⁵ Parents who allowed their children to run about the streets in the evening, when they can learn evil only, are severely reproved; and he strongly insists that mothers should nurse their own children instead of shirking that duty by leaving their little ones to the mercies of hired nurses.⁶

Those who heard the Friar's words, who were moulded by his preaching and brought to a sense of better things by his instruction and example, became that "ingenuous and faithful people... which, bearing the strange name of Piagnoni, proved to be courageous in warfare and of unshaken faith."⁷

And the means which Savonarola employed to bring about this reformation, what were they? No novelties certainly, nothing which the Church had not sanctioned; just the means she has always used—prayer, the sacraments, devotion to God's Mother. Savonarola's teaching on Confession and Holy Communion is the teaching of a saintly priest who knew the soul-disease of his time and knew its remedy also. He inculcated the practice of 'spiritual' as distinguished from sacramental confession, and, at a period when the practice of confession and holy communion was not as regular as it is now, Savonarola stands out as an earnest preacher of the frequent reception of the sacraments.

⁵ Cf. Sermons xii, on the Psalm "Quam Bonus"; ix, on St. John; xxxiv, on Zacharias.

⁶ Sermon xlii, on Amos.

⁷ Capponi: *Storia della Rep. Fiorentina*, lib. iv, c. 6; ap. Luotto, p. 137, note.

We cannot judge Savonarola by the criteria which are applied to other men who have striven for the welfare of peoples and nations. He was a reformer of quite a different stamp from others, and was as far removed from the demagogue as it was possible to be. The supernatural was the motive power which urged him to dare and to do, and those who overlook this fact will never understand or appreciate the Friar of San Marco.

* * *

This is a view of Fra Savonarola by one of his brethren in the Dominican Order (the Rev. S. M. Hogan, O. P.). We give it for what it may be worth. Our own opinion is that the real Savonarola was not quite so black as Dr. Pastor paints him, nor yet quite as much of a saint as Prof. Luotto thought. Father Herbert Lucas's (S. J.) judicious biographical study (*Fra Girolamo Savonarola*, 2nd ed., London 1906 [St. Louis, Mo.: B. Herder]. \$1.50 net) probably comes nearer the truth.

MINOR TOPICS

THE CLERGY AND THE "KNIGHTS OF COLUMBUS"

The Quebec *Vérité* and *La Croix* of Montreal call attention to an important passage in the Holy Father's encyclical letter to the Bishops of France condemning the "Sillon":

"Quant aux groupes catholiques [du Sillon] les prêtres et les séminaristes, tout en les favorisant et en les secondant, s'abstiendront de s'y agréger comme membres; car il convient que la milice sacerdotale reste au-dessus des associations laïques, même les plus utiles."

In English: "As regards the Catholic groups [of the Sillonists] priests and seminarists may favor them and second their efforts, but they must refrain from joining them as members; for it is proper that the sacerdotal militia hold aloof from lay associations, even the most useful."

The general principle laid down in the concluding part of this sentence, says *La Vérité*, (XXX, 24) applies indirectly to the membership of priests in the "Order" of the "Knights of Columbus."

This opinion is highly probable, especially in view of the fact that the Holy Father says in another portion of the same letter, that "the priest himself, by becoming a member [of lay societies like the "Sillon"], debases the eminent dignity of his sacerdotal office and, by a most strange interchange of rôles, makes himself a disciple, descends to the niveau of his young friends, and is nothing but a comrade."

Our readers will remember that we have repeatedly expressed surprise at the conduct of so many priests who have joined the "Knights of Columbus." We feel certain that if the matter were

properly brought before the Roman authorities, they would apply the same principle which Pius X enforced against the "Sillon," to this Amercian association of lay Catholics.

It has been urged against the *Vérité's* interpretation of the "Sillon" encyclical that the principle that "the clergy must stand aloof from and above lay associations, even the most useful, if strictly interpreted, tells equally against clerical membership in other lay societies. Perhaps it does; but this is no argument against the correctness of the principle as such and the probability of its being enforced against the "Knights of Columbus," who violate it most conspicuously both by the great number of clerical members whom they have enlisted and the very pronounced lay character of their organization.

REFLECTIONS ON THE CENSUS OF 1910

During the first seven decades of our history — from 1790 to 1860—the population of the United States received an accession of a trifle more than one-third per decade; and from the average rate of increase, $34\frac{1}{2}$ per cent., the deviation was in each instance extremely slight, the rate never falling 2 per cent. below nor rising 2 per cent. above it. Then came a sudden fall; but in a sense the rate may be said to have again remained practically stationary for the three decades from 1860 to 1890. Taking these three decades as a whole, the rate of increase was almost exactly one-

fourth per decade, as against the one-third in the previous period; and if allowance be made for the natural phenomena of repression of increase caused by the great war, and of stimulation of increase in the process of recovery from its effects, 25 per cent. per decade may be said to have been the normal rate throughout these thirty years, the actual figures being 22.6 per cent. from 1860 to 1870, 30.1 per cent. from 1870 to 1880, 24.9 per cent. from 1880 to 1890. A still further reason for postulating this approach to uniformity is furnished by the well-known defects of the census of 1870. From that rate of one-fourth per decade we passed, in the decade 1890-1900, to a rate of a little more than one-fifth; and the census just completed shows little change from the one preceding. As against 20.7 in 1890-1900, we have a growth of 21.0 per cent. in 1900-1910, a slight increase in the rate. All this relates to the "Continental United States"—a term, by the way, which seems to be coming to be used for the cohering region we usually think of as the United States, and exclusive of Alaska, although Alaska is part of the American Continent. Of course, the inclusion of Alaska, with its small population, would make no appreciable difference.

Hidden behind the general figures now made public, there is, of course, a vast amount of extremely interesting matter which will gradually be unfolded; but for the present there is not much to be said on general lines, over

and above what has been brought out in connection with successive bulletins of the Census Bureau. The rapid growth of the population on the Eastern and Western seaboard, and of the States bordering on the Rocky Mountains, as compared with the States of the Middle West, has attracted general attention; and so has the increase of urban population relatively to rural. This latter process, unlike the former, has been a familiar and constant feature of our history for many decades; and the statement is made by the Commissioner of the Census that no acceleration of the process during the past decade is indicated.

More significant than the general figures, in this connection, is the statement that an actual decrease of population is shown in no less than 440 separate counties out of a total of 950 comprised in the solid body of territory formed by the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kentucky, and Tennessee. However, it is not until the statistics of occupations are accessible that anything like an accurate insight into this question of rural versus urban population will be obtainable.

THE CLASSICS AND MODERN LANGUAGES

By a new definition of what the public regards as modern, Paul Shorey of the University of Chicago attempts in a special pamphlet to lump the case of the classics in education with that of the less ancient languages.

"Our colleagues in modern languages have had their warning from President Schurman. They cannot join the hue and cry against dead classics and retain their seminars in Dante and Old French and their culture courses in Racine and Goethe. For the practical man Corneille and Lessing are as dead as Homer and Aristotle. His only use for French is "to fight the battle of life — with waiters in French restaurants." Cornell University, possessing the finest Dante library in the country, had not a single student of Dante in 1904. After Greek, Latin, and after Latin, all literary, historical, and philological study of French and German. Convert your departments into Berlitz schools of languages. It is that which you are educating the public to demand, and that is all your students will be capable of. They already complain that anything older or harder than Labiche is difficult and useless. The teachers of English may lay the same warning to heart. Shakespeare is the belated bard of feudalism. Milton's diction is as obsolete to the readers of Mr. George Ade as his theology. Tennyson is a superannuated representative of the mid-Victorian compromise. Literature dates from Robert Louis Stevenson; and Mr. Bernard Shaw, Mr. Wells, and Mr. Chesterton are not only clever fellows and shrewd advertisers, but profound thinkers. The Bible, too, is an obsolete and forgotten classic. There is nothing that the unhappy teachers of English can presuppose to-day. They

have sowed the wind and are reaping the whirlwind."

AN OBJECT LESSON TO CATHOLICS

Mr. Archibald McLellan, editor-in-chief of the *Christian Science Monitor*, a daily newspaper established by the late Mrs. Eddy in Boston about two years ago (cfr. C. F. REVIEW, Vol. XVI, No. 2, p. 55), said in a recent address:

"In many instances the newspaper has become perverted by the reading public through a demand for sordid details of crime and disaster. One of the chief needs of the age is to effect a reform which will bring newspapers back to their natural function. The growth of sensationalism in newspapers must be fought inch by inch by conscientious editors. The *Christian Science Monitor*, standing on an independent plane, bound by no journalistic traditions of sensationalism, is striving to set an example of a paper that prints nothing that can not be read aloud in the family circle; that exaggerates nothing; that distorts nothing but that prints every bit of useful information that the world offers day by day."

After reviewing the career and the achievements of the *Christian Science Monitor*, Mr. McLellan added:

"We have succeeded in producing a daily newspaper, published by a religious organization, that is a daily newspaper pure and simple, with the exception of a single religious column. The founders of the *Christian Science Monitor* were certain, that if they could show newspaper publishers that a

clean daily would pay, they would follow the example of the *Monitor*. Within five months from publication the daily *Christian Science Monitor* was a paying proposition."

The *Messenger*, a little monthly published by the Fathers of the Precious Blood at Collegeville, Ind., comments on Mr. McLellan's remarks in this fashion (Vol. XVII, No. 1):

"The Christian Science people who number no more than a million adherents in the United States have a daily newspaper which pays; the Catholics of the United States, with a number thirteen times larger than that of the believers in Christian Science, have no daily in the English tongue to defend them, and as to news—especially when it concerns news of our Church in foreign lands—are dependent upon the sensational dailies of the day and the Associated Press, which takes a delight in perverting and calumniating everything that stands for Catholic and Catholicism."

The criticism of the Associated Press contained in the last sentence is perhaps too strong. But the *Messenger's* main contention cannot be gainsaid. *Quousque tandem?*

A QUESTION OF RESTITUTION

The reverend editor of the Hartford (Conn.) *Catholic Transcript* (Vol. XIII, No. 24) raises the following practical question:

A man burns his house in order to get the insurance. He succeeds in his crime, and goes his way. After twenty years he is seized

with remorse and unbosoms himself to his confessor. It has been known that the priest sitting in the tribunal of penance has decided that the culprit must restore the full amount received from the insurance company with compound interest at the legal rate. The guilty man, seeking to be rid of remorse, makes restitution to the extreme hardship of his family and all dependent upon him.

Is not this case one in which theologians might be allowed room for discussion and for difference of opinion? Would it not be wise for the confessor, or somebody representing him—for the secrecy of the confession must be preserved at all costs—to go and discuss the question with insurance people. And while pondering the question, would it not be well to find out who are the actual losers? The insurance company? or the insuring public?

One school of moralists might argue that the insuring company are not the losers, for they figure all their possible losses on a strictly scientific basis, and incendiarism as well as arson is included in their computation and the possible losses from these sources are charged up to the insuring public. What comes to them in the way of conscience money is, therefore, pure profit. But the moralist of fine discrimination will argue that it is not profit at all, since the company has neither right nor title to it. It belongs in justice to the property-owners who have paid an insurance rate large enough to reimburse the insuring company for all losses arising from incendiarism.

If restitution is, therefore, to be made at all, it must be made to those who paid the rate fixed by the company, and since this is practically impossible, restitution should be made to the State or to some other public organization which devotes its resources to works of charity.

A second school would argue the contrary, contending that conscience money is reckoned an actual source of income by the companies. The companies, therefore, are enabled to diminish their rate somewhat because of the probable revenues from this source. The whole insurance business is a hazard, and the companies that embark on that tempestuous sea are entitled to their extraordinary gains just as they are held to meet extraordinary losses and such as do not come up in the order of nature.

Since the question is a debatable one, why should not the confessor submit it for adjudication to the companies themselves? Could he not send his representative who would tell them that in the town X, the policy holder Y burned down the house Z, with a loss to the company approximating \$10,000? All this happened many years ago. The man who committed the crime is penitent and desires to be absolved from his guilt. To pay \$10,000 with compound interest for a long term of years would place a very great burden upon the man and all dependent upon him. Will the company charitably name a figure at which they will make a settlement and lift

all obligation from the conscience of the incendiary?

Is it within the realm of good morals to proceed in this manner?

A PASTOR ON MIXED MARRIAGES

A pastor writes to the C. F. REVIEW:

It is a good sign that you have published so much recently on the question of mixed marriages. I have been often tempted to ask, through your columns, if the underlying cause for these baneful alliances, is not to be discovered in the lamentable failure of the clergy to do their simple duty by preaching on this most vital subject. We may, of course, assign secondary causes for the mischief, but the root of the evil is in the sinful silence and temporizing spirit of the pulpit. This is my deliberate conviction, based on the facts of my experience with priests and people.

It is useless to decry matrimonial abuses outside the Church, such as divorce and race-suicide, while our priests are silent as to the matrimonial evils among our own. Let us put our finger on the sore spot and face the truth: Our clergy are mainly to blame.—J. P. W.

CATHOLICS AND SECRET SOCIETIES

In an article on "The Catholic Church and Secret Societies," which we find in the *Toledo Record* (Vol. VI, No. 22), the Rev. J. J. McGarry, D. C. L., says:

"What we need is to set the matter plainly before the people, warning them of the dangers that

lurk in secret societies. Catholic societies, especially those directly connected with the Church, should be organized and fostered with all possible zeal and care. It is not by any means plain that Catholic fraternal organizations have helped in any noticeable degree to bring men nearer the Church. On the other hand it is a matter of common knowledge that societies which are supposed, according to their constitutions, to insist on the annual communion of their members fail to carry out this portion of their rule. Again it is plain from the experience of the past that *secrecy, however modified, and the imitation of the other methods employed by condemned societies are a menace in any association of Catholics and should be discouraged.*"

The italics in the final passage are ours. We are more than glad to see this view with constantly growing insistence advocated by priests and laymen all over the country. It is the Catholic view, and it will ultimately conquer, in spite of the "Knights of Columbus" and other Catholic imitators of Masonic mummery.

CHRIST AND HIS WORK

If it is a general law of history that no man has ever created a great movement without the aid of favorable circumstances, there is at least one exception. Jesus Christ was helped neither by race, environment, nor the psychic character of the period in which He appeared. He was not helped by race; for He came of a people who had no history according to

the established canons of the day, and who were despised by the civilized world. He was not helped by social environment; for He was born of peasant parents in a stable of Bethlehem, and passed His youth as a carpenter's son in the sequestered village of Nazareth. 'Is not this the carpenter's son?' 'Can any good come from Nazareth?' were the taunts of His countrymen. He was not helped by the psychic character of Jewish history; for He came as a humble teacher of spiritual truth to a people who expected that a great King would arise amongst them to lead them forth to the conquest and occupation of this world, and its principles were of a general character antagonistic to every tendency of the time.

But that is not all. Christ chose to establish a universal religion and a new conception of society by means which any man endowed with the merest rudiments of political wisdom must have judged foolishly inadequate; for He took as founders, not the great leaders of armies nor the masters of ancient thought, but twelve Galilean peasants, weak of heart and slow of understanding; and at last, when He had drawn the plans of the New Jerusalem and had selected the builders, He died a malefactor's death on the cross. Judged by the laws of earthly change and human instability, it must have seemed to the witnesses of that awful tragedy that Christ as a living force was no more, and that the darkness which overshadowed Mount Calvary was but a forerunner and a

symbol of the deeper night which sooner or later overtakes every human enterprise.

But the darkest hour precedes the dawn, and the name Jesus has arisen as a new sun to illumine a new world. It has gone forth rejoicing, as a giant, to run its course. It has subdued the intellect of Greece, the arms of Rome, and the untutored savage of the North. It has triumphed over the world, and maintains that triumph; though the high priests of modern science have arisen in their might against it, and have used every weapon in their armory to strike it out of the hearts of men and the pages of history. On November 8, 1906, M. Viviani, Socialist Minister of Labor, boasting in the French Chamber of Deputies of the work accomplished by himself and his colleagues, said: "Together and with a majestic gesture we have put out in the heavens the lights that shall never be lit again." He was only repeating the thirteenth psalm of King David: "The fool hath said in his heart: 'There is no God,'" and verifying the eternal axiom: "The wish is father to the thought." If the omnipotent arms of Rome could not crush Christianity in its infancy, it is not likely that the visionary dreams of Socialists will extinguish a religion which has withstood the shock of centuries and counts its adherents by the hundred million. The works of man are like the ephemerae—they are born and die in a day; but the work of Christ, like the everlasting mountains, is above every vicissitude of time and every law of change.—P. J. CONNOLLY, S. J.

FLOTSAM AND JETSAM

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Mr. William F. Sheehan, formerly Lieutenant Governor of New York and at present law-partner of Alton B. Parker, is a candidate for the U. S. Senate in succession to Senator Depew. The comments of the papers hostile to his candidacy, would give the impression that they oppose him partly because he is of Irish descent and partly because he is Catholic in religion. But the day for Know-Nothingism has gone by.—*Catholic Columbian*, Vol. XXXVI, No. 1.

We don't know about the rest of the anti-Sheehan papers; but the New York *Evening Post*, whose standing is of the highest, opposes Sheehan simply and solely for the reason that he is a political corruptionist. Why should the Catholic press defend such a man?

*

"The cause of the classics is equally the cause of the modern languages. The modern languages cannot flourish in an atmosphere where Latin and Greek are asphyxiated." Such, or something like them, were the words addressed to the Modern Language Association by that scholastic recluse, that narrow-minded pedant, that dry-as-dust, ignorant of the affairs of this progressive world, the Hon. Edward M. Shepard. And he actually went on to pronounce the study of the humanities to be the

most effective bulwark against the disintegrating power of commercialism. It is not surprising that the assembled professors should assent to the latter proposition; they have traditionally a sour-grapes attitude toward money, of which, poor souls, they have so little. But the applause which greeted Mr. Shepard's insistence on the essential interdependence of ancient and modern letters was neither perfunctory nor born of prejudice. It suggested that the teachers of the modern languages are more and more giving serious thought to the fate that hangs over divided houses. If this is the case, those who, with Mr. Shepard, believe in the high mission of the humanities in modern life may well take heart.—N. Y. *Evening Post*, January 5.

*

Now there is talk of establishing a Catholic daily newspaper at Brooklyn. We are inclined to exclaim impatiently with the German poet: "*Der Worte sind genug gewechselt, Lasst uns auch endlich Taten seh'n!*" Let's quit talking and proceed to do something.

*

The many deaths among aviators in 1910 cannot but hold back the progress of what is sure to be a most useful invention. Moisant's death is the more regrettable because he was one of the clearest thinkers on this whole question, had important plans under way for an improved aeroplane, and, had he not yielded to the exhibi-

tion craze, might easily have led the world in other feats besides being the first to cross the English Channel with a passenger beside him. Only last summer, he was complaining that the public expected too much of aviators and too rapid progress. Yet he lost his life in gratifying the curiosity of the public, under dangerous conditions, when he might have had added years of usefulness.

*

There seems to be a growing impression that orthodox and loyal Catholics are naturally uncritical and that there is something

dangerous or rationalistic in critical scholarship. "In such times," says the Rev. W. H. Kent in the *Tablet*, "it is a relief to turn to such organs of true Catholic criticism and scholarship as the *Revue Bénédictine* or the *Acta Bollandiana*, or to be reminded by the appointment of Abbot Gasquet and his fellow laborers in the revision of the Vulgate, that the Holy See has shown us once more that while condemning the false theories of certain critics it can still encourage the true criticism which seeks to ascertain the real facts of literary history."

BOOK REVIEWS AND LITERARY NOTES

—Mr. James Bryce has lately published a completely revised edition, with additional chapters, of his classic work *The American Commonwealth* (2 vols. New York: The Macmillan Co. \$4 net). The most important changes in this long-awaited revision may be briefly described as follows: In the first volume, supplementary notes have been added to the chapters on Merits of the Federal System, The Working of State Governments, and State Politics; while the Hon. Seth Low has quite made over his American View of Municipal Government in the United States, to take account of the most recent developments. Four new chapters, entitled, respectively, The Latest Phase of Immigration, Further Reflections on the Negro Problem, The New Transmarine Dominions, and Further Observations on the Univer-

sities, together with a note on recent legislation regarding primaries, have been added to the second volume. A comparison page by page with the previous edition shows, in addition, almost innumerable minor alterations in the text, chiefly by way of bringing the survey fully abreast of the latest practice, or of replacing earlier illustrations by later and better ones. In these particulars the chapters on State and local government have, naturally, been the most amended. Statistics of all kinds, of course, have been brought up to date. In the appendix to Volume I the sketch of the federal system of the English universities, together with specimens of provisions in State constitutions limiting the taxing and borrowing powers, have been dropped, and extended extracts from the Constitution of Oklahoma inserted in their place.

—*Sittliche Tugenden. Geistliche Erwägungen von Martin Hagen, S. J.* (B. Herder. 65 cents net). In this little volume, which belongs to Herder's "Aszetische Bibliothek," Fr. Hagen offers a companion piece to his considerations on the Divine Virtues, already reviewed in this magazine. What will strike every reader is the new treatment which the author gives to these somewhat hackneyed topics. One who has read the first section on "Wisdom" will be eager to follow the writer through his reflections on the other virtues. Father Hagen is especially happy in utilizing the teaching of the Angelic Doctor. He also makes good use of Patristic literature. Cultured laymen as well as religious will find this book on the moral virtues very useful for spiritual reading and practical meditation.

—The Putnams have recently published *The Political Theories of Martin Luther*—the expansion of a thesis presented by Luther Hess Waring, in candidacy for the degree of doctor of philosophy in the George Washington University. Mr. Waring's leading thesis is that Luther was the originator and inspirer of most of the ideas as to the nature, the functions, and the limits of the State, which have shaped the politics of the modern world. This is too much for the scholarly New York *Evening Post*, which says in its edition of Dec. 3rd, 1910: "That we hold to be an entirely indefensible thesis. There is hardly an idea in Luther's many utterances on the subject which may not be found in far more consistent and emphatic form in a long series of writers from Ockham, through Wycliffe and the leaders in the

conciliar conflicts of the fifteenth century, down to Erasmus and Thomas More. Dr. Waring's defect is that of many others who have touched this subject, a lack of familiarity with the long movement of European affairs between the complete dominance of the mediaeval system and its overturn in the Reformation. With no wish to dim the splendor of Luther's commanding personality or diminish ever so slightly his influence upon his time, the careful historian must warn against ascribing to him originality in ideas not really his own."

Herder's Book List

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The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann. Vol. VI: 1049-1073, net \$3. Vol. VII, 1073-1099. net \$3.

Pat. A Tale of School and University Life. By Harold Wilson. net \$0.50.

Historic Nuns. By Bessie R. Belloc. net \$0.75.

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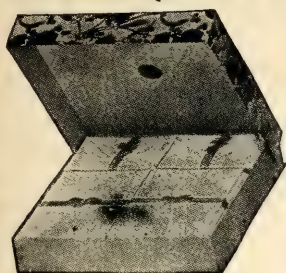
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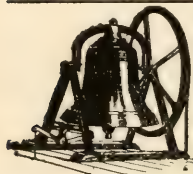
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Apropos of Jack London

Nowadays a writer who has once achieved success by a noteworthy work of fiction is sure to have every subsequent book of his hailed with acclamation by the unthinking "critical" press. Hence the public should think long before purchasing a volume merely on the strength of such puffery. Of no present-day novelist is this more true than of Jack London. Literary critics are pretty well agreed that his *Call of the Wild*, published about seven years ago, was really a noteworthy production. It showed power and originality. Its very title has suggested a number of more recent works of fiction and has enriched our language with a new and picturesque expression.

But the later works of Jack London, who is an out-and-out Socialist, Materialist and Monist, have not merited the enthusiastic encomiums showered upon them by the "book reviewers." *Before Adam*, *Scorn of Women*, *Martin Eden*, and the *Sea Wolf* are worse than rubbish. In a former note on this author published in the CATHOLIC FORTNIGHTLY REVIEW we referred to him as an "Apostle of the Natural." He is this in all of the works just mentioned and in most of his other productions. He rings his ceaseless changes in praise of the "primitive man" until it becomes positively wearisome to listen to him. As we wrote in our former article: "He [London] seems to have made 'natural man'—his desires, aspirations and inclinations—a subject of special study... In his novels and short stories there is a disagreeable recurrence of such adjectives as 'elementary', 'elemental', 'natural' and 'primitive'."

A lurid production under the very appropriate epithet *Burning Daylight* is the latest stuff London has flung upon the literary market. As usual it was received with delight by many whose privilege it is to fill the "Recent Books" column of the magazines. But not all of the critics have succumbed to the spell of Jack London's naturalism. Sane opinion still prevails. Probably no standard literary journal of our country has voiced such appropriate criticism of London's work as the *New York Times Saturday Review* (November 5, 1910, p. 622). Its timely observations ought to be pondered by all who wish to arrive at a just estimate of the merit of this much-talked-about writer. And incidentally the remarks hold good for many other literary lights of the day.

The *Saturday Review* writes as follows: "If the Wild Man of

Borneo came to Town, not as a circus exhibit but as a visiting 'lit'ry gent,' and set about writing a novel of contemporary life in Kalamazoo or Brooklyn, the interest of what the Wild Man wrote would lie almost wholly in what it might betray of the habits and standards prevalent in Borneo. It would be impossible to regard it as reflecting in any way the facts of existence in Kalamazoo or Brooklyn. It is precisely the same way when Mr. Jack London invades in fiction the cities and the homes of ordinary Americans. Whatever may be the interest of the literary product which results, *it is not that of reflecting the facts of life in those cities and those homes. It is not that of portraying, even ever so vaguely, the human beings who inhabit those cities and build those homes.*"¹

"Of this truth Mr. London's recent story entitled *Martin Eden*, was evidence enough. The present yarn [*Burning Daylight*], with its clap-trap title and its maudlin mixture of false sentiment, tawdry heroics, and *abysmal ignorance of conventual ways*,¹ merely serves to underscore in vari-colored inks the foregone conclusion. In fact, the more Mr. London undertakes to write about men and women, the more one longs to have him return to his earlier practice of writing about dogs. The dog at his best is an admirable beast. Man at his best (so to speak) is unspeakably bad. And either Mr. London *writes of man as a beast—or he speaks of him as something which never was on land or sea. The moment he steps out of the region where the human animal is pitted against the primal forces of nature in the wilderness, at that moment he loses all grip of the creature and writes of him (or her) rather more crudely—as to comprehension—than the average schoolboy would.*"¹

The reviewer then continues to apply all this to *Burning Daylight* and says: "The hero of the narrative before us, one Elam Harnish, known in Alaska as 'Burning Daylight,' begins by being the mightiest man on the trail and in the life of the dance-halls in the White North; then he becomes the King of the Klondyke, many times a millionaire, and sits in the game of High Finance in New York and San Francisco—with 'the sky for the limit.' Finally he marries his stenographer and takes up the simple life in the country."

The reviewer thinks that perhaps the reader may get the same kind of fun and thrill out of all this that come from sitting out an old-fashioned thorough-going melodrama. "But," he continues, "when *Burning Daylight* begins to make love to his stenographer, who is a more than perfect lady, you must give it up. For a love story must have at least a man and a woman in it. And this has neither. It is, in short, Twaddle with the T sharp."

¹ Italics mine.—A. M.

So much for Jack London and his latest "success." But as we have said, the comment also applies to other literary worthies of this generation. Even our Catholic magazines sometimes very headlessly give space to screechy advertisements regarding the "latest work" of some author. On the strength of such recommendation the work is often purchased and the reader is disappointed or mayhap—disgusted. We have heard several complaints of late from teachers of literature in our Catholic schools, who say they have lost faith in the "book reviews" of our Catholic magazines. We think that when a Catholic editor gives space in his paper to a review of any literary work (especially a work of fiction) he should see to it that the criticism is done by a competent and conscientious person. Otherwise he should refund the price of the book to the person who has purchased it in consequence of exaggerated or downright false statements of his paper. We have in mind a so-called "Biblical story" which was loudly advertised as "brilliant," "magnificent," etc., by some Catholic journals a few years ago (and which unfortunately had a large sale on account of this puffery). It was and is a book which should have lain buried in the author's mind. A book with true literary merit and which is conducive to uplift of heart and soul, a book which adequately portrays genuine and typical emotion will live and gain favor by its own merits, for it will always find those to whom it comes with a living message.

A. M.

An Early Trace of the Canon of the Mass?

For a good long while the early Christian literature has been scanned for traces of what is now called the Canon of the Mass, with singularly little result. Duchesne (*Christian Worship*) can only refer us to a doubtful passage in the Epistle of St. Clement and to the fact that the "Sursum corda" is at least as old as Cyprian and Hippolytus. The discovery of the *Didache* seemed to offer some assistance, but the strange forms found there are an "anomaly" (Duchesne), without any clear evidence of the "nomos" which they violate.¹

Now the Rev. J. C. Todd argues in the *Re-Union Magazine* (Vol. III, No. 15) that "we have had in our hands all the time, without recognizing it, a supremely important fragment of a Eucharistic prayer dating from the middle of the second century."

As it exists, the prayer is not Eucharistic at all—it is the last private devotion of a martyr—the famous Polycarp, Bishop of Smyrna,

¹ On the Eucharistic forms in the *Didache* cfr. G. Rauschen, *Eucharistie und Buszsakrament*, pp. 70 sqq., 79 sq. Freiburg, 1908; 2nd ed., 1910, pp. 95 sqq.

and disciple of St. John. His prayer is to be found in the fourteenth section of the Letter of the Smyrneans (*Martyrium Polycarpi*), which is included in all the editions of the "Apostolic Fathers" (Hefele, Jacobson, Lightfoot, etc.). An English translation by Lightfoot occurs on page 483 of Vol. III of his "Apostolic Fathers."

Todd's contention is that in his last moments Polycarp recited his Eucharistic prayer, with slight alterations to adapt it to the circumstances.

Let us ask, he says, what alterations a martyr might naturally make in using one of the "Common Prayers" of the Church at his own execution.

The three following alterations may all be pronounced highly probable *a priori*:

- (1) He would change the congregational "we" to the personal "I";
- (2) For the fellowship of the "saints" he would substitute that of the "martyrs";

- (3) In any allusions to partaking of the "Loaf and Cup" he would omit the former, thus substituting for the Eucharistic Chalice the Cup of Gethsemane, of which the martyred Apostles also partook.

Let us make these changes (and no others) in the reverse direction, and see how the prayer of S. Polycarp now reads.

"O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee; O God of angels and powers, and of all creation, and of the whole race of the righteous, who live in thy presence; we bless thee for that thou hast thought us worthy of this day and hour, that we might receive a portion amongst the number of thy saints in the Loaf and the Cup of thy Christ, unto resurrection of eternal life, both of soul and body, in the incorruptibility of the Holy Spirit. May we be received among these in thy presence this day in a rich and acceptable sacrifice, as thou didst prepare beforehand, and reveal beforehand, and hast fulfilled, O faithful and true God. For this cause, yea and for all things, we praise thee, we bless thee, we glorify thee, through the eternal and heavenly High Priest, Jesus Christ, thy beloved Son, through whom to thee, with him, and the Holy Ghost be glory both now and for the ages to come. Amen."

Is this an early Eucharistic prayer? The writer in the *Re-Union Magazine* believes that it is, for the following reasons:

Three phrases are thoroughly liturgical: (1) "God of angels and powers." (2) "Receive a portion." Compare the *partem aliquam* of the Latin Mass. (3) "We praise thee, we bless thee, we glorify thee." Lightfoot himself notes the liturgical affinities here.

But the culminating point of the argument lies in the fact that certain other phrases are *more applicable* to the Eucharist than to the situation of the martyr. Lightfoot has pointed out that throughout the narrative there is a straining to make Polycarp's sufferings parallel to those of the Lord—not always happily. So here in the prayer the words have to be strained to suit the martyrdom, but they are entirely congruous to the Mass.

(1) "This day and hour." Lightfoot has a long note on this, but in the original prayer it would be perfectly simple—Sunday and the hour of Mass.

(2) "In a sacrifice." Lightfoot has to render this "as a sacrifice," citing Acts VII, 14, not very aptly.

(3) "Didst prepare beforehand, and reveal beforehand, and hast fulfilled." All this is far too emphatic for the Saint's own martyrdom—in its first intention. It is true he had a vision of a burning pillow, but surely he would never have said "proepphanerosas" unless it were a quotation.

If Todd's argument is sound, we have here the "norm" of the liturgies, and the Catholic doctrine of the Eucharist, displayed in the middle of the second century, not by a neologising semi-pagan, but the great pillar of ecclesiastical conservatism, Polycarp, the disciple of Apostles, whose birth coincided with the Fall of Jerusalem.

Fatal Accidents in Coal Mining

The Bureau of Labor of the Department of Commerce and Labor has just published in its Bulletin No. 90 a study of "Fatal Accidents in Coal Mining," by Frederick L. Hoffman. The study is based upon data derived chiefly from the official reports of State mine inspectors, but also from personal inquiry. It is limited to fatal accidents and for the most part to the decade ending with 1908.

The number of fatal accidents in the coal mines of North America during the 20-year period ending with 1908 was 29,293, and the rate per 1000 employees in the industry was 3.11. In the decade ending with 1906, the latest period for which figures for other coal-mining countries are available, the average fatality rate in North America was 3.12 per 1000, which was decidedly higher than the fatality rate in any other important coal field of the world. In the United Kingdom, for example, the rate was 1.29 per 1000 employees, in Austria 1.35, in France 1.81, and in Prussia 2.13.

The full extent of the risk in coal mining in North America is, however, not clearly shown by these figures for the coal fields as a

whole, but consideration must be given to the rates for each geographical section. These show that in the East Central section, which comprises western Kentucky, Illinois, and Indiana, the fatality rate for the 20 years ending with 1908 was only 2.25 per 1000 employees, while in the Western section (Colorado, New Mexico, and Utah) it was 6.4 per 1000, and in the Pacific Coast section (Washington and British Columbia) 7 per 1000. It would appear that the variation in the fatality rates is due to different mining methods and to differences in the coal seams.

The fluctuations in the rate from year to year are considerable, but since 1899 it has never fallen as low as 3 per 1000. In 1907 the death toll exceeded 2800 lives and reached a rate of 4.15 per 1000 employees.

The present industrial and social importance of the problem of coal-mine accidents will appear from the fact that in 1908 over 700,000 men were engaged in coal mining, and the deaths from mine accidents numbered 2723, or 3.82 per 1000 employees.

A single mine disaster may cause the loss of many lives, and therefore attract national attention, yet the loss of life by such disasters from 1869 to 1910 in the aggregate represented only 12.6 per cent of the total loss of life. The vast majority of accidents occur singly or in small groups, and thus fail to attract public attention. This is indicated by the causes.

By far the most important single and well-defined cause of accidents is fall of coal or roof, 46.6 per cent of all fatal accidents in the 10-year period being due to this cause, while explosions of various kinds accounted for 25.2 per cent and mine cars for 12 per cent.

From the nature of the work it is expected that the greatest loss of life would be among the miners and their helpers, so it is not surprising to learn that 55 per cent of all persons killed in 1908 were so classed.

The length of mine experience has an important relation to the number of fatalities. Of 1669 persons killed in West Virginia in the 10-year period ending with 1908, over one-fifth were men who had been less than one year at work in the mine, and over 60 per cent had been at work less than five years.

The average age at death of men killed by coal-mine accidents during 1908 was 31.8 years. At 32 years of age the normal expectation is 31.51; therefore, if this number is multiplied by the number of persons killed (2660), the net loss in years of life as a result of coal-mine accidents in 1908 may be conservatively estimated at 84,000.

Mining methods in the United States are often crude, and known safety precautions are either disregarded or not used. Child-labor laws have been, and still are, indifferently complied with in many States, and

a number of fatalities occur each year among children at an age when they should be in school. In 1908, 10 children of 13 and 14, and 13 children of 15 years were among those whose deaths in the mines were recorded in the official reports. Foreign-born workmen, without actual experience in mining, are employed in large numbers, and through misunderstanding of orders or by reckless disregard of the necessary rules of operation often imperil not only their own lives but also the lives of the trained and experienced workers. The author argues in favor of better education of the miners and of better training of foremen, superintendents, and examiners.

From the abstract before us we cannot ascertain whether Mr. Hoffman has duly appreciated the rôle of the miners' unions in the reduction of accidents. Yet these unions have accomplished much, and, with proper encouragement, will accomplish still more. We hope soon to see our Catholic social reformers interest themselves in the miners. There are many Catholics and perhaps a still larger number of fallen-away Catholics among them, and Socialism is seducing thousands from year to year.

Bishop Canevin on First Communion

It is a pleasure to be able to draw the attention of the reverend clergy to a pastoral letter of Msgr. Canevin published in the *Pittsburg Observer* of January 5th. If we are not mistaken, this is the first public utterance made by any American bishop regarding the recent changes in the Church's legislation on the matter of children's communion.¹ After a word of introduction, the Rt. Rev. Bishop of Pittsburg gives a literal version of the well-known eight decrees which sum up the substance of the "Quam Singulari." He then proceeds:

"These words mean that some practices and regulations to which we have been long accustomed and which had the sanction of Bishops and Synods must be changed, so that we may not, in any way, depart from the law of the Universal Church in delaying too long first holy communion of the little ones of Christ."

That uniformity of Eucharistic practice may prevail throughout his diocese, Bishop Canevin exhorts pastors, parents, and confessors to prepare the children carefully for the Sacrament of Penance when they arrive at the age of discretion, that is "when they can distinguish right from wrong." "Their first Holy Communion should follow as soon after as they are sufficiently instructed according to their capacity

¹ There have been several other such utterances since, and we intend to refer to the one or other of them in subsequent issues.

in those mysteries of faith which are necessary as a means of salvation and are able to distinguish the Holy Eucharist as sacramental food, not material bread, but the true Body and Blood of Jesus Christ, and also how to approach the sacred table with proper devotion and religious reverence."

There is little room for controversy regarding the law of the Church as formulated by the decree "*Quam Singulari*." The theory is simple, and the terms of the law are clear. However, difficulties of a practical kind may be found to attend its actual operation. The age at which the children's Easter duty commences to be urgent, and at which they may begin to insist on their right to daily communion, is the age of discretion. The minimum amount of the child's knowledge requisite for Holy Communion is some knowledge (*aliqualis notitia*) of the mysteries of faith. But dealing as he must with individual cases, the pastor may find it hard to determine just when a child can tell right from wrong, and just when it can tell sacramental from material food. In order to facilitate such determination, and to encourage the general observance of the Church's law, Bishop Canevin comments upon the decree thus:

It is evident that the mere age of seven (7) years is not all that is required for first Holy Communion. There must be a certain knowledge of the rudiments of religion, and of the sacramental food of the Holy Eucharist. Some children may have the capacity to receive the necessary instructions earlier than others; this must not be overlooked. Not age alone, but intelligence, knowledge, and spiritual discernment are to determine the fitness of the child. Again, parents, homes and teachers must be taken into account. If the parents are devoted and well instructed Catholics; if they by teaching and example train their children to know and love and serve God; if the home is sanctified by prayer and Christian virtue, the spiritual sense of the little ones will be opened, at the earliest dawn of reason, to the truths of religion, and there will be a daily growth in holiness; but if the lives of parents and the homes of the children be darkened by religious indifference, worldliness, ignorance, and vice, the spiritual development of the child will be retarded, the work and responsibility of pastors and teachers will be increased, and the time of preparation for the sacraments will necessarily be lengthened in proportion to the neglect of parents and the irreligious influences of indifference or evil example in the home.

There are several points of interest, to which we desire to advert in connection with this pastoral letter of the Bishop of Pittsburg.

1. The "*Quam Singulari*" is calculated to bring into prominent relief the paramount importance, nay the absolute need, of the Catholic parochial school. "With children who attend Catholic schools, it will be easy to deal. In these schools, parents, confessors, teachers and pastors unite to form the children after the Divine Model, and to lead them forward step by step to their first, and to frequent, Holy Communion. With the children of worldly Catholics, who through the fault

of their parents do not attend Catholic schools, and perhaps are not even sent to the public catechism classes, there will be difficulties to be overcome. Pastors must do all in their power to impress upon these parents the gravity of their disobedience; so that their innocent children may not be too long deprived of the bread of life." This is throwing new light on the question of the parochial school. Besides, as the burden rests to a great extent upon the pastors, all of them will now undoubtedly welcome in the parochial school an all-important factor for the management of the parish.

2. It was customary heretofore to lead all the children to their first Holy Communion *en masse*. Henceforth, such *first* communion services are no longer possible. The children must be tried and tested severally. "Some children may have the capacity to receive the necessary instructions earlier than others; this must not be overlooked.... Pastors may be obliged to defer the time of first Holy Communion for those children who, on account of distance from church or for other reasons, can be instructed in the simplest prayers and elements of religion but slowly, and at irregular intervals."

3. As to the manner in which little children are to be admitted to Holy Communion, Bishop Canevin has this advice to offer: "Where it can be done, to have them approach the Communion table accompanied by their parents or by some earnest and edifying man or woman, will insure devotion and reverence." Thus, a child, when set aglow with a desire for frequent, if not daily, communion, may in the providence of God be instrumental in bringing his lukewarm parents back to their religious duties.

4. One of the most important rulings of the Bishop of Pittsburg seems to us to be contained in the closing paragraph of his pastoral letter: "Hereafter the Sacrament of confirmation will be publicly administered only to adults, and to children of 12 years, and over, who have learned according to their ability the whole catechism as taught in our parochial schools. At that time pastors may elect to have those who are to be confirmed receive Holy Communion in a body with appropriate solemnity."

5. Here and there voices have been heard to the effect that, under the present system of early Communion, grave misgivings may be entertained as to the continuance of our parochial schools. It is interesting to note that Bishop Canevin has absolutely nothing to say on this head. Such misgivings evidently did not occur to him, or if they did, they were not considered as having any weight.

We have given so much space to this pastoral letter because it is the first of its kind to come under our notice, and because of the eminently practical character of its theme.

The Last Stone

It is hardly aesthetic to throw stones after one who is dead, especially a woman. But where a blasphemous hand has confused religious thought, and has sown the seeds of lasting wickedness, aesthetic scruples melt into the consistency of an atmosphere which only microscopic hyperaesthesia can appreciate.

When one considers, moreover, that the scandal has not been removed even by that woman's demise, one may feel tempted to add the impetus of one's shoulder to aid in the collapse of the tottering wall.

History has witnessed many curious vagaries, and the reader wonders how their outlandishness escaped the intelligent men and women of their day. But I doubt if humanity has ever been insulted by as flimsy a mess of words as underlies "Christian Science," the scandal par excellence of the nineteenth century.

I have just waded through *Science and Health*, the authoritative statement of the "cult", to see for myself on what it rests, irrespective of the numerous trenchant criticisms extant; and if I were asked to give an explanation of its genesis I should say:

The writer of that book was an uneducated woman, who did not know the value of common words, to be found in the dictionaries, nor, *a fortiori*, of technical terms that have an accepted meaning.

At the hand of a theological work which she did not understand she collected words and half-digested ideas. Among them that the Son, the Second Person of the Trinity, was eternally begotten of the Father and co-exists with him from everlasting. Then she found in the Bible that He became man. As man he wrought miracles, healed the sick, raised the dead, and preached the relative unimportance of matter. From that she concluded that every man is eternally evolved from God, co-existent with Him, eternal, perfect; and that he has the power to heal disease and to raise the dead.

Having for some years hovered around the edges of the medical plate, with a penchant for quackery, and having noticed, from the vanishing attenuations of homoeopathy, that the mind had much to do with the cure of some diseases, a fact long ago exploited, she concluded that it must be possible to cure all diseases in the same manner as the Savior, Who used no drugs, but, as she believed, cured by the mind only.

Then she found in some philosophical work the statement that God is Being, Mind, Truth, First Principle, and capitalized the mind that cures. If God was Mind, then man could not be mind, nor have mind; if God was Being, then man, as we know him, can have no being,

neither body nor soul. Therefore what appears to us *body* is an illusion. Material drugs do not affect man in disease, therefore matter cannot act on matter, in fact, God being the All-in-All, matter is but an illusion. But the illusion must rest somewhere, therefore she devised "mortal mind."

According to Mrs. Eddy body equals zero; mortal mind equals zero; the universe equals zero; disease equals zero; wickedness, error, and sin equal zero, etc. Therefore, logically, this is an exact statement of "Christian Science":

"Christian Science" was invented ("revealed and invented," she says) for the illusion of curing nothing with nothing; for that purpose nothing (man) must do nothing (live), that his acts (nothing) will bring him (nothing) to an understanding (if with mortal mind, then nothing), that he is nothing; or: Mind (God) creates nothing, so that nothing may make itself one with Mind (God).

Mrs. Eddy no doubt felt the chaos she had created, and, to preserve a semblance of logic, was finally compelled to deny the book of Genesis where it refers specifically to the creation of material things. Had she been consistent, she would have denied the whole Bible; for, reducing her argument to her own terminology, the Bible, being a book (matter), is nothing; it is printed with nothing (type), on nothing (paper); it is in material language (nothing). She, therefore, bases her theories on nothing as far as nothing suits her scheme.

She has, *entre nous*, a grudge even against our Lord Jesus Christ, Who, she says, made concessions to matter; and she, dishonestly I contend, ascribes the materiality of Genesis to translators.

She is equally dishonest when she defines "idea" as a picture of the *mind*, and at once proceeds to capitalize the word "Mind" (God). The word "atonement" she spells "at—one—ment, and draws the lesson that it means *oneness* with God. Again, she spells "Adam" "a dam," a hindrance, obstacle.

We have no quarrel with Mrs. Eddy for having written *Science and Health*, though it would have been better had she followed the adage, "Cobbler stick to your last;" but what surprises us is the fact that intelligent people should have for one instant countenanced her crazy notions. The only available explanation seems to be this:

The science of medicine is defective. As an eminent physician once told me: "Doctors bury their mistakes." Yet medicine contains some truths, though not all truth. Its inefficiency has angered many and has driven them to the outskirts of quackery. Anything is acceptable to them that is not "regular practice."

Again, the last century has drifted towards Materialism to an

extent that many felt their moral foothold slipping away from under them. They felt that there was something amiss with theories that reduced everything to dust. The pendulum swung too far in the direction of matter. When it was on its way back to the other extreme, they attached themselves to the thing that swung away from what they instinctively felt was wrong; and once they had the impetus, they could not stop at the just middle.

Had Mrs. Eddy and her adherents read the ascetic literature on our shelves, they would not have felt the need of so muddled a presentation of the greater importance of the spiritual over the material.

From an ethical point of view "Christian Science" is a human catastrophe, a sort of absolute stoicism, a flighty spiritism. It permanently unfits its adherent for society, except when they "forget." If matter is nothing, if the human mind is an illusion, if man has no soul, what becomes of our social institutions? What of the State, of the family (despite the illogical and inconsistent treatise on matrimony found in *Science and Health*)? What of the individual? Laws are an illusion, schools are an illusion, business is an illusion, streets are an illusion, so are houses, so are the bodily needs of the individual. The world is chaos. There can be no obligation, no duty, no right, no wrong, no sin, no sickness, no death, no life. "Christian Science" is absolute scepticism, as it denies the existence of the senses and their testimony, and proceeds to prove the spiritual by material means, which it denies before enunciating them.

If ever an impossible fool's cap has been drawn over the eyes of people, "Christian Science" is that cap.

C. E. ARNOUX

A Missionary Association for Catholic Women

Even in the early days of Christianity the Church enlisted the services of devoted lay missionaries, men and women, who helped in extending the Kingdom of God on earth. But ours is especially the age of the Catholic layman. Social changes have brought it about that the Church must concern herself largely with the material conditions of her children, and hence the children themselves must be more intimately united with their spiritual guides and pastors.

It should be a cause of reproach to Catholics when they observe the strenuous efforts that are being put forth by the lay adherents of the various sects to extend the work of their respective denominations. These men and women with an enthusiasm worthy of a better cause organize social settlements, Sunday schools, Bible classes, "Kingdom houses," etc., etc., with the object of increasing the membership of their

respective churches. Catholics sometimes content themselves by saying, "It is too bad," but they do nothing to emulate the misplaced zeal of these strenuous workers. In St. Louis we have a Kingdom House which is not only doing "missionary work" but is engaged in the work of "proselyting" among the poorer Catholic immigrants, especially in the Eastern part of the city.

It is with genuine pleasure, therefore, that we call the attention of our readers to the missionary work that is being done in Germany by an association of Catholic women. We hope that our Catholic ladies in America—especially those with a little time at their disposal and with some means—will "take notice." The society is known as "Missionsvereinigung katholischer Frauen und Jungfrauen—Liebeswerk zur Unterstützung der Missionen." Its main object, as appears from this title and from some explanatory literature before us, is to help along struggling Catholic missions in foreign lands. The association is now spread through Germany and Austria and numbers among its patronesses and active members some of the best known representatives of the Catholic nobility in the two countries. The main bureau of the society is at Coblenz.

The directors in charge of the work are anxious to affiliate branches in America, which could be perfectly autonomous, while sharing, at the same time, in all the privileges and prayers of the Association. They would become independent links in the chain of the "Missionsvereinigung", and the connection with the society at large consists in merely accepting the same statutes, aiming at the same purpose, and placing themselves and their work under the care of the same Cardinal-protector, or his representative at Rome.

Such a branch in the United States is all the more necessary as we learn from a private letter of Fr. Schynse, the directress at Coblenz, that many applications for help from poor missions in the United States must be laid aside on account of want of necessary funds. The small annual fee of ten cents will certainly enable Catholic women in all parts of the country to support this work, which the Holy Father himself warmly recommends and which has merited a cordial letter of approval from His Eminence Cardinal Kopp.

The Missionary Association is under the special patronage of the Blessed Virgin and of SS. Paul, the Apostle of the Gentiles, Boniface, and Francis Xavier. Besides helping the needy missions among the heathen, it also supports struggling home missions. It strives to establish an apostolate among the women of heathen nations, to secure the release of female slaves, to establish and maintain charitable institutions for women and girls who desire to embrace Christianity. It

also supplies poor churches with the necessary altar furnishings, chalices, pictures, statues, etc. His Eminence Cardinal Ferrara has been appointed by the Holy Father as Protector of the Association.

To return once more to the work done by those not of our faith. We have before us the *Eighth Annual Report of the Woman's Board of City Missions of the Methodist Episcopal Church South, St. Louis Conference*. It is almost incredible to believe the "missionary" activity of these sects were not the evidence before our eyes. The Catholic Church alone has the true charismata which will make for success in this lay-apostolate. Why then can we not stir up enthusiasm in this holy cause?

Further information regarding the "Missionsvereinigung" will be gladly given by Fräulein C. Schynse, Pfaffendorf bei Koblenz, Germany. Here too is published the organ of the society—*Stimmen aus den Missionen* (price 1.40 mark a year.)

To H. H.

How happy once, dear Friend, when Youth and Grace,
God's angels, shed on us their brightest charms:
And still my heart with the remembrance warms
Of mystic gleams from many a vanished face.

The sad old weary earth, it seemed a place
Of haunting visions and undying forms;
And lo! amid the clash of gathering storms
We caught a glimpse of God through rifts of space.

O fair and unsubstantial as the dawn!...
But no, God's kingdom is our very own
With all its miracles and mysteries.
Among us still His mercy-seat and throne,
And angels wait on childlike faith, though gone
The child's pure eye that drinks the light and sees.

St. Louis, Mo.

(REV.) JOHN ROTHENSTEINER

MINOR TOPICS

FREEMASONRY PLOTTING AGAINST OUR PAROCHIAL SCHOOLS

The anti-Catholic bias of American Freemasonry is continually becoming more apparent. A confidential circular to the Brethren, announcing the establishment of *Mystic Light*, a new Masonic magazine, published at 45 Broadway, New York City (the circular is dated Nov. 1910 and addressed to the "Worshipful Master, Officers and Brethren"), says: "We wish to emphasize the necessity of being on guard against the undermining and destructive practices of our ever active enemies—foes not only to Free Masonry, but to the very freedom of our country.....That we, as a Nation, may not be forced to endure further poverty and ignorance with their consequent slavery—as Italy, France, Portugal, Spain and other unfortunate countries—or be compelled to undergo the struggle of throwing off the Monster, which has been found necessary in one after another of those countries, we urge every lover of unbiased education—real liberty—to become well informed—always safeguarding the principles of freedom which make this the best country in the world—so far—but how much farther? Can any one say? Before answering, consider the dreadful conditions in many foreign countries, the religio-political causes of those conditions, and, for brevity, consider only one of the many well developed plans;

that of flooding this country with uneducated, poverty stricken emigrants, who with their children are continued in superstitious slavery for the purpose of money-getting, and extending the treasonable practice of destroying our public school system with so-called 'Parochial Schools,' where innocent young minds are taught to reverence and obey a power, self-claimed to be above that of our own Government, Freedom, and Liberty."

This and similar indications lead us to think that Freemasonry is preparing a determined assault on our Catholic schools. *Videant consules!*

WHO DESTROYED BISHOP HAILANDIER'S PAPERS?

A priest of the Diocese of Indianapolis writes to us in connection with Rev. E. J. Spelman's letter in No. 1 of the current volume of the C. F. REVIEW:

In the first January issue of the REVIEW, I see some one going at you with a sharp stick for quoting from a letter of John Gilmary Shea, that "Bishop de St. Palais ordered all papers of the Vincennes diocese collected, bound, and indexed by his predecessor to be destroyed"—and he accuses you of "making a false statement," "ruining anothers good name," etc. Your critic's supposition is that Bishop de St. Palais had been blamed for destroying Bishop Bruté's papers. But Shea does not mention Bishop Bruté at all.

He well knew that the Bruté papers were utilized for many years by different investigators. What he alluded to was no doubt the destruction of Bishop Hailandier's large collection. Bishop Hailandier¹ for a number of years busily collected papers of record; he made it a strict synodal regulation for all his priests to aid him in this work, and it was executed in a systematic manner. The fact of the destruction of his collection of papers was well known to the historian Shea—it is also stated on p. 174 of Father (now Bishop) Alerding's *History of the Diocese of Vincennes*.

This writer narrates the public declaration made in 1882 by Father E. Audran, who had been the secretary of Bishop Hailandier and who for many years remained at the Vincennes cathedral during Bishop de St. Palais' time, and was fully aware of what had happened. Father Audran says:

"He [Bishop Hailandier] gathered together all the documents... and recorded [them] in separate books. He did the same in regard to every mission established in his diocese. Every letter of his priests, of superiors, of religious communities, etc., was likewise preserved. Had this been attended to and continued....it would be easy to trace out....a complete history of the birth and growth of every congregation in the diocese.Hardly two years² after his

¹ He was consecrated 1839, and resigned in 1847.

² The "hardly two years after his departure" referred to by Father Audran would be about two years after April 23, 1848, namely 1850; and St. Palais

departure all these letters of priests on each mission to their Bishop, containing details on all matters, were thrown in the fire as useless."

Thus we see that this large collection of historic material really was destroyed some two years after Bishop Hailandier (who had resigned in 1847) had returned to France. He left this country a few days after his short-lived successor's³ death, which occurred April 23, 1848. And it was Bishop de St. Palais who thereafter for nearly 29 years (first as mere Administrator and later as Bishop) had charge of the diocese and its archives.⁴

Bishop Alerding in his *History* repeatedly laments the want of records and says he had to fill out gaps with the scant notices found in old Catholic Directories and in the *Schematismus*, which notices in turn helped him to "guess" at other transactions.

FIRST COMMUNION OF CHILDREN[!]

Since the papal decree of Aug. 8th, 1910, on the age of children

was already Bishop in January 1849. If we count two years after Bishop Hailandier's resignation (1847), it will bring us down to 1849 when St. Palais was Bishop. In any event the destruction took place whilst St. Palais was in control of the diocese and its records. Bishop Hailandier did not leave Vincennes before October 24, 1847, when his successor was consecrated and six months later, after sojourning in Louisiana and elsewhere, he left America about the end of April, 1848.

³ Bishop Bazin, consecrated Oct. 24, 1847; died April 23, 1848.

⁴ Father de St. Palais was appointed administrator by Bishop Bazin April 23, 1848. He was consecrated bishop Jan. 14, 1849; died June 28, 1877.

for first Communion was published in the Official Bulletin of the Holy See, it is binding on all who in some way have knowledge of it. The decree does not start a new practice, but merely enforces a law of the Church long forgotten or neglected. But the Holy Father wants the bishops to communicate it to their priests and people in the vernacular, and wants it read to the people each year at Easter time, probably because he knows that the long neglected practice and law of the Church will not at once be obeyed by all.

There is, however, a very practical question, which this decree seems to settle for good. Must a Catholic, who has not made his Easter, go to holy Communion as soon as possible afterwards, and is he obliged to do so in conscience under pain of mortal sin? St. Alphonsus and with him a number of theologians say, that the law of the Church is twofold, to go to communion once during the year, and secondly to go at Easter time, so that if a person has not gone at Easter time, he is bound to go soon afterwards. Some theologians however claim that if a person has not made his Easter, the law of the Church does not bind him to go soon afterwards. They furthermore say that the law of going once a year is only a law of the Church and not a divine law. St. Alphonsus (*Theol. Mor.*, l. v, n. 297) leaves those theologians to their opinion, but holds his own as the right one.

Now the decree of August 8th seems to settle this question. The

Holy Father, using the words of Vasquez, says that as soon as the child has attained the use of reason, it is bound to go to communion by virtue of a divine law, from which not even the Church can dispense. He uses these words in explaining the decree of the Lateran Council commanding all to go to communion once a year. The grounds then, upon which the theologians opposing St. Alphonsus based their opinion, are taken away.

It follows that every Catholic is by divine law compelled to receive communion once a year. Hence, if he has not made his Easter communion, he must go to communion as soon as possible afterwards. Applying this to the case of children who have, as the decree says, "some kind of use of reason," it follows that if they have not made their Easter duty last year, they are bound to make it as soon as possible afterwards. Hence those upon whom the fault of their neglect falls, namely their parents and their father confessor, are in conscience bound to present them as soon as possible to their pastor for their first communion. It seems strange then, that some pastors, as we read in the papers, are going to take them only next Easter. The Catechism of the Council of Trent, besides the clear teaching of the decree of August 8th, holds parents responsible. They must bring the child forward to the pastor. If the latter refuses to take the child, the parent has to seek redress from his bishop. —(REV.) L. F. SCHLATHOELTER, *Troy, Mo.*

THE DES MOINES PLAN OF CITY GOVERNMENT

The Dethronement of a City Boss. By John J. Hamilton (New York: Funk & Wagnalls Co. \$1.20) is a lucid exposition of the Des Moines plan of city government, and should have a wide reading, for the majority of city voters are determined on the dethronement of the city boss, and the Des Moines System for the accomplishment of that purpose is winning wide acceptance. Popularly, but incorrectly, the plan is dubbed the commission form of city government. But its success depends on several other features besides the abolition of boards of aldermen and the establishment of a small ruling commission. Most important of these features, as expounded by Mr. Hamilton, are:

(1) Easy nomination of candidates for municipal office by petition. Any voter can be named for mayor or commissioner by the simple, cheap expedient of twenty-five other voters filing a petition. Thus the control of nominations by national parties or by machine rings is prevented and independent nominations are encouraged.

(2) A first selection sifts out the numerous candidates. The voters do what the bosses have claimed credit and compassion for doing; they squelch the ambitions of cranks, self-seekers and busybodies.

(3) Upon the ballot at the final election, which has no party emblems, only two names for each office appear and only ten altogether. This is "the short ballot," which enables every voter, with a

minimum of investigation and without party guidance, to make his own judgment.

(4) Strict laws are enforced against fraudulent voting, bribery, and lavish expenditure by candidates.

(5) The charter embodies the referendum, initiative and recall. Indeed, its outstanding characteristic is that it has avoided the dangers of bureaucracy inherent in the commission plan by "what the *Independent* terms a strong infusion of radical democracy."

It is still a question, however, whether the Des Moines plan will give us good city government. What we need is not a new plan but a new spirit. Bad citizens and corrupt bosses will upset the best-laid plans of well-meaning reformers.

THE SPANISH LANGUAGE IN AMERICA

To the Editor:

As I see now and then the interest you take in the Spanish language I will say that it is a great mistake to imagine that Spanish is not well spoken and written by the people of New Mexico, California, Mexico, Central and South America. The educated of these states and countries speak it as well as those in Spain, in fact they make a special study of it; as for the uneducated they speak it as well as the illiterate Spaniard, as a general rule. The provincialisms introduced here are, we may say, normal, because they have been grafted or nationalized, are recognized by scholars, and may be found in most dictionaries.

The Spanish Z, pronounced in Spain *theta*, has been changed into *seta* all over Latin America, and to pronounce it as they do in Spain, is considered affectation, just as if an American tries to imitate the peculiarities of the Britisher. The double ll changed into y (as for instance *cabayo* for *caballo*) undoubtedly is a mistake.

I am a Spaniard by birth, but have lived in America for a long time, and I do not hesitate to say that in my opinion the Spanish language is as well preserved and spoken in Latin America as the English language is in the U. S.—(Rev.) A. M. S.

PIKE'S "MORALS AND DOGMA"

It seems that the publication of *A Study in American Freemasonry* (St. Louis, Mo.: B. Herder, 1908) has led the Freemasons to be a little more cautious in the circulation of at least one of their standard works. A subscriber of the CATHOLIC FORTNIGHTLY REVIEW in Kansas writes to us:

"I am a reader of your REVIEW and have a copy of your book on American Freemasonry. Recently I secured all the Masonic books on which your study is based, with the exception of Pike's *Morals and Dogma*. Macy replied: 'We are entirely out of the book at the present time.' Merrill & Co. replied: 'We are unable to locate Pike's *Morals and Dogma*.' H. J. B., replying for the Indo-American Book Co., wrote: '*Morals and Dogma* you can obtain by addressing *The New Age*, 1 Madison Ave., New York City. It will be necessary for you to give your

Blue Lodge credentials or a certificate from the secretary of your Lodge, stating that you are a member. This is but recently in force.' Have you an extra copy that you could sell, or can you let me know where I may obtain one?"

Albert Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* has been reprinted as late as 1905, as appears from the copyright entry in a copy we recently bought from a secondhand bookseller in St. Louis for two dollars and fifty cents.

It is interesting to note that the publisher or his agents, in accordance with a rule "but recently in force," now refuse to sell this highly interesting and important volume to any but accredited Masons. Under the circumstances we would advise our correspondent, if he be unable to borrow a copy, to place a standing order with several secondhand booksellers. A work of which so many copies have been printed is likely to turn up on an antiquarian's table almost any day.

THE LOSSES OF THE CHURCH IN AMERICA

There is a gradual awakening among us to the awful fact that the Catholic Church has lost and is still losing millions of her children in America. Witness the following extract from an address recently delivered to the Allegheny County branch of the American Federation of Catholic Societies at Pittsburg, Pa., by the Rev. Dr. Thomas F. Coakley:

"The gains of the Catholic Church in this country have been truly enormous. Perhaps we have kept our eyes fixed too steadily upon the credit side of the ledger, as we watched the colossal growth of the Church in numerical strength year after year. But strong lights cast dark shadows, and we must not close our eyes to the solemn and terrifying fact that our losses in America have been likewise enormous. Ten years ago our Catholic population in this country was about 11 millions. Today it is about 15 millions. And yet within that time, according to careful government statistics, compiled by the Bureau of Immigration and Naturalization at Washington during the last ten years, five and one-half millions of Catholics came to this country from Europe. If we consult our Catholic statistics for the last ten years we find no such increase in our Catholic population as should be represented by these figures of Catholic Immigration. Where, then, are those millions of immigrants who came to us with the priceless legacy of the Catholic faith? Their faith has been stolen from them. Wolves in sheep's clothing have gathered them in by the hundreds of thousands, yea by the millions, through the active propaganda incessantly and with feverish activity waged by non-Catholics, and Socialists, and by the inroads made by infidelity and irreligion. Truly, this is one of the saddest pages in the history of the Catholic Church in America. Today we have in round numbers 15 millions of Catholics in the

United States. Had we held fast to those who came to our shores, we should today have at least 40 millions of Catholics, for the leakage has been well nigh startling. Everywhere throughout the length and breadth of this great land we meet persons bearing ancient and venerable Catholic names, who are now aligned against Christ and his Church, due to the modern system of atheistic and irreligious education at present prevailing in America, and to the inroads made by the unwearied Socialistic propaganda."

Of course there are many other sources of leakage besides those mentioned by Dr. Coakley. Readers of this REVIEW are well informed concerning most of them. They are also familiar with our views regarding the methods that could and should be employed to stop the truly startling defection of so many Catholics from the faith. No doubt, as the realization of the true condition of affairs grows more vivid among loyal and instructed Catholics, these methods will be more earnestly discussed and, some of them at least, put to a practical test. So far — may God forgive us! — we American Catholics has taken the attitude of Cain: "Am I my brother's keeper?"

SADNESS—THE RESULT OF UNBALANCED PIETY

One general test of a man's sanity is his attitude towards virtue and vice. Judged by this standard modern life presents a persistent lack of balance. That we of to-day are as virtuous or more so

than a man of the time of either Godfrey de Bouillon or Lorenzo the Magnificent is not in question. I am speaking rather of the different way in which we look at morality, or to be more correct, at certain vices. And I say we have lost the proper perspective—we have lost sight of that harmony which should exist between grace and nature, between morality or virtue and natural enjoyments. For instance. With us a man swings from the extreme of asceticism to that of sensualism. Take your modern Prohibitionist as a type. In his sincere and commendable efforts at uprooting drunkenness, he goes to the extreme of labelling all drinking as essentially bad; so with some religious sects the ban is put upon many really innocent enjoyments like dancing and card-playing.

Now we find only solitary instances of such Puritanism in the Middle Ages. The Cathari for example. But such sects were sternly frowned upon by public opinion. The Church, so to speak, took part in the fun of her children. The people's holidays were her holidays and vice versa. The church was often their theatre with its mysteries and miracle plays. Piety was joyous like the piety of little children. Mankind had to wait for the sombre genius of Calvin to teach them that God was not the loving Father who took pleasure in watching His children at play, but the awful Judge who saved or damned pitilessly, in whose eyes human enjoyments were an abomination. Whatever their faults the Middle Ages

were never sad. That is a modern vice, largely the result of our unbalanced piety.—From a paper on "The Spirit of Medievalism" by Lucian Johnston in the *Catholic University Bulletin*, Vol. XVII, No. 1.

HAS SOCIALISM A PROVIDENTIAL MISSION?

A friend writes to us apropos of Mr. C. E. Arnoux's paper in Vol. XVIII, No. 2 of the C. F. REVIEW:

I do not think we can speak of a providential mission of Socialism. With as much propriety might we speak of the providential mission of Modernism. Both are evils, great evils, and as such they are indeed subject to God's providence, but they are only permitted, and not intended.

We must antagonize Socialism, as far as I understand anything in this matter, in its entirety. It may happen that some solitary measure may be advocated by Socialists and Catholics alike, but that is accidental. Socialism is *not* "working in the right direction." It is atheistic at bottom, it is materialistic, it aims at the complete abolition of the natural right of private ownership, therefore essentially opposed to natural law; it treats religion as a private affair, which of course it is not; it proclaims free love as a suitable substitute for Christian marriage; in its economical teachings it indulges in fanciful, nay impossible dreams which can not be realized.

Such and similar objections may be raised against Socialism.

Really, how could Mr. Arnoux say that "the remedy, without attention to its inherent defects, will eventually lead in the right direction"? If a doctor administers poison to his patient, can we expect that eventually it will lead to beneficial results? Besides, I think the writer is altogether too optimistic. He thinks, tell Socialists that they are wrong, and anon they will turn about completely, and from savage wolves will be turned into gentle lambs. There is no more luminous refutation of Socialism than Father Cathrein's book, and the leading Socialists are acquainted with it, but I doubt if any one of them was converted. I rather

prefer to imagine that Socialists are too fanatic and too blind to see clear.

Of course your writer is quite correct in emphasizing the constant need of Catholic priests and laymen to instruct those with whom they come in contact, because a great many so-called Socialists are no Socialists at all. They are mere *Mitläufer*, who help to swell the ranks of the malcontents. If such

people were properly instructed, they could perhaps be weaned from their utopian dreams and be made to abhor Socialism. This is the good part of the article.

I also think it is entirely wrong to say that the Socialists are *all* men of thought. No they are not. That is giving them too much credit.

FLOTSAM AND JETSAM

The semi-official *Correspondance de Rome* (III, 4) requests the Catholic press generally to deny the "miserable lies" which Liberal and Masonic journals are spreading with regard to the Holy Father's plans for the current year, which, as our readers are doubtless aware, marks the fiftieth anniversary of the spoliation of the Apostolic See. It is not true, for instance, that the Vatican museums will be closed during the year. Pius X merely protests, and wishes his faithful Catholic children to protest with him, against the celebration which both directly and indirectly involves a claim that is opposed to the rights of the Holy See. One way of enforcing this protest is to stay away from the Eternal City this year. The *Correspondance* does not say this, but we are left to infer it from its remarks and those of other well-informed Roman journals and correspondents.

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By a decree dated January 2, 1911, the following books, among others, have been put on the Roman Index: Franz Wieland, *Mensa und Confessio*, München 1906; IDEM, *Die Schrift Mensa*

und Confessio und P. Emil Dorsch, S. J., *ibid.* 1908; IDEM, *Der vor-irenäische Opferbegriff*, *ibid.* 1909; Joseph Turmel, *Histoire de la Théologie Positive du Concile de Trente au Concile du Vatican*, Paris; Ten Hoempel, *Uditore Heiner und der Antimodernisteneid*, Münster 1910; P. Battifol, *L'Eucharistie, la Présence Réelle et la Transsubstantiation*, Paris 1907; Ernesto Buonaiuti, *Saggi di Filologia et Storia del Nuovo Testamento*, Rome 1910. Ten Hoempel's brochure is the first of a projected series entitled "Grenzfragen," and has created some talk in Germany. In the same issue in which it publishes the above-mentioned decree of the S. Congregation of the Index the semi-official *Correspondance de Rome* devotes a sharp article to this gentleman and his famous "Kulturgesellschaft" (Vol. III, No. 6).

*

Large though the Catholic population of the United States is, unquestionably it is small to what it would be had not so many immigrants been lost to the Church in the second quarter of the last century. In an appeal addressed to the hierarchy, clergy, and people

of Ireland, the Bishop of Charleston wrote in 1835: "In North Carolina the descendants of Catholics who, for want of a ministry, have fallen off from the Faith, may be estimated at 50,000." It seems that a great many Irish immigrants had settled in the Carolinas and Georgia in the early years of the nineteenth century.—*Ave Maria*, Vol. LXXII, No. 2.

The defection has gone on ever since, more or less steadily, among the Irish as well as among all other nationalities. The important question is: What are we doing, and what are we going to do, to stop it?

*

Never bear more than one kind of trouble at a time. Some people bear three—all they have now, all they ever had, and all they expect to have.

*

A new map of China was recently published in Germany, which transcribes the chief names in the exact forms they assume in the dialects of the respective provinces as well as the commonly accepted form. In this way the fifteen chief dialects are represented. The com-

monly accepted form is printed in dark green, the dialect forms in black. Thus such unfamiliar forms appear as Taetsiu for Taichow, Fupe for Hupei, Fulan for Hunan, Hokkiong for Fukien, Ssjutschon for Suchow, etc. Other features which make the map valuable are the thoroughness with which it treats Mongolia and the Kokonor country north of Szechuan—regions which in most maps are left more or less blank spaces.

*

Here is a story which Professor Bailey of Cornell enjoys telling on himself. One day he dropped into an old book emporium in a certain western New York city and there found a volume which he wanted. Asking its price of the bookseller, he was told that it was \$5. Thinking this rather steep, Professor Bailey said: "Don't you think that is a pretty high price for an old book?" "Well," said the bookseller, "it may seem so to you, but it really doesn't make any difference to me whether you buy the book or not, for there's an old fool down at Ithaca by the name of Bailey who'll take it at \$5 just as soon as I offer it to him."

A SONG OF HOME

Sweet shrine of all that I hold dear,
Lov'd sanctum where contentment
dwells,
I love the solemn, sacred light
Which folds thee in a thousand charms.
E'en tho' I dwell far, far from thee,
And sojourn in a Southern land,

Where flowers of wealth and beauty
thrive,
E'en tho' each day I bless my God
In Strangerland, and humbly pray,
Sweet Home, I ne'er forget thy charms
But memory clasps thee closer day by
day.

Trenton, Mo.

(REV.) HENRY B. TIERNEY

BOOK REVIEWS AND LITERARY NOTES

—Under the title *Free Will*, the Rev. Hubert Gruender, S. J., Professor of Special Metaphysics in St. Louis University, presents three lectures on "the Greatest of the Seven World-Riddles." His thesis is that free will is an experimental fact, and that it is both the indispensable basis of morality and the necessary complement of man's rational nature. Fr. Gruender has his subject well in hand and writes trenchantly, not disdaining an occasional injection of caustic wit. We cordially recommend his little book. (*Free Will, the Greatest of the Seven World-Riddles. Three Lectures by Hubert Gruender, S. J.* 96 pp. 12mo. B. Herder. 1911. 50 cts. net.)

—*Sonnenkraft. Der Philipperbrief des heiligen Paulus in Homilien für denkende Christen dargelegt von Dr. Franz Keller* (B. Herder. 55 cts.). This charming exposition of the Epistle to the Philippians in delightful boldness of conception and style dwells on the characteristics of a truly Christian life. The presentation of the subject is thoroughly modern, the needs and problems of to-day are keenly analyzed; there is a forcible insistence on a deeply interior life amidst the distractions that tend to reduce the practice of religion to empty formalism and mechanical routine. The force that imparts light and warmth and energy to Catholic activity, is shown to be spiritual joy, that buoyant enthusiasm which arises from an intelligent appreciation of the treasure we possess in our holy faith. The book is warmly recom-

mended to laymen, whose position invites and urges them to take part in movements for the advancement of Catholic life and influence.

—The Rev. Albert Reinhart, O. P., of Somerset, O., formerly editor of the *Rosary*, is preparing an authorized English version of the extraordinary and monumental study of Luther and Lutheranism made by the two great Dominican historians, Henry Denifle and Albert M. Weiss. The first volume will be on the press by Easter of this year. A specimen chapter from the "Lutherpsychologie" appears in the January number of the *Rosary*, as a well-timed antidote against the *Century's* attempted revival of the Luther cult.

—The firm of B. Herder has published a supplementary volume (*Ergänzungsband*) to its *Konversations-Lexikon*, which brings that excellent reference work up to the fall of 1910. This supplementary volume is richly illustrated and contains a map of Central Asia, based upon the latest explorations. The articles on Modernism, aviation, and others are simply invaluable. American men and affairs are duly noticed. *Herder's Konversations-Lexikon* is now complete in nine volumes, which can be had for the very reasonable price of thirty-two dollars. The *Ergänzungsband* alone sells for four dollars. (B. Herder, 17 S. Broadway, St. Louis, Mo.)

—*War on the White Plague. By Rev. John Tscholl.* Milwaukee: The M. H. Wiltzius Co. 1910. Cloth, \$1, paper, 60 cts. A treatise

on the causes, prevention, and cure of tuberculosis. The book deals exhaustively with its subject and contains a great deal of sound information and excellent advice conveyed in popular language.

—*The Turn of the Tide.* By Mary Agatha Gray. Benziger Bros. \$1.25. An interesting romance of life in an English fishing village. Smuggling and supposed murder enter into the plot, and the main road of the tale has several attractive by-paths.

—*Die kirchlichen Zustände in Deutschland vor dem Dreissigjährigen Kriege nach den bischöflichen Diözesanberichten an den Heiligen Stuhl.* Von Dr. Joseph Schmidlin, Professor an der Universität zu Münster i. W. Dritter (Schluss-) Teil: West- und Norddeutschland. (254 pp. 8vo. B. Herder. 1910. \$1.90 net). This is the third and concluding portion of a work of which we have given a brief account in the C. F. REVIEW, Vol. XVII, p. 541. The three parts together constitute Volume VII of the *Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes*, edited by Dr. Ludwig Pastor.

—The English Catholic Truth Society, London, has sent us the following penny pamphlets: *Socialism*, by Charles S. Devas, M. A.; *Plain Words on Socialism*, by the Same; *Socialism*, by Joseph Rickaby, S. J. (fourth revised edition); *Some Ethical Criticisms of Socialism*, by A. P. Mooney, M. D.; *Some Economic Criticisms of Socialism*, by the Same; and *The Church and Socialism*, by Hilaire Belloc. All these excellent pamphlets, except the last,

have been in print for several years, and many of them have been reprinted again and again. For example, the present impression of Father Rickaby's little work is marked "eighteenth thousand;" one of those by Mr. Devas, "fifteenth thousand;" and the other by the same author, "ninth thousand." Each of them contains one or more arguments against Socialism that will strike some readers as ineffective, but each adduces several arguments that will make a strong appeal to all who study them dispassionately. The second of the two by Devas is especially valuable on account of its defence of social reform and municipal ownership, and the clear distinction that it draws between these policies and Socialism. Under the paragraph headed, "Honour to Masters," Father Rickaby states some valuable truths on the relation of dependence between employer and employee, although one could wish that his language were not quite so suggestive of the feudal conception of dependence. Mr. Belloc's pamphlet discusses the thesis that, while the Catholic Church regards the ownership of productive goods as legitimate as any other form of property, the Socialist looks upon the former as exploitation, and thus morally wrong. Hence the two conceptions are fundamentally and irreconcilably opposed.—(Rev. Dr.) JOHN A. RYAN, St. Paul Seminary.

—If every housekeeper-cook should be inspired to read Farmers' Bulletin, Number 256, on "The Preparation of Vegetables for the Table" (United States Department of Agriculture, Washington, D. C.) all talk for a Fed-

eral Department of Health might cease and the Meat Trust be transformed into vegetable hash. There are five "delicate and digestible" ways of cooking cabbage, and "the general principles underlying vegetable cooking" are a page of revelations. The ignorant cook is actually given some idea of the time required for cooking the various vegetables, information which most ordinary cook-books are at pains to conceal.

—To judge from certain notes from lectures to his class of advanced physics, which he has published under the title of *The Mechanical Theory of Electromagnetism* (Bulletin of St. Louis University, Vol. VI, No. 5) the Rev. Father Henry DeLaak, S. J., must be a very interesting lecturer. He has the happy faculty of injecting just enough mataphysics into his natural philosophy to prevent his pupils from going astray. A textbook of physics from his able pen would, we think, prove a godsend to many students.

—Kunz's *Kleines Messbuch der katholischen Kirche* (Fr. Pustet & Co. Cloth \$1.25, morocco \$2) is a model prayer book in that it directs the faithful lay Catholic to pray with the Church and thus familiarizes him with the spirit of the sacred liturgy.

—After having a few years ago published an English edition of Bishop Bonomelli's *Homilies*, Msgr. Byrne of Nashville now issues the same eloquent prelate's discourses for all the great feasts of the year, except those of the Blessed Virgin. (*Christian Mysteries*. 3 vols. Benziger Brothers. \$5.) We think many priests will

like these sermons. They are plain-spoken, modern, and practical. Bishop Byrne has rendered them very faithfully into preachable English.

—The title *Catholic Theology*, which the Rev. D. I. Lanslots, O. S. B., has given to his latest volume, would be misleading were it not for the sub-title: *Or the Catechism Explained*. In matter of fact we have here not a scientific exposition of Catholic dogma, but a series of popular instructions on Christian faith and practice, based on the Catechism of Baltimore, compiled for the purpose of helping priests and others who have to give such instructions. "At no time probably in the Church's history," says Abbot Gasquet in a brief Preface, "has there been greater need for sound and definite teaching on the fundamental truths of Christian faith and practice than at the present day." Therefore all such helps as the present work must be cordially welcomed. (*Catholic Theology, Or the Catechism Explained*. v & 622 pp. 12mo. B. Herder. 1911. \$1.75 net.)

—The Rev. George Fell, S. J., presents a little guide to the famous cathedral of Milan (*Der Mailänder Dom und seine Sehenswürdigkeiten*. Fr. Pustet & Co. 35 cts.) It is richly illustrated and will prove serviceable to intelligent tourists and art-lovers generally.

—Father M. C. Nieuwbarn's *Church Symbolism*, translated by the Rev. John Waterreus, of the Mill Hill Congregation, is, as the sub-title indicates, a treatise on the symbolism and iconography of the

Catholic church edifice. It was written for the purpose of initiating the faithful into the symbolic meanings attached to the house of God, and the author expresses the hope that it will be used as the foundation for a large number of "guides to local churches," with which, he thinks, every town should be supplied. He himself has provided the Catholics of the Dutch town of Nimeguen, where he resides, with a most instructive symbolic and iconographic guide to the local churches. The little book before us is appropriately illustrated and serves its purpose very well indeed. (London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 75 cts. net.)

—*A Poet's May and Other Stories.* By F. M. Capes. B. Herder. 85 cts. Three quiet little stories, English in setting. They are colorless from the standpoint of religion, but they are nicely written and their general tendency is good.

—*More Short Spiritual Readings for Mary's Children.* By Madame Cecilia. Benziger Bros. \$1.25. This book has so many merits that it is hard to choose from among them for special mention. The readings are all distinctly practical, and fit the needs of daily life,—yet they have the stamp of Catholic ideality. It is hard to imagine a greater safeguard and stimulus to a young girl than is to be secured by the daily reading of these short instructions.

—*Catholic Religion. A Statement of Christian Teaching and History.* By Rev. Charles Alfred Martin of the Cleveland Aposto-

late, B. Herder. Cloth, \$1, paper 35 cts. This very convenient compendium seems to cover tersely, yet adequately, every point upon which Catholics should be informed and which non-Catholics are wont to question. The many illustrations add to the interest of the work and the different historical and statistical tables make it very useful for reference. The list of books at the end is a valuable addition and the excellent index makes all the contents available.

—*A Romance of Old Jerusalem.* By Florence Gilmore. B. Herder, St. Louis. \$1.25. The characteristic features of this story are its sincerity and simple, natural style. Aside from the interest, by no means slight, of the tale itself, the book unconsciously and unobtrusively serves the excellent end of making the time and persons of Our Lord's life on earth very near and real to us. Short and simple as the story is, no one can read it without experiencing the impression of having himself made a rapid journey back to the place and the time which witnessed the only events which always are.

—*Freddy Carr and His Friends.* By Rev. P. R. Garrold, S. J. Benziger Bros. 85 cts. Another book by Father Garrold, who writes the ideal boy's book. Freddy and his friends are boys,—not lay figures or shiny lithographs. One can, moreover, judge of them and enjoy their doings without constantly bumping into sign-posts indicating their merits. Father Garrold knows many boys, so he does not continually present the same one under a different name. When you meet Freddy, you will see

that he is not even a near relative of the "Boys of St. Batts." He is well worth knowing, however.

—*Ned Rieder. By Rev. John A. Wehs. Benziger Bros. 85 cts.* There is a very vivid base-ball game in this book, a feature which boys are supposed to like. The musical boy is simply awful. He sings solos on alternate Sundays in the Cathedral and in his parish church and he improvises additions of series of "high notes of remarkable compass," whatever that may mean. He also sings the Gloria in Excelsis "before the entry of the priests into the sanctuary" at the first mass on Christmas Day. Is it possible that a priest can have so little of what we might call the liturgical sense as to create such incongruities? Let us hope when Ned goes to the seminary (he is on his way) he will study the liturgy of the mass at least and inhale enough of its spirit to prevent his ever making a base-ball of the least jot or tittle of it.

—Some knowledge of the history and development of the various styles of architecture as well as of the world's masterpieces of painting and sculpture helps not a little to a better understanding of the spirit of a people and of its position in the history of culture. As Ruskin has well said: "Great nations write their autobiographies in three manuscripts—the book of their deeds, the book of their words, and the book of their art. . . but of the three, the only quite trustworthy one is the last. . . [for art can be triumphant] only by the general gifts and common sympathies of the race." A new compendium of the history of art,

covering the field of architecture, sculpture and painting, and intended for the use of students in high schools and colleges, as well as for those interested in the history of artistic expression, has recently been written by a St. Louis lady who has had many years experience in the teaching of art. We think this manual will serve a useful purpose in schools where a course in the history of art is part of the program and will also help the student of classical literature to realize more clearly the contributions of Greece and Rome to civilization. The first chapter, on Egyptian art, contains a well-knit account of the art of the land of the Pharaohs. We are especially glad that the author has given such an excellent sketch of early Christian art in the last chapter, in which she shows that the early Christians strove especially to express the soul and not the body in their artistic efforts, and that this attitude differentiated them from the pagan world in which they lived. (*Art of the Ages by Marie R. Garesché. Part One. The Prag Educational Company*).—A. M.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

ENGLISH

Christian Mysteries, or Discourses for all the Great Feasts of the Year, Except Those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville. 12mo. cloth, 4 volumes. \$5 net. Benziger Brothers. 1910.

Catholic Theology, or The Catechism Explained. By Rev. D. I. Lanslots, O.S.B. With a Preface by the Right

Rev. F. A. Gasquet, O.S.B., Abbot-President. v & 622 pp. 12mo. B. Herder. 1911. \$1.75 net.

Free Will, The Greatest of the Seven World-Riddles. Three Lectures by Hubert Gruender, S.J., Professor of Special Metaphysics, St. Louis University. 96 pp. 12mo. B. Herder. 1911. 50 cts. net.

Church Symbolism. A Treatise on the General Symbolism and Iconography of the Roman Catholic Church Edifice. By the Very Rev. Father M. C. Nieuwbarn, O.P. Translated from the Dutch with the Author's Permission, by the Rev. John Waterreus. xvi & 167 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 75 cts. net.

A Papal Envoy During the Reign of Terror. Being the Memoirs of Mgr. de Salamon, the Internuncio at Paris during the Revolution, 1790 — 1801. Edited by the Abbé Bridier. Translated by Frances Jackson. xlvii & 247 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$3.25 net.

The Doctrine of the Communion of Saints in the Ancient Church. A Study in the History of Dogma. By Dr. J. P. Kirsch, Professor of Theology and Christian Archaeology in the University of Freiburg (Switzerland). Translated with the Author's Permission by John R. McKee of the Oratory. xxxii & 272 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$1.35 net.

Historic Nuns. By Bessie R. Belloc, Author of "In a Walled Garden." *New Impression.* 223 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. 75 cts. net.

The Mechanical Theory of Electromagnetism. Notes from Lectures to the Class of Advanced Physics, St. Louis University, St. Louis, Mo. By Henry J. DeLaak, S.J. (Bulletin of St. Louis University, Vol. VI, No. 5).

The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann. *The Popes of the Gregorian Renaissance: St. Leo IX to Honorius II, 1049—1130.* Vol. VI—1049—1073. 382 pp. 8vo. \$3 net. — Vol. VII.—1073—1099. 355 pp. 8vo. \$3 net.—Vol. VIII.—1099—1130. x & 314 pp. 8vo. \$3 net. London: Kegan Paul, Trench, Trübner, & Co.; St. Louis, Mo.: B. Herder. 1910.

Mezzogiorno. By John Ayscough. 410 pp. 8vo. B. Herder. 1911. \$1.50.

Conferences on the Divine Office. By Father C. M. Thuente, of the Order of Preachers. 93 pp. 8vo. (Publisher and place of publication, etc., not given.)

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A Catholic Congress at Boston

Pace the N. Y. *Independent* (see No. 3245, Feb. 9, pp. 316 sq.) the Catholics of the Archdiocese of Boston may well feel proud of their first Catholic congress held in that city under the auspices of the Catholic Federation on Sunday, January 29th last. Meetings were held both afternoon and evening, and so great was the throng that an overflow meeting was hastily improvised in another large hall.

Besides the address of Archbishop O'Connell, under whose inspiration the great demonstration was carried out, there were addresses by prominent men of the legal and medical professions and by representatives of the German, French, and Polish Catholics of the Archdiocese. The Congress was notable for the prominent part accorded to and taken by the laity. All the addresses, except that of the Archbishop, were made by laymen, and although at this distance we have no knowledge of the character of these gentlemen, yet their speeches, as reported, show them to be real Catholics and far removed from the politician type of "prominent Catholic" whose interest in the Church is generally subordinate to his political and financial ambitions.

Resolutions were adopted, all of them important and timely, (1) Relating to the independence of the Holy See; (2) Expressing sympathy with the afflicted Catholics of France, Spain and Portugal; (3) Protesting against the tendency of the age to make the State the sole educator of our children; (4) Protesting against the evils of divorce and the ill-devised divorce laws; (5) Demanding a censorship over the theatres, moving picture shows and the like social institutions; (6) Demanding the elimination from the newspapers of the nauseating details of criminal and divorce cases; (7) Protesting against the desecration of Sunday; (8) Declaring the sympathy of the Church with the laboring classes and pledging the efforts of the Federation to bring about the physical and moral amelioration of the workingman's state.

This Boston platform, if we may so call it, has been admirably devised to cope with the questions of the day which are pressing for consideration by the Church, some of them of special urgency in this country, and to the settlement of which the activities of the Catholic Federation may well be devoted. If the other large Archdioceses of

the country would each hold a similar congress and would adopt the same platform and then work for its accomplishment, a tremendous moral force would be exerted which would have its effect in the betterment of the social conditions of all classes of our population irrespective of religious creed.

If, for example, by concerted Catholic opinion and effort, co-operating with that of all other rightminded men of whatever religious belief, the promise of relief for the laboring classes shall be made good so that their condition, both moral and material, shall be improved and their lives made happier, would not this be an enormous gain for the country at large? The Socialism that is preached nowadays draws its followers largely from the ill-paid, underfed, and consequently discontented workers. Most of these without any religious principle to sustain or guide them, with no helping hand held out to them, are easily led to believe that the Church in common with Society is their enemy. If the Catholic Federation can remove this impression by showing that the Church is actively concerned for the welfare of the laboring classes and is not afraid to denounce the wrong-doing of which they are often the victims, the Socialistic propaganda will have received a serious set-back.

We have spoken of only one of the resolutions of the congress but the others have equal merit, and no consistent Catholic layman can have any difficulty in advocating them all.

A Canadian Jesuit School of the Seventeenth Century

M. l'Abbé Amédée Gosselin, Rector of Laval University, Quebec, has in press a work on *L'Instruction au Canada sous le Régime Français*, of which *La Nouvelle France* (Tome IX, No. 10) publishes an advance chapter. This excerpt is intended to give an "aperçu du cours classique au Collège de Québec" in the 17th and 18th centuries. The task was not without difficulty, as the question was "where to find the necessary information, the exact and complete instruction upon the branches taught, the methods in vogue and, in a word, upon that ensemble of programmes, rules, and customs, which determine the intellectual life of a college, which guide it and cause it to produce those fruits of science and virtue which may be expected."

There were two general sources of information: the *Ratio Studiorum* and the history of the College of Laflèche as told by Père C. de Rochemonteix in *Un Collège des Jésuites aux XVIIe et XVIIIe Siècles*. But what assurance have we that the *Ratio Studiorum* and the methods in use at the Collège d'Henri IV. were also followed at

Quebec? We have the assertion of Father de Rochemonteix that "the Quebec College was a miniature but perfect copy of the colleges of France," and he gives proof for this statement.

Besides these two general, we have also more detailed and specific sources of information. These are old classical text-books used in the school of Quebec. The Library of Laval University possesses some three or four hundred volumes once used in the College of Quebec and quite a number of classical books donated to the Seminary by old students who had attended the Jesuit College. There is good reason, moreover, to believe that many of these text-books were used in a large number of Jesuit schools and that the *Ratio Studiorum*, as finally fixed in 1603, and the *De Ratione Discendi et Docendi* of Père Jouvençy were followed very closely at the Collège de Québec.

The complete literary course lasted not less than five years: three years Grammar, one year Humanities, and one Rhetoric. In the first three classes the teaching was almost entirely grammatical; the second, or Humanities, prepared for Rhetoric.

Until towards the middle of the 17th century, Latin was the language of the class-room in France. This means that almost all the tasks were Greek or Latin. The Greek lessons were explained in Latin. Reports which gave an account of each student's ability, application and success were also drawn up in Latin. The Abbé Gosselin tells us that among these reports are some "*qui sont d'une énergie achevée.*" He instances the following, "which stigmatizes forever six good-for-nothing youngsters: '*per totum anni curriculum in turpissima pigritia horrendissimoque mendacio sepulti, justissimo titulo cognomen Toxons meruerunt.*'" The Abbé is not quite clear as to the meaning of the epithet.

First among the text-books in use was the Latin grammar of Despautère. Besides this book, which was especially suited for advanced students, there were more elementary works for beginners,—among them a Latin grammar containing a *Méthode Facile pour Décliner et Conjuguer*, by Meslier, the *Rudiments de la Langue Latine*, by Père Codret, etc.

After the pupil had learned to decline *Musa, Pater, Dominus*, and other models, which are still found in the grammars of today; after he had mastered the principal irregularities in nouns and adjectives; after he had learned to distinguish between the four conjugations, he was judged fit to begin the work of translation.

The authors read at the College of Quebec in the seventeenth and eighteenth centuries were principally Cicero, Virgil, Seneca, Ovid, and Quintus Curtius. Cicero "*était l'auteur par excellence.*" He was

read in all the classes: the Familiar Letters in the 6th, 5th, and 4th; the Letters to Atticus and to Quintus, the Paradoxes, etc. in the 3rd; the *De Officiis* and the Treatise on Eloquence in the 2nd and in Rhetoric. Copies of all these text-books (actually used by former students) are still preserved in the Laval library. But more than this: in the account-books of the college are found lists of works bought by parents for their children. Thus, in 1731, Madame Dunière purchased for her son: *Ovid*, *Eutropius*, *Cicero*, *Virgil*, *Délices de la Langue Latine*, *Quintus Curtius*, *Cornelius Nepos*, *De Officiis*, etc. It is noteworthy that time has changed little in this list of authors, most of which we still find in the hands of students of our classical courses today. The different editions of these works which were then used by the students were, of course, not like the scholarly editions of our time whose abundant notes are of such great help to the real student and also to the—sluggard. But the professors possessed excellent commentaries which afforded them clear, and very often complete explanations of obscure passages, or light on controverted points of grammar, history or mythology.

The rather difficult art of writing Latin verse was taught at Quebec as in all the colleges of the Society of Jesus. A good student was supposed to be able to turn out Latin verses for any occasion. This work commenced in the fourth class. The student who had translated Ovid and Virgil might have already some knowledge of versification, but he knew not as yet its rules. He was then given a little manual, which, together with the rules of quantity, taught him the art of verse-writing. The book used at Quebec was either the *Prosodie* of Despautère or the *Quantité* of P. Behourt.

Among dictionaries in use were *Le Dictionnaire Royal Français* of Père Romey, the *Dictionnaire Français-Latin* of Père Joubert, and another by Père Lebrun, the *Latino-Gallico* of Père Parot, and for Latin verse the *Magnus Apparatus Poeticus*, the *Dictionnaire Poétique* of Vanieri, and others.

Besides exercises in verse writing, there were compositions in prose. We have the record of those assigned by Father Allieux in the school-year 1728-1729. In the first place, the students are required to imitate certain periodic sentences of Cicero. Then follow other models: the speech of St. Ambrose to Theodosius when he tried to enter the temple after the massacre of Thessalonica; Moses to the Israelites asking to return to Egypt; Marcus Attilius Regulus to the Carthaginians; the Defence of Diogenes; Against Brutus; A Mother to the Teacher of her Son, etc.

Reference books for teachers included *L'Art de Parler, avec un Discours dans laquelle un donne une Idée l'Art de Persuader*, 1676, *L'Académie de l'Ancienne et Nouvelle Éloquence*, 1666, *Harangues et Discours de Nicolas Pardoil*, 1675, *Discours du P. Porée*, *Discours du Père de la Saute*, etc. There was at their disposal also a kind of universal *vade-mecum* which made the "consultation of other books unnecessary." It is entitled: *Nouvelle Méthode d'apprendre la Langue Latine, la Rhétorique, la Poésie et tout ce qu'on voit dans le Cours des Humanités, sans qu'il soit besoin d'autres livres, par Monsieur Durand*, 1710. Like other manuals of the same type, this one is half French and half Latin, except the chapter on rhetoric, which is entirely in Latin.

As to Greek there was first some doubt in the mind of Abbé Gosselin whether or not it was taught at the Collège de Québec. But as Greek was studied in all other Jesuit schools, and particularly at Laflèche, why should it have been excluded in Quebec? But finally the Abbé succeeded in discovering some Greek texts once used at the College and still bearing the names of former pupils. Among these was the Greek Grammar of Chénard, which was long used in Europe and of which there are five or six editions. Other books formerly used, and which may prove interesting to the student of the history of classical studies, were: *Institutiones Absolutissimae in Linguam Graecam, Rudimenta Linguae Graecae*, by Père Gretser, 1656, *Syntagma Radicum Linguae Graecae*, 1646, *Quantité Grecque*, by Père Bailly, 1612, *Règle des Accents et des Esprits*, by Père Labbé, 1655, *Grammaire Grecque*, by Père Meslier, 1702, *Nouvelle Méthode pour Apprendre la Langue Grecque*, 1656. Copies of all these text-books, and of others, have been found in the Laval library and they prove that Greek was part of the programme of studies at the old College.

The Abbé Gosselin's book on Education in Canada under the French régime, of which the foregoing, as already observed, is only part of an advance chapter, promises to bring to light interesting facts on the cultural status of the French colony while it was still united with the mother country.

ALBERT MUNTSCH, S. J.

St. Louis University

"Things to be Kept in Mind" Regarding Children's Communion

The *American Ecclesiastical Review* is heart and soul embarked on the meritorious enterprise of popularizing the pontifical decree on children's first communion. Even before the "Quam singulari" went forth from the Eternal City, that excellent magazine voiced the opinion that a child, when capable of sinning formally, whether seven or eight

or nine years old, is *obliged* by the precepts of the Fourth Lateran and the Tridentine Councils to receive holy communion at Easter time. We are pleased to see that so much of the January number of the *Review* is devoted to the discussion of this timely theme. There is first a query on the decree answered by the Dominican Father McNicholas. Then the rights of the assistant priest in his capacity as the child's confessor are explained. Finally, there is an interesting account of a priests' conference on the decree. Everywhere the same keynote rings out: genuine Catholic confidence in the Church's best adviser, the Holy Ghost.

In his Year Book for 1911, the reverend editor of the *Ecclesiastical Review* calls attention to a number of things "to be kept in mind" regarding the famous communion decree. From which we quote the following:

1. The decree *Quam singulari* removes even the grave of Jansenism from our sight. The removal may cause a few passing thoughts.

2. The Holy See is the only competent authority to direct us infallibly in the administration of the Sacraments. Whether the Vicar of Christ takes into consideration the conditions and circumstances of this or that country or nation, is of little consequence. He has the direction of the Holy Ghost, from whom nothing is hid in all times or places and whose direction is the wisdom of God.

3. For a short time it may seem strange to see our little innocent children of seven years, more or less, receiving holy communion; but within a year or two we shall have visible effects of the blessings and strength that only the Eucharistic food can give the spiritual life of our young children as soon as they begin to know right from wrong. We may then wonder why this was not enforced long before.

4. Innocence will make up for the fuller instruction heretofore insisted upon. The truth cannot be put too strongly or clearly that Holy Communion is not the reward of instruction or knowledge (nor yet of virtue either), but is for all the antidote "by which we are freed from our daily faults and preserved from mortal sin." Those whose hearts, like that of Pius X, beat with the Divine Master's, must rejoice in the thought of incalculable prevention of serious sin in the lives of children that will be affected by the Decree. This is the view to take, rather than excessive fear of irreverence which little children may show in receiving communion.

5. It belongs to the father, or the one taking his place, and to the confessor, to admit the child to private first holy communion. Instructors and pastors may not interfere in this.

6. It belongs to the pastor to determine when and how often the

public ceremony of first holy communion shall be given in the church. regarding the public ceremony of first communion of children.¹

8. The decree has already appeared in the official *Acta* of the Holy See. Therefore it needs no further promulgation to make it binding under mortal sin on all who have come to the knowledge of it and who are responsible for a child's instruction.

The Sleeping Sickness

An entire continent is being depopulated by a disease, which so far has not demonstrably appeared in other parts of the world.

Unnoticed, except locally, hundreds of thousands of negroes in Africa meet this singular doom; and science has not as yet discovered an effective means of combatting the plague.

It had been supposed for some years that the whites were immune; but latterly many deaths among the whites there have disproved that theory.

The disease, which was first noticed some twenty years ago in the Congo Free State, but which now has spread all over the Dark Continent, begins with a decided lack of energy, apparently without cause. A high fever sets in with rheumatic pains; so that, at first sight, the practitioner who is not thoroughly versed in the locality will address himself to combat that malady. For six or eight months this fever continues, and then suddenly disappears as if blown away.

A ravenous appetite seems to be the only unnatural remnant of the first trouble. Gradually, though, it may be noticed that the patient even forgets to eat, and can hardly be driven to work. And even if he sets to work, he will generally be found asleep at his post.

Then a bluish blotch appears somewhere on the surface, almost in the nature of a pimple. This spot enlarges until an entire member or a considerable surface becomes bluish. Singularly in that surface of blue there will appear "islands" of healthy skin; and this circumstance gives the patient a mottled, leopardlike appearance.

The general tone will then sink rapidly, and the patient will sleep, if not forcibly aroused, forty to eighty hours without food or drink. So deep is the sleep that physicians have found patients with all the toes gnawed off by rats; and in some instances it has been found that such a sufferer during his sleep moved hand or foot into the fire, and never awoke even while the limb was consumed.

¹ By way of supplementing number 7, we may add that it likewise belongs to the Ordinary to bring the decree to the notice of both clergy and people,

....*ut significarent.* Besides, priests are bound to see that the decree is read to the people once a year during Lent.

Finally the patient falls into a continued sleep, from which nothing will arouse him.

Cases have been recorded in which a patient fell asleep while eating, and never even swallowed the morsel in his mouth. Others were overcome in the midst of a word.

Death finally ensues from heart-failure.

The English government as well as that of Belgium has sent numerous physicians to the Congo, notably, to study and combat the scourge; and there have been established regular health stations, at which all new arrivals in the district must report, as well as those who desire to leave a locality.

While the real character of the disease is not known, it is established that a fly bite produces it.

As that fly buries its eggs about one inch under the ground, to protect them from the direct rays of the sun, it has been surmised that the disease might be stamped out by cutting down all underbrush around the habitations of men, so as to expose the ground to the sun's action. But the measure has been forcibly opposed from a desire to preserve the beauty of the landscape; and even where the brush was burned down the disease seems not to have abated.

European powers are seriously alarmed owing to the geographical proximity of their lands and the lively commercial intercourse with African ports. It has been surmised that the American hook-worm is of the same nature as the African tse-tse fly; and the question is being thoroughly studied by the Rockefeller Commission. We have this consolation, however, that the symptomatology of the American disease is altogether at variance with that of the dreaded African destroyer.

C. E. ARNOUX

A Semi-Official Roman View of the Religious Situation in this Country

The semi-official *Correspondance de Rome*,¹ in its Vol. III, No. 8, gives a synopsis of the results of the religious census in this country and follows up the figures with these incisive reflections:

"There remains, however, a problem no less interesting for Cath-

¹ La *Correspondance de Rome* est un bulletin d'informations, de documents et de notes, tenant le milieu entre l'agence et le journal. Sans être absolument périodique, elle paraît plusieurs fois pendant la semaine; à toute bonne occasion, elle paraît en double page, etc. La *Correspondance de Rome* apporte à son service —

particulièrement en ce qui concerne le St. Siège, le monde catholique et le mouvement social en général—d'importantes et continuelles améliorations qui en font un organe pratiquement indispensable à tous ceux que leur position ou leurs études amènent à suivre de près le mouvement religieux et social. Il est bon de rappeler que

olicism in North America. We might term it the dynamic problem. Every year there is a notable increase of Catholics over previous years. But all the world knows that the three great immigrating races—the Irish, the Italians, and the Poles—are constantly augmenting the number of Catholics in America. Hence in estimating the numerical increase, allowance must be made for a strong element which is not a gain either by conversion or multiplication from within, but merely of extraneous accretion. A certain number of Catholics give up their domiciles in Ireland, Calabria, or Posnania, and establish themselves in the United States. These three races, moreover, are notoriously most prolific and consequently add to the body of American Catholics a second notable contingent by the children to whom they give birth.

“This being the condition of affairs, provision should be made to calculate: (1) the annual percentage of Catholic immigrants; (2) the annual percentage of births in Catholic families, both native and foreign born. The number of these must be subtracted from the grand total. Then only will it be possible to ascertain whether the numerical increase is merely due to natural accretion—immigration and increase by birth—or whether it contains a considerable dynamic element in the form of conversions to the faith.

“To ascertain this is a matter of the highest importance. Is the Church in the United States developing a great power of expansion? Or is there underlying all these figures a real deficit, covered by the perennial flow of immigration? It is necessary to be fully conversant with the facts in order to pronounce judgment on the future of Catholicity in this great country, and especially also to regulate present conditions.

“In practical terms the problem may be stated thus: Ascertain the number of native born Catholics and their natural increase; also the number of Catholic immigrants and their progeny. Then figure out if there is an increase in the number of American Catholics or a decrease? What is the average number of conversions *per annum*? and what the average number of apostasies of individuals or families, due on the one hand to Protestant (or Greek orthodox) propaganda, and on the other to the inroads of rationalism, materialism, and infidelity generally?

la lecture directe et complète de ses bulletins ne saurait être remplacée par les citations qui en paraissent dans les journaux. Ces derniers, on le sait assez, suppriment ou résument, quand ils ne les retardent pas, plusieurs communications des agences, correspondances, etc. Aussi le lecteur trouvera-

t-il, dans un abonnement à la *Correspondance*, la voie la plus simple, la plus prompte et aussi la plus sûre d'informations non moins exactes qu'intéressantes. Abonnements (payables d'avance) Étranger (Union postale): trois mois, 7 frs.; six mois 13 frs.; un an 24 frs.

"The solution of these questions offers a magnificent opportunity for our confrères in one of the greatest countries in the world."

This article of the *Correspondance de Rome* shows that Rome is opening its eyes to the real condition of affairs in this country. But there is little hope of those questions being solved on this side of the Atlantic. With but few exceptions our Catholic American press prefers to indulge in boasting. The REVIEW has time and again emphasized the considerations brought and in the above-quoted article of the semi-official organ of the Holy See. But in vain. We were simply denounced as an unpatriotic crank, pessimist, and croaker, and that was the end of it.

It is our firm conviction, which we have repeatedly voiced in public because we love the truth and the salvation of souls more than the "glory of our country," that all things duly weighed, the Church is losing members at a terrific rate in America. There are a good many conversions to the faith, thanks be to God; but they do not by any means offset the number of defections. All the world knows that thousands of immigrant Catholics annually fall away from the faith because they are lukewarm when they come here and find no one to take care of them. Something far less appreciated among us is the enormous defection of Catholics to the manner born. This is due to a great variety of causes. But we shall not be able accurately to gauge the ensemble of these causes and to counteract them, unless we have reliable statistics to go by. The *Correspondance de Rome* is right: What we need above all things at this stage is accurate and trustworthy statistics about our annual gains and losses. The bishops of this country could not perform a more valuable service to the cause of Catholicity than by enabling themselves and the Holy See to get at the true facts regarding the "dynamic problem" pointed out by *La Correspondance de Rome*.

How Not to Combat Socialism

Fair play should always characterize the attacks of Catholic writers and apologists upon the evils of the present social order. To exaggerate these evils, to lay the blame for them at the door of those who are not responsible for them and are even trying their best to remove them, to belittle the well-meaning attempts of men and associations that are striving for social amelioration according to the lights which God has given them (though their methods do not always recommend themselves when viewed from the standpoint of Catholic teaching), will not help our cause but will only irritate the adversary

—those whom we should try to enlighten by means of a saner campaign and perhaps—in a more Christian spirit.

Reflections of this kind were forced upon us when reading in the excellent (English) *Catholic Book Notes* (Vol. XIV, No. 155) a review of six lectures on *Socialism*. They were written by one who has done some good work in homiletic literature, but who has by no means mastered the vast literature of Socialism, nor arrived at very clear notions of the strength and weakness of the enemy he had set out to slay. He had simply forgotten the wise observation which Mr. Robert Brooks makes in his book *The Social Unrest*, that, as there are about a hundred definitions of religion, so there are just as many of Socialism. The author of the lectures just mentioned did not single out his definition and his enemy, as every skilful and successful strategist must do, and hence his work is practically labor lost. We append part of the *Book Note's* criticism (withholding the name of the author of the Lectures)' and believe that a strict observance of its suggestions will aid Catholic writers to combat more successfully the real dangers of Socialism.

The reviewer in *Catholic Book Notes* finds that the author's treatment of his subject "is neither calm nor fair, and is only very slightly constructive. Sneers at 'a man who makes £25,000 a year by amusing the public' are simply revolting to any who know the devoted character of the brilliant Fabian referred to. Suggestions that Socialism of necessity implies free-love or logically leads to atheism, though easily supportable by quotations from many former Socialist writers, are hopelessly off the point as regards the modern leaders of the movement. As for statements like 'the *Clarion*, the official organ of the Socialists,' or that Mr. Bernard Shaw 'was not sane' when he wrote his introduction to the *Fabian Essays*, or that 'the Socialist says that nobody has any right to make money or to own money except the Socialist State,' they are simply not true, and only show that [the writer] has no clear understanding of his subject. It is most necessary that Socialism (and its far more imminent and dangerous cousin, organized Capitalism) should be studied and combated by Catholics. But the attack should not be conducted in the temper of [these] lectures, for such intemperance simply leads to incoherence."

What we urgently need in the battle against Socialism on the one hand and Capitalism on the other, is calm, fair, and constructive criticism by men who have studied their subject thoroughly.

Atheism¹

1. DEFINITION OF ATHEISM.—Negative Atheism (Agnosticism, Criticism, Scepticism) holds that the existence of God is “unknowable,” because there are no arguments to prove it. By positive Atheism we understand the flat denial of the existence of a supreme being apart and distinct from the cosmos. Its chief forms are the different varieties of Materialism (Sensualism, Positivism, Mechanical Monism) and Pantheism, which constantly assumes new shapes, and has therefore been justly likened to Proteus of ancient classic mythology. Polytheism and Semi-Pantheism (*e. g.*, the “Panentheism” of Krause) cannot, however, be branded as Atheism. For though both systems logically culminate in the denial of God, their champions in some fashion or other hold to the existence of a supra-mundane and absolute being² upon which all other beings depend.

2. THE POSSIBILITY OF ATHEISM AND ITS LIMITS.—Seeing that Holy Scripture, Tradition and the teaching of the Church emphatically insist on the easy cognoscibility of God, our first question, in coming to treat of Atheism, naturally is: Is Atheism possible, and how is it possible?

a) We must, in the first place, carefully distinguish between atheistic systems of doctrine and individual professors of Atheism. The history of philosophy shows beyond a doubt that there exist philosophic systems which either expressly deny,³ or in their ultimate principles virtually exclude,⁴ the existence of God. It must be noted, however, that by a happy inconsistency the atheistic tendency of these systems often remains more or less latent, inasmuch as their adherents, in spite of atheistic (or pantheistic) premises, seek to uphold a belief in God.⁵

In considering the case of individuals who profess themselves atheists, the first question to suggest itself is not: Are there *practical* atheists? (that is to say, men who live as if there were no God), but rather: Can there be *theoretical* atheists in the *positive* sense of the term? It is certain that no man can be firmly and honestly convinced of the non-existence of God. For, in the first place, no human being having the full use of his reason can find a really conclusive argument for the thesis that there is *no* God. In the second place, the consciousness that there *is* a God, is so deeply ingrained in the human heart,

¹ Specimen pages from Pohle-Preuss, *God: His Knowability, Essence, and Attributes*, to be published by B. Herder, St. Louis, Mo., about March 15th. 479 pp. 12mo. \$2 net.

² The Homeric Zeus, Vedic henotheism, etc.

³ Materialism, Pantheism.

⁴ Scepticism, Criticism.

⁵ Ontologism is an example in point.

and has such a tremendous bearing upon life and death, that it is impossible for any man to rid himself of it for any considerable length of time. Not even Agnosticism can plead extenuating circumstances. For every thinking man is constrained by the law of causality, consciously or unconsciously, to form the syllogism: Where there is order, some one must exist who produced it; now, nature evinces a wonderful order; therefore there must exist a superhuman power that produced it, namely, God. The premisses of this simple syllogism must be self-evident to every thinking man, no matter whether he be learned or unlettered; and the conclusion flowing from these premisses forces itself with absolute cogency on the mind of every one who realizes that there can be no effect without a cause. Hence it is held as a *sententia communis* by theologians that no thinking man can be permanently convinced of the truth of Atheism. This does not, of course, imply that there may not exist here and there feeble-minded, idiotic, uncivilized human beings who know nothing of God. *Their* ignorance is due to the fact that they are unable to reason from effect to cause, which is a necessary condition of acquiring a knowledge of God from His creatures.

b) As we have intimated above, even learned men may, from quasi-conviction, temporarily harbor a species of unbelief; though, of course, this always involves grave guilt. "*Dixit insipiens in corde suo: Non est Deus*—The fool hath said in his heart: There is no God."⁶ Not scientific acumen nor a desire for truth, but folly is the source and fountain-head of Atheism. In most cases such folly is traceable to a corrupt heart, as St. Paul plainly intimates in his Epistle to the Romans, and as St. Augustine⁷ repeats in his commentary on the Psalms: "*Primo vide illos corruptos, ut possint dicere in corde suo: Non est Deus. . . . Dixerunt enim apud se non recte cogitantes. Coepit corruptio a mala fide, inde itur in turpes mores, inde in acerrimas indignitates gradus sunt isti.*" The psychological process of apostasy from the faith may be described as follows: First a man loses his faith; then comes a period of practical unbelief, nourished sometimes by sensuality, sometimes by pride, until finally he is deluded into theoretical Atheism. Not infrequently moral corruption precedes infidelity as a cause. Cfr. Eph. IV, 18: "*Tenebris obscuratum habentes intellectum, alienati a vita Dei per ignorantiam, quae est in illis propter caecitatem cordis ipsorum*—Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."⁸

⁶ Ps. XIII, 1.

⁷ In Ps., LII, n. 3.

⁸ On the psychology of unbelief, see X. Moisan, *Psychologie de l'Incroyant*, Paris 1908.

3. WHY ATHEISM IS INTRINSICALLY POSSIBLE.—Since the idea of God is spontaneous and forces itself almost irresistibly upon the human mind, purely moral causes do not suffice to explain Atheism; there must in each instance exist an intellectual factor also. This intellectual factor must be sought partly in the fallibility of human reason, which is controlled by the will, and partly in the circumstance that the proofs for the existence of God do not produce immediate certainty. On the one hand man has it in his power to disregard the more or less cogent features of these arguments and by concentrating his thoughts on the manifold objections raised against them, to delude himself into the notion that there is no God. On the other hand, these arguments, as we have said, carry no immediate, but only a mediate certainty, inasmuch as the conviction which they engender depends upon a long chain of middle terms.

The number of real atheists is impossible to ascertain. It depends on conditions of time, of *milieu*, of degree and method of education, and on various other agencies. Our age boasts the sorry distinction of being immersed in a flood of Atheism which it may take a social revolution to abate.⁹

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⁹ Cfr. C. Gutberlet, *Theodicee*, 2nd ed., § 2, Münster 1890; B. Boedder, S. J., *Natural Theology*, pp. 76 sqq., New York 1891; J. T. Driscoll, *Christian Philosophy: God*, 2nd ed., pp. 15 sq., New York 1904.

¹⁰ Father Lambert's *Notes on Ingersoll* has been published in numerous editions and shall be mentioned here, though it is, of course, perfectly true

that popular speakers and writers of the type of Robert G. Ingersoll, while they "may create a certain amount of unlearned disturbance, . . . are not treated seriously by thinking men, and it is extremely doubtful whether they deserve a place in any historical or philosophical exposition of Atheism." (Aveling in the *Catholic Encyclopedia*, II, 42.)

MINOR TOPICS

THE NEED OF A CATHOLIC DAILY PRESS

In commenting on the Bishop of Liverpool's recent pastoral letter concerning the Catholic press, the *Correspondance de Rome*, which is understood to echo the views and sentiments of the Holy See, calls attention to the significant fact that the Catholics of England have not a single Catholic daily newspaper to counteract the influence of the numerous journals which propagate religious indifference or rank Protestantism. "This non-existence of a Catholic daily press," says our Roman contemporary, (Vol. III, No. 9), "is a serious want, nay a veritable calamity." In confirmation the *Correspondance* quotes an utterance of Mr. Hilaire Belloc, to the effect that whereas in most other countries Catholics have a means of promptly bringing before the public their view of current questions, this is hardly possible in England.

The excuse which English Catholics offer for this deplorable neglect is that their daily papers are on the whole respectable, that they never attack religion and carefully abstain from serious offenses against good morals.

But the *Correspondance de Rome* rightly queries: "Is this enough? Are the popular newspapers really all so innocuous? Does not the very neutrality which they profess, does not their very good will and their respectful bearing tend to put Catholics off

their guard? We are inclined to think that these journalistic tactics are admirably adapted for keeping Catholics in ignorance and disgusting them with the combative attitude which it is the duty of every Catholic to assume against the spirit of religious indifference which threatens to engulf the minds and consciences of men."

These reflections apply *a fortiori* to English speaking America, where the daily press is on the whole far inferior in character and contents to that of England. Here the average newspaper reader is not only lulled into religious indifference, but he absorbs the most dangerous principles of infidelity and immorality. It is almost impossible for a good Christian, man or woman, habitually to feed his mind with the husks offered by the daily newspapers without ultimately losing the faith. Yet scarce a voice is raised in warning. We are satisfied with weekly diocesan organs, and every time some clear-sighted priest or layman ventures to point out the dangers of the situation and to insist on the crying need of a Catholic daily press, he is pooh-poohed as a crank and his warnings are ignored.

Quousque tandem?

HORACE GREELEY AND THE AMERICAN NEWSPAPER PRESS

The centenary of the birth of Horace Greeley, the famous founder of the New York *Tribune*,

inspires the following seasonable reflections:

The question that comes uppermost to the mind in thinking of Greeley is that of the change which has taken place in the nature of journalism since he founded the *Tribune*, with a capital of a thousand dollars of borrowed money, seventy years ago. It is not necessary to look upon the men of that time either as giants or as saints, in order to recognize that a profound change has come over the face of things since their day, and that in some essential respects that change is in the nature of a most serious loss. Greeley was not a model of perfection, either in his judgment or in his freedom from some common failings, such as those manifested in his strivings for public office. But the history of his journalistic career is that of a man who, upon the sheer basis of character and ability, built up a newspaper whose function it was to spread through the community those views of political and social questions which he desired to promote, and that kind of instruction and enlightenment which he thought desirable to propagate. The repetition of just this phenomenon is nowadays all but impossible; and surely one need not be in any unreasonable degree a *laudator temporis acti* to feel that this is a great loss.

Nor is the change confined to this. With the investment of enormous amounts of capital in newspaper enterprises, there has been a gradual but unmistakable change in the purpose which is predominant in most of them,

apart from any question of whether the policy of the paper is or is not shaped in other respects by one strong individuality. There is now no such sense of proportion even in the better class of newspapers as used to prevail half a century ago. Inclusion or exclusion, amount of space and degree of prominence, are for a large part of the matter determined rather by attractiveness from the point of view of entertainment than by importance. In some respects the newspapers of to-day are better than they were in Greeley's time; in point of freedom from partisan control the conditions are incomparably better now than they were then. But it is as true in regard to the general make-up of the paper as in regard to the association of its editorial view with the personality of its editor, that it is far harder in our time for a newspaper to bear the stamp of one striking individuality, as did the *Tribune* in the days of Greeley. His name will remain a landmark in the history of American journalism; and perhaps no more emphatic tribute can be paid to the extraordinary character of his influence as an editor than in the statement that he would undoubtedly be to-day a greater figure in history if he had not received the tribute of a nomination to the presidency of the United States.

A NEW LABOR MAGAZINE FOR AND BY WOMEN

With the first month of this year a new venture in the woman movement in this country has been inau-

gured in the form of a monthly magazine entitled *Life and Labor*. The first issue lies before us, and it gives us a good idea of the publication—the first of its kind, at least in America. It is intended to serve as the official organ of the National Women's Trade Union League of America, with headquarters at Chicago. From a descriptive circular accompanying the first number we learn that "Woman's industrial life is inseparable from her civic and social development, and the purpose of *Life and Labor* will be to express the forces both latent and active in the woman movement in this country."

The new magazine makes a very favorable impression. It aims, of course, to point out and remedy abuses, especially in the industrial world, but it intends to do this in a fair and impartial manner. As an example we refer to the leading article of this number: "Chicago at the Front: A Condensed History of the Garment Workers' Strike." We read there: "When a great strike occurs the public is prone to take comfort in attributing it to the interference of the walking delegate. But what explanation can we make to ourselves when the strikers are not members of the unions; when most of them are of foreign birth, ignorant of American customs; when they are mothers and fathers of hungry families, yet thirty-five thousand strong, they pour out of the shops and factories, throw down their needles, and in nine different languages demand a better condition of affairs in the

industry of garment making in Chicago?"

The same article gives an interesting and authentic account of the relief measures inaugurated for the families of the strikers and their grievances which has since proved successful.

IS A CHILD CAPABLE OF GRIEVOUS SIN AT AGE EIGHT?

A valued correspondent writes:

"On page 66 of No. 3 of your REVIEW the writer asks: "Who will say as a general rule that no child is capable of grievous sin before he is 8 or 9 years old?" There are said to be children who are composers or mathematicians before they are 8 or 9 years old, and there may be children whose precocity of intellect and will is such as to render them capable of mortal sin before or at the age of 8, though I doubt it, the declarations of desk moralists notwithstanding. I have been instructing and absolving children for nearly forty years, and I assure you that I would as soon believe in Calvinistic predestination as in the possibility of mortal sin in children at that age, 8 years and under. The idea is gainsaid by both, psychology and experience. Neither the intellect nor the will of a child under the age of 8 or 9 years is sufficiently developed to render him capable of such an awful responsibility. I know nothing of Italian children, I speak of the children whom I know. If there were question of a contract involving things of considerbale value, no intelligen man would hold such a child to the contract, because the

child is not capable of weighing what the contract involves or of resisting under persuasion, etc. And yet when the salvation or damnation of that child is in question, we find men dealing mechanically with sin and holding a mere baby capable of bartering away his immortal soul."

ASSASSINATING POPULAR AUTHORS

The *New York Times Book Review* for January 29, 1911, contains some interesting comments on the work of Mr. David Graham Philipps, who lately fell a victim to an assassin's bullet in New York. The fact is recalled that in 1902 another promising popular writer of fiction was laid low in a similar way, this time the murderer adding the crime of fratricide to his heinous deed. The author thus suddenly cut off in a promising career by the murderous hand of his own brother was Paul Leicester Ford, author of *Janic Meredith*, *The Hon. Peter Sterling*, and other popular novels. In both cases the assassin, after shooting his victim, turned his weapon upon himself. Another attempt to do away with a promising writer in the same way was made not long after the last mentioned of these tragedies. A popular English litterateur, Mr. Kenneth Grahame, author of *Golden Days* and *The Wind in the Willows*, was attacked by a half demented man who regarded the author as an embodiment of the Money Power. For Mr. Grahame happened to be the Secretary of the Bank of England. In this

case, however, the would-be assassin was fortunately subdued.

The regret over the death of the young New York author is all the more keen because he was practically only at the beginning of his career and because he had planned serious work for years to come. For "while Mr. Philipps lived, the actual result—the finished work—was linked in his mind and in the thoughts of those who knew him with the rest, begun or still inchoate in the future, but all a part of his ambition, his scheme, his notion of life and power of interpretation. This chain is suddenly snapped."

From the same source we learn that Mr. Philipps had definitely planned a score or more of novels and that he had intended to leave as his real life work something in the nature of an American "Comedie Humaine," similar to Balzac's famous picture of French society.

A COMMON-SENSE VIEW OF "CHRISTIAN SCIENCE"

The newspapers have been filled with commentaries on Mrs. Eddy, and volumes have been written about her teachings, but scarcely anyone has given us an impartial estimate of her work. She worked in very fertile, unexplored, and to a certain extent mysterious fields; that is, physical healing and religion. She had great success in healing and tried to explain it by philosophy; the organic diseases, such as Bright's, tuberculosis, etc., she waved aside with the remark that her science had

not yet progressed far enough to cope with them.

Mr. Dowie also had great success in healing; but when he got an incurable case, he discharged the patient as "an inveterate sinner possessed by the devil."

Everybody knows that sympathy, confidence, and encouragement, as well as their contraries, apathy, distrust, and discouragement, have a powerful effect on both mind and body. Mrs. Eddy, with her energy and good qualities, did much for herself and others, and probably did not harm anybody.

A few years ago the general medical practitioners of Germany and other countries in Europe for a stated time kept a record to ascertain how many patients calling for medical aid really needed medicine. The upshot was that from seventy-five to eighty per cent of all who call for medical aid need no medicine.

Now, if Mrs. Eddy cured eighty per cent of such patients who would have recovered their health without any medicine, in the eyes of the multitude she had something to back her up, and still, scientifically, she did not accomplish anything.

Specialists and other medical men for whom the science of medicine is a goddess whom they worship, not a cow providing them with milk and butter, often wonder that so many patients get well in spite of the wrong treatment they receive at the hands of unskilful physicians. If Mrs. Eddy also cured some patients who got well in spite of her treatment, her

percentage of cures increased, still, from a scientific point of view, she accomplished nothing.

Besides that, there are cases which may be called freaks of nature, being clearly incurable apparently with no possibility of a mistake in the diagnosis or prognosis of doctors who know they are talking about; yet apparently in defiance of all laws of nature and of precedent, such a patient sometimes gets well. If Mrs. Eddy occasionally had such patients, her percentage of cures and her renown was bound to increase, but scientifically she accomplished nothing.

I think she was an honest woman, who, seeing the great number of afflicted whom she had (apparently) cured by means of suggestion and sympathy, tried to explain her success by philosophy, without having had a philosophical training. Her writings are full of contradictions. She frequently uses obscure words and employs certain terms in different meanings, thereby confusing the unwary and uneducated.

Her accumulation of enormous sums of money, and her inability to cure organic diseases, such as Christ and the primitive Christians cured gratis, indicate how the methods of Mrs. Eddy, which are neither Christian nor scientific, differed from those of the first Christians.

When Mrs. Eddy rises from the dead, as some of her friends predict she will, I shall be the first to write an apology and become one of her faithful disciples.—(REV.) C. BREITKOPF, *Wynot, Neb.*

EMPLOYER'S LIABILITY AND WORKMEN'S COMPENSATION

Bulletin No. 90 of the Bureau of Labor of the Department of Commerce and Labor, recently issued, is devoted largely to the subjects of employers' liability and workmen's compensation. An article by Lindley D. Clark summarizes the measures that have been taken recently by the United States government and by several of the State governments, with the view of modifying the present laws covering these subjects. A brief description of the nature of liability and compensation systems is followed by a short history of Federal and State legislation regarding such systems, and this in turn by an account of the work up to the present time of various Federal and State commissions appointed to inquire into employers' liability and workmen's compensation. The action taken by employers and associations of employers and workmen is also fully shown, and the laws recently enacted by the State of New York relating to the same subjects are printed in full.

Another article in the same Bulletin gives the results of a recent conference in Chicago of State commissioners on the subject of compensation for industrial accidents, with the conclusions reached by the conference.

A third article in the same Bulletin discusses and presents in summary form the important features of foreign workmen's compensation systems at present in force in various countries. The summary covers altogether 26

countries which have by legislative enactment provided some system of compensation of workmen in case of industrial accidents.

Still another article in the same Bulletin relates to the cost of employers' liability and workmen's compensation insurance in the United States and various foreign countries. This article is the result of a study by Miles M. Dawson, the purpose of which was to ascertain the cost to employers of insurance against industrial accidents under the different systems of employers' liability and workmen's compensation at present in operation in the various countries. The premium rates charged, usually in the form of percentages of the pay roll, are given for a large list of industries for Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Italy, Netherlands, Norway, Sweden, Switzerland, Canada, and the United States.

NON-CATHOLIC CHILDREN IN CATHOLIC SCHOOLS

An Illinois pastor asks us to print the subjoined observations:

"One frequently hears pastors expressing pleasure at the presence of non-Catholic children in their parish schools. They seem to regard it as a convincing proof of the excellence of these schools. Not long ago the Bishop of Peoria, in singing the praises of the parochial schools of the city of Chicago, laid special stress on this point. But the attendance of non-Catholic children in our Catholic schools is not without its dangers. I will but point to the fruits of

interdenominational (*Simultan*) schools in Germany. A pastor in Oldenburg, whom I visited in 1904, sorely lamented the constant increase of mixed marriages in his parish. Fifteen years before the Catholic parochial school had been discontinued because there were not enough pupils to keep it a-going. This led to the establishment of a *Simultanschule*, in which the children of both denominations were raised together. The new arrangement proved satisfactory to all parties concerned, so much so that the friendships formed between Catholic and Protestant children in school continued in after life and resulted in many mixed marriages. Soon the church too, in that village, will be superfluous.

"A few years ago a Protestant child applied for admission to my school. The sole reason was, as I learned upon inquiry, that his parents desired him to learn German, which we teach. No doubt elsewhere non-Catholic children attend the Catholic school because it happens to be near by.

"I hold that our parochial schools should be reserved solely for Catholic children and we should bend all our energies towards training these children adequately for time and eternity. The only exception I should make would be in favor of such non-Catholic children as really desired to be instructed in Catholic faith and practice with a view of entering the Church."

IS GREEK ON THE WANE?

Over in England—at Oxford at any rate—the language of Hellas

as a compulsory study seems to be having a hard time of it. Happily, on this side of the ocean, things are not drifting in the same direction. Regarding the outlook of Greek in our secondary schools, some of us are just a little pessimistic at times. But such pessimism ought to disappear, when the actual state of things is brought home to us in the eloquent language of statistics.

Mr. B. Herder of St. Louis, the publisher of the well-known Kaegi-Kleist Greek College Series, has lately sent us a statement which may help to answer the question: Is Greek on the wane? It appears from this statement that the Kaegi grammar, which was published for the first time in September 1902, has after eight years and a half reached its 6th edition. This success seems all the more remarkable when we learn from the same source that, with one exception only, each new edition comprized 2000 copies. The number of copies of Kaegi-Kleist's grammar in circulation is thus brought up to 11,900. And there are a good many other grammars in the field: Yenni, Spiess, Goodwin, White, etc.

Greek, then, is not a dead language among us. This is good news. The REVIEW has always advocated the retention in our colleges of Greek as a compulsory study. This ancient language has stood us in good stead in the past, why should it not in the future? To eliminate Greek from our curricula would be an unwarranted departure from the best educational tradition. And as for the

"American boy having an aversion for Greek"—why, that sounds like a myth! Give him a big book to learn from, and an enthusiast to teach him, and your youngster is sure to catch the flame of inspiration. At any rate, *contra factum* of so many Greek grammars in the land, *non valet argumentum*.—AMICUS.

WHY DOES THE GLOW-WORM GLOW?

Though naturalists are by no means agreed, there seems little doubt that, contrary to what might be thought the obvious explanation, the light of the glow-worm (French, *ver luisant*, German, *Johanniswurm*) is not due to phosphorus. But, whatever be its origin, a still more perplexing question is offered by the prodigality with which it is distributed. As M. Fabre says—from beginning to end a glow-worm's life is a debauch of light; the eggs are luminous, so are the larvae; the adult females are regular light-houses; the adult males keep the lamps they had as larvae. The difficulty is to discover, or even imagine, what is the use of it all; for we have been taught to take it for granted that the possession of any quality by an animal clearly proves that it has given him or his ancestors an advantage in the fight for life, and enabled him to take his share in the process of evolution. In the case of the female insect, no doubt, this can be understood. As Gilbert White supposed,¹ and naturalists in general now agree, her vesper-lamps

are signals to the males soaring aloft, and their mild effulgence, "like sparkles from the moon," which light up banks and meads in summer time, serve the same purpose as did the beacon which guided Leander to Hero across the Hellespont. But what of the males and immature larvae? Their luminosity is no doubt much less than that of the adult female, and is confined to the terminal segment of the abdomen, showing itself on the dorsal as well as on the ventral surface, whereas, in addition to this, her far more brilliant illumination on the two segments next in order is confined to the under side alone, and is thus invisible when the creature is on the flat, so that in order to advertise her presence she has to mount some such eminence as a grass-stalk. But however limited these light-giving powers may be, what are the males and larvae doing with them at all? What, asks M. Fabre, is the object of all these fireworks? To his regret he is obliged to confess that he does not know, probably never will, and so has to satisfy himself with the conclusion that philosophers will find lessons in the fields beyond any furnished by their most learned books. Some have explained this lucescence of the males by the amusement and excitement which it causes to others of their sex; which, if not very convincing, serves to show the straits to which those are reduced who profess to discover an explanation for everything they meet with in nature.—Rev. John Gerard, S. J., in the *Month*, No. 559.

¹ *Cambridge Natural History*.

ORGANIC GROWTH OUTSIDE THE BODY

Mr. J. Bishop Tingle, Professor of Chemistry in McMaster University, says in the course of a paper in the *N. Y. Independent* (No. 3243):

Some time ago Dr. Alexis Carrel, of the Rockefeller Institute of New York City, removed various organs, such as the kidney or portions of arteries, from various newly killed mammals—generally cats or dogs. These organs were then retained for weeks or months, at a temperature close to the freezing point, and subsequently transplanted into the bodies of other animals. It was found that, under these circumstances, they quickly united with the parts of the new body with which they were in contact and performed their ordinary functions in a strictly normal manner.

It having been thus proved that organs may be removed from the body and kept "potentially alive" for weeks, a further step naturally suggested itself. Can such organs be caused to grow outside the body? The most recent work of Drs. Carrel and Burrows, carried out at the Rockefeller Institute, answers the question in the affirmative. Portions of tissue were removed from warm-blooded animals immediately after death. The tissue was sealed up, kept at the temperature of the body from which it was taken, and supplied, with "food." This food consisted of liquid squeezed from the body of the same animal: it is termed "plasma." Under these conditions, after a time, the

tissue began to grow. Often its growth was much more rapid than it would have been had the tissue remained undisturbed in the animal's body, because in its new environment it was getting much more food than it would have obtained normally. As the tissue grew the new parts resembled the parent ones. Cartilage grew cartilage, fragments of kidney grew cells such as are found only in kidney, portions of spleen reproduced the pulpy material such as is present in that organ.

When some of the newly grown tissue was removed and placed separately, with fresh plasma, it continued to grow just as before. It did not require the parent tissue to direct it. It follows, therefore, that it is possible to grow two generations of cells outside the body from which the original tissue has been taken.

One of the most important of the results which were obtained was with a tumor, rather closely related to cancer. Fragments of this were made to grow artificially in the manner just described. It was found that these tumor cells, as compared with other material, began to grow much sooner after their removal from the body, and their growth was far more rapid. In one experiment a piece of tumor tissue was seen to be actively growing two and a half hours after it was first supplied with plasma. Twenty-four hours later it had increased fourteen-fold and at the end of forty-eight hours twenty-two-fold.

These experiments open up an

important new field for investigation and furnish a new weapon of extreme value to those engaged in the fight with cancer. The skilled worker can now actually follow with his eye the reproduction of cancer cells and, by varying the conditions and the food which is supplied to his cancerous material, he may hope to discover the factors which help and those which hinder its growth.

"RAG-TIME" MUSIC

To refined people it is a matter of perennial wonder why the American people do not banish "rag-time music" to the limbo of things better forgotten. If the spiritual standard of a people is indicated by its popular music and folk-song, then America is spiritually very low. Compare, for instance, the poignantly sweet melodies of Ireland and Scotland, the noble folk-song of Germany and France, with the insipid cacophony dignified with the name of "songs" that is the musical pabulum of the

American public. The dreary discords, the monotonous replications of noise are bad enough, heaven knows, but what shall we say of the taste that tolerates the hideous doggerel to which the noise is invariably wedded? Go into any music-hall, any variety house, any place of popular vaudeville, any moving-picture show, and see the ludicrous attempts at versification thrown on the screen when the public are invited to join in the chorus. Yet such things pass for popular music and are rapturously received by the average audience. It were lamentable enough were the patronage of such abominations confined to the ignorant, the unlettered, the unemotional; but when we see our cultured classes going into hysterical raptures over them, we can only conclude that the rampant spirit of present-day commercialism and vulgar materialism has hopelessly debauched the taste of the American people. —*The Rosary Magazine*, Vol. XXXVIII, No. 1.

FLOTSAM AND JETSAM

Our zealous friend the V. Rev. J. Eugene Weibel, V. F., is asking for assistance in the construction of a new church for his congregation in Hot Springs, Ark. He bases his appeal on the fact that this church will serve the needs not only of the comparatively small local parish, but of visitors from all parts of the country, nay of the whole world, who go thither to recover their health.

"Many of them," says Fr. Weibel, "are sick in body and soul. Whilst their physical strength is carefully looked after, they have also leisure to look after their spiritual condition. Many a one, after having neglected his religious duties and lived in sin for years, whilst finding neither the courage nor taking the time at home, has succeeded in Hot Springs to realize the folly of his ways and profiting by his

quiet leisure has settled the affairs of his soul, has given up his sinful life, 'turned a new leaf,' returned to the practice of his faith and regained that peace which the world cannot give." We trust Fr. Weibel's appeal will not be in vain.

*

A somewhat surprising phase of literary work is disclosed by the translator of *The Bible in Modern English*, Ferrar Fenton, an old man living in retirement in England. He declares (*vide* N. Y. *Evening Post*, Feb. 3rd), that he could have made a large fortune if he would have consented to treat his version so as to bolster up the interests of some new sect or cult. For example, one congregation offered him \$600 to translate the Old Testament and adapt it to their own curious ideals, and, incidentally, to make him one of their principal pastors. Another enterprising body in the United States offered him \$5,000 to present the New Testament in the light of their doctrines—they to hold the copyright till 100,000 copies were sold, and to allow him 5 per cent. royalty on all editions afterwards. Their representatives guaranteed that they would sell the first 100,000 copies in a twelve-month.

*

In view of the steadily encroaching propaganda of Freemasonry, the Catholics of Belgium, following the advice of the late Pope Leo XIII in his encyclical letter "Humanum genus," have taken preliminary steps towards the establishment of a national anti-Masonic League. The

preparatory committee is presided over by Count Renesse-Breidbach, M. V. Brifaut, and Viscount J. de Yonghe d'Ardoye. The objects of the league are: (1) To collect authentic documents; (2) to establish a permanent board of information; (3) to build up a library of Masonic and anti-Masonic literature; (4) to publish anti-Masonic tracts, pamphlets, books, etc; (5) to edit an anti-Masonic *Bulletin*; (6) to organize anti-Masonic museums and exhibitions; (7) to furnish the Catholic press with fresh and authentic information concerning the machinations of Masonry; (8) to organize public meetings, lectures, and conferences.

It is interesting to note, in this connexion, that France has no less than three national anti-Masonic organizations: the Anti-Masonic Council, the Anti-Masonic Association, and the National French Anti-Masonic League. Each of these organizations has its own organs of publicity.

*

Here is a curious thing, pointed out by the *Sacred Heart Review* (Vol. 45, No. 7): "Half the Catholic papers of the country are hammering a certain magazine for publishing anti-Catholic articles. The other half is printing a long article whose underlying tone is one of praise for the proprietor of said magazine because he has a talented and efficient Catholic assistant in his business. We wish those Catholics who are in places of trust and influence on the press would use their influence to make the press more decent."

BOOK REVIEWS AND LITERARY NOTES

—*A Life's Ambition.* (Ven. Philippine Duchesne, 1769-1852). By M. T. Kelly. (Iona Series. B. Herder. 35 cts.) This biography is one of great interest to American readers. Not only does it record the supernatural perseverance of a great soul amid uncommon difficulties and discouragements, but it is an important page in our history. The writer has drawn upon Msgr. Baunard for much matter. A lack of acquaintance with our country leads the author into occasional mistakes, for instance, that of referring to St. Louis as the "proud metropolis of the Far West" having "among its large public buildings a university," which will no doubt amuse readers on this side of the water—unless they be New Yorkers. Such defects as these, while they are to be regretted, do not detract from the value of the book as a whole. It is a sympathetic, vivid and very readable life, and will be read with interest and profit.

—Fr. Pustet presents an authorized German translation of the Rev. Robert Hugh Benson's sensational story *The Lord of the World.* (*Der Herr der Welt. Roman von Robert Hugh Benson. Autorisierte Übersetzung aus dem Englischen von H. M. von Lama. Mit dem Porträt des Autors und einer Einleitung.* 527 pp. 16mo. \$1 net). This translation first appeared in the *Deutscher Hausschatz.* It is cleverly done, and the beautiful portrait of Fr. Benson which forms the frontispiece is an ornament to the clearly printed and tastefully bound volume.

—*Andros of Ephesus.* By Rev. J. E. Copus, S. J. Milwaukee: The M. H. Wiltzius Co. \$1.25. An interesting story of the first days of Christianity, with a new stage setting which seems unusually true to life. The plot is eventful without the element of violence, and easily holds the reader's attention.

—*Predigten von Alban Stolz. Zweiter Band: Predigten für die Sonntage des Kirchenjahres. Aus dem Nachlass herausgegeben.* (B. Herder. 1910. \$1.70 net). The themes chosen by Alban Stolz for his Sunday sermons are eminently practical. Their development is clear, vigorous, popular. Alban Stolz is not afraid to set forth the whole Catholic truth with all its practical consequences; he never minimizes, he has no use for a soft, diluted, modernized sort of Christianity. Many a grain of gold may be found in these pages, whose principal charms are logic and strength.

—*Old Christianity vs. New Paganism.* By Rev. Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. (B. Herder, 25 cts.) In this the latest of Father Otten's useful and timely little brochures Christianity is vindicated from the charge of the magazine writers and the more recent religion-makers who stigmatize it as "a creed outworn." The confused and inaccurate ideas and modes of expression of the amateur theologians of the ephemeral press are untangled and corrected, so that their fallacies are easily perceived, and the reasonable view of man and his needs and of religion is clearly set forth.

—*P. Paul Ginhac S.J. Von Arthur Calvet S.J. Deutsche Bearbeitung von Otto Werner S.J. Mit 6 Abbildungen.* (B. Herder. 1910. \$1.30 net). We heartily recommend this beautiful life of a saintly priest, who attained to heroic virtue by the faithful performance of ordinary duties in an uneventful career. Father Ginhac, who was a French Jesuit, held the posts of master of novices and instructor of the so-called third probation and died in 1895 at Castres in the odor of sanctity. Miracles wrought after his death confirmed the veneration in which he was held. Already in 1901 steps preparatory to the introduction of his process of beatification were taken. The early days of Father Ginhac did not presage his future holiness. But from the time of his almost miraculous conversion he relentlessly pursued a most exalted ascetical ideal in spite of inner trials and the absence of those mystical gifts which we admire in the lives of other saints. The book will prove instructive to persons given to a life of perfection.

—*The Catholic Position in Education. An Address Delivered before the Protestant Ministers of Ohio, February 7, 1910. By Rev. Francis W. Howard, LL. D., Secretary General of the Catholic Educational Association.* (The Catholic Columbian Press, Columbus, Ohio.) This address, made to the Protestant ministers of Columbus, is, in general, a true exposition of the Catholic conception of the nature of education. It is set forth dispassionately and in a manner fitted to the comprehension of the non-Catholic. On page 5 the reverend author deprecates the injustice suffered by Catholic tax-pay-

ers in the levy of the school tax, but says, "We prefer to suffer this injustice rather than give up our independence." On page 9, we read: "If the State would name the requirements which it expects and has a right to expect in the children and then give proper compensation to those who do the work on a basis of results, we would be very glad to abide by such a test." In the opinion of many, this cession to the State of the right to set the standard, even in the common branches, is a weakening of the defense which would entail very serious consequences, first among them the loss of that independence which Father Howard himself holds so dear.

—*Our Lady's Lutenist. By Rev. David Bearne, S.J. Benziger Bros.* 65 cts. The stories contained in this volume take us back to what the author calls the "bright ages." Those who know Father Bearne through his boys' books (and who does not?) will be surprised to find him in these beautiful tales employing entirely new materials. The success of the new departure is unquestionable, and these boys of a far-away time are nearer and more life-like than Charlie Chittiwick or our Ridingdale acquaintances.

—*The Charity of Christ. By Henry C. Schuyler, S. T. L.* (Philadelphia: Peter Reilly. 1910. 56 cts., postpaid.) This is the second volume in a series on the virtues of Our Lord. It is beautifully printed and bound and has all the merits of the first volume, which we have noticed in these pages. Fr. Schuyler has a quiet, kindly manner, and his instructions enable us to see more clearly how

we can imitate the virtues of our Redeemer and thus make our love for Him real according to His own test.

—*The Old Mill on the Withrose.* By Rev. H. G. Spalding, S. J. Benziger Bros. 85 cts. An excellent book for boys about out-door life in Kentucky. Shooting and fishing and trapping, with a glimpse at the moonshiners are all described in natural, simple, but correct, style. Any boy who reads at all would surely like this book, and many a father would find in it pleasant reminders of his own childhood.

—*Voices From Erin and Other Poems.* By Denis A. McCarthy New Edition, Revised and Enlarged. (Boston: Little, Brown & Company. \$1.) All of these pieces have the easy swing and fluency that are characteristically Irish, and some of them rise to the level of real poetry. As an example of the latter, we cite "The Grass-grown Graves," which well deserves to be set up as a model of musical language and delicate thought. "A Bit o' the Brogue" is played in quite a different partition, but it has its merits. It brings to mind an Irish fiddler playing for the dancing on a winter's evening. The rhythm of the Celt is never at fault, however intangible may be his efforts at melody. We hope that this book will be read much by Catholics. Do not let us neglect poetry; it would be a bad sign.

—*The Mystery of the Most Holy Eucharist and Human Reason.* By the Rev. Joseph Chiaudano, S. J. Translated from the Italian by M. Craven McLorg.

(International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y. 5 cents; \$3.00 per hundred.) Reading these few pages one cannot help abstracting from their real purpose and indulging for a moment the wonder they evoke. The Blessed Curé d'Ars was lost in astonishment at the condescension of Jesus in the Blessed Sacrament. "I put him there and there He remains." How can we appreciate the condescension which not only places Divinity at our mercy, so to speak, but empowers us to embrace this mystery with reason and set limits to it in language, and then says: "Thou hast well written of Me!" Here is the perfection of human activity. Father Chiaudano has the clear keen mind of the Latin and uses with ease and sureness the staff of the *Summa*. The translation leaves nothing to be desired. What can we not buy for five cents—and what do we buy!

—*Die Grundgesetze der De-szendenztheorie in ihrer Beziehung zum religiösen Standpunkt.* Von Dr. Karl Camillo Schneider. (B. Herder. 1910. \$2.25 net.) The purpose which Dr. Schneider had in view was to indicate a direction "for future research...by which the chasm between religion and science might be bridged." (page 1.) His fame as a biologic investigator certainly entitles him to a hearing by the scientific world. The wealth of biological facts, moreover, which this book contains, as well as the co-ordination of recent researches with the old facts, make it a valuable work for reference and study. On the other hand, it embodies statements to which not every biologist would

subscribe. The monophyletic development of *all* organisms is certainly not the only tenable theory, as the author would have us believe (page 67, note 60), nor are the proofs which he advances so cogent as to outweigh the many arguments that have been urged in rebuttal. As a philosopher, Dr. Schneider frankly avows himself a Platonist, and consistently carries out his point of view. His philosophic realism, it is true, is somewhat modified, and, in fact, resembles rather the idealism of some recent German philosophers, yet it is Platonism for all that. Even in his "Law of Entelechy," in which the author says he has united the concepts of Plato, Aristotle and the Scholastics, we still find the "variant of the idea" immanent in the sex-cells. We seek in vain for any new arguments to substantiate a philosophic system that met its death-blow at the hands of St. Thomas. It may be questioned whether Dr. Schneider has really aided much in "bridging the chasm." The absence of an alphabetical index renders the use of this book very difficult.—A. M. S.

—*The Catholic Religion. By the Reverend Alfred Martin, Member of the Cleveland Apostolate.* (B. Herder. Cloth, \$1.00; paper, 35 cts.) It is impossible to give, in a few words, an idea of the immense amount of information in this book. Not only is the matter abundant well-chosen, and well authenticated, but an excellent index makes every bit available. The arrangement is systematic, so that the mind is not confused in spite of the array of ideas and facts presented; the illustrations are points of rest and emphasis, and the tables and lists are valuable

adjuncts. While in the historical part, there is no shade of minimizing, here, as throughout, there is an objectivity and absence of bitterness which ought to preclude the possibility of rebuffing a non-Catholic, even though he were the victim of acute spiritual neuritis.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

Christian Mysteries or Discourses for all the Great Feasts of the Year, except those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D. 4 vols. \$5.00 net.

The Graces of Interior Prayer. A Treatise on Mystical Theology. By R. P. Aug. Poulain, S. J. Translated from the Sixth Edition by Leonora L. Yorke Smith. \$3.00 net.

The Life of Blessed John B. Marie Vianney. With a Novena and Litany. \$0.10.

First National Catholic Congress, Leeds, July 29 — August 2, 1910. Official Report. \$1.75 net.

Certitude. A Study in Philosophy. By Rev. Aloysius Rother, S. J. \$0.50 net.

Union with Jesus or Why not receive Holy Communion every Day that you hear Mass? By the Very Rev. Canon Antoni. \$0.05 net.

The Story of the Bridgettines. By Francesca M. Steele. \$1.80 net.

Catholic Theology or The Catechism Explained. By Rev. D. I. Lanslots, O. S. B. \$1.75 net.

Joseph Haydn. The Story of his Life. From the German of Franz von Seeburg. \$1.25.

History of the German People after the Close of the Middle Ages. By Johannes Janssen. Vols. XV & XVI. 2 volumes \$6.25 net.

Character Glimpses of Most Rev. William Henry Elder, D.D. Second Archbishop of Cincinnati. \$1.25 net.

The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann. Vol. VIII — 1099—1130. \$3.00 net.

The History of the Popes, from the Close of the Middle Ages. From the German of Dr. Ludwig Pastor. Vol. X. \$3.00 net.

A Sheaf of Stories. By Joseph Carmichael. \$0.80 net.

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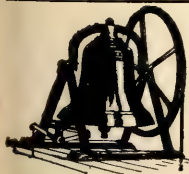
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J. B. MOBERLY, Real Estate Loan Officer

Catholics and the Y. M. C. A.

We believe that our readers without exception understand the true character of the Young Men's Christian Association. Time and again in these pages we have shown how it reaches out for our Catholic young men to whom especially in the large cities it offers its winter courses of studies, its gymnasiums, reading-rooms, its summer camps and other attractions, all for a fee of \$5, while on Sunday there are "talks" to young men by Rev. Mr. Blank, who may profess any form of "Evangelical Christianity" and may be attached to any church or none. Of course a Catholic priest not being an "Evangelical Christian," would not be admitted, if any such could be found willing to speak there. Needless to say Catholic interests are not considered and Catholic sentiment is entirely lacking at these gatherings, the atmosphere and environment are decidedly non-Catholic and the undercurrent steadily anti-Catholic. Under such influences, the young Catholic who allies himself with this institution is plainly in serious danger of losing his faith.

All this is perfectly well known to pastors as well as to the intelligent Catholic laity who have observed the workings of the Y. M. C. A. Just as we write these lines the Boston *Pilot* of February 17th reaches us with an account of a new Y. M. C. A. building in that city. We are told that the Boston branch of that organization was founded by a Protestant descendant of an apostate Irish Catholic, who had been educated for the Church in Ireland.

Continuing, the *Pilot* states the question so often addressed to our clergy, *viz*: "Is the Young Men's Christian Association a sectarian and Protestant institution? May a Catholic young man join this association?" After reviewing its history, its methods and their effect upon Catholic men, our contemporary says: "The answer then to the question is simple. The Y. M. C. A. is sectarian and Protestant. Its whole atmosphere is detrimental to the spiritual life of the Catholic young man. No loyal Catholic young man will under any pretext or because of any influence join this society or contribute one penny toward its support, but will on the contrary give it a wide berth and seek athletic training where there is no danger to his faith."

From another archdiocese come similar words of warning. The *Catholic Bulletin* of St. Paul, the newest of our contemporaries, in its initial number (and, doubtless, speaking the mind of the distin-

guished Archbishop of that See) often exhibiting the Y. M. C. A. as a sectarian, and proselyting institution, says: "Catholics should have nothing to do with the Young Men's Christian Association." And the New Orleans *Morning Star* of recent date quotes the Archbishop of that See as answering the question whether Catholic young women were at liberty to join the Young Women's Christian Association as follows: "No! most decidedly no! Under no circumstances can a Catholic woman become a member of the Young Women's Christian Association, anymore than a Catholic man can be a member of the Young Men's Christian Association. That is my answer and it is decisive and final."

This consensus of opinion, derived from the most authoritative sources, ought to determine the attitude of all Catholics toward the Y. M. C. A., and we think it would be of great service to religion if one of our Catholic Truth Societies would reprint the articles to which we have referred, so that pastors could distribute them freely among their people.

Ecclesiastical Inscriptions from Roman Africa

As is well known, Christianity flourished along the northwestern coast of Africa during the first centuries of the Christian era, while the Romans were still the great colonizing nation of the world. A complete Afro-Roman civilization was unearthed in those regions by archaeologic explorers during the second half of the nineteenth century. Ruins of ancient Roman baths, cemeteries, theatres, temples, etc., show that the Romans had introduced their characteristic institutions into Africa. Christianity kept pace with the progress of colonization and introduced its churches and its symbolism. Many of these remnants of ancient Christian worship in Africa have been recovered only within recent years. About three years ago Mr. Dwight L. Elmendorf, of New York, who has been on the lecture-platform since 1897, and who is, without doubt, one of the most distinguished travel-lecturers in the country, spent some time on the northwest coast of Africa, and being interested at the same time in the work of the American Archaeological Association, undertook some excavations and explorations in those regions. In the village of Tipasa, near Algiers, a site which is remarkably rich in vestiges of the ancient Roman and early Christian civilization, he became especially interested in an old Christian church, known as Bishop Alexander's Church. A mosaic floor in this ancient place of worship was found to contain certain inscriptions which have not yet found their way into print, but which will prove interesting to

students of Christian archaeology and also to students of Church history. The undersigned is indebted to Mr. Elmendorf for a careful map of the region about Tipasa (from a sketch drawn on the spot) and also for an exact copy of several Latin inscriptions copied by Mr. Elmendorf from the originals. We reproduce the inscription in the nave of Bishop Alexander's Church or Basilica all the more gladly because it comes from so reliable a source and because to our knowledge it has not yet been published in hand-books of Latin or early Christian inscriptions:

*Alexander Episcopus, legibus ipsis et altaribus natus.
Aetatibus honoribusque in ecclesia Catholica functus
Castitatis custos caritati pacique dicatus.
Cujus doctrina floret innumera plebs Tipasensis
Pauperum amator elemosinae deditus omnis
Cui nunquam defuere inde opus coeleste fecisset
Hujus anima refrigerat corpus in pace quiescit,
Resurrectionem expectans futuram de mortuis primam
Cونسors ut fiat sanctis in possessione regni coelestis.*

A little to the east of the basilica of Alexander is another basilica, and much farther east there is still a third—that of St. Salsa. In the latter Mr. Elmendorf found some beautiful Latin hexameters in honor of the martyr Saint Salsa which want of space does not permit us to reproduce. But we cannot forbear quoting the following pithy couplet on Baptism, found in the baptistery of the basilica:

*Si quis ut vivat quaerit addiscere semper
Hic lavetur aqua et videat coelestia dona.*

St. Louis University

ALBERT MUNTSCH, S. J.

The Bishop of Galveston on First Communion

The Rt. Rev. Dr. N. A. Gallagher, Bishop of Galveston, under date of February 2nd, addressed to the clergy and faithful of his diocese a Pastoral Instruction on the Decree of our Holy Father concerning First Communion.

After briefly summing up the Pope's decrees dealing with the Holy Eucharist, the Bishop proceeds to say that "it is with sincerest joy and delight that we welcome this decree of our Holy Father by which he shows such tender kindness and fatherly solicitude for the little ones, by insisting on their early admission to the Table of the Lord, to be fed with the Living Bread from Heaven."

Here the Catholic point of view is brought out clearly. The paramount question is *not*: Will our hard-worked priests, in addition to their various other parochial duties, be able to shoulder the new responsibility involved in the literal interpretation of the obvious terms of the Decree "*Quam singulari*"? Will they find time to prepare little children for their first confession and communion? Have they nothing else to do that is of greater importance? The paramount question is *not*: Will our Catholic parents take undue advantage of the early admission of their children to communion by withdrawing them from the parochial schools? Instead of wasting time with such minor considerations, the Bishop grasps at the real point at issue, namely the clear intention of our Holy Father in issuing this decree, and makes it the central idea of his instruction. To us this seems the only right point to start from in whatever discussion may center around the "*Quam singulari*." The all-important point is to know just what the Pope's wishes are, what are the needs of the child, what his inalienable rights under the *jus divinum*. This being understood, it is for us to take up the Pope's idea and help realize it to the fullest extent of our power. Whatever obstacles may still seem to block the path, will no doubt be cleared away. The Holy Ghost guides the Church, and when the Vicar of Christ on earth bids us give the child his daily food in the Eucharist, it would be preposterous for us to apprehend that the Church will come to grief on that account.

Well may we, then, with the Right Reverend Bishop of Galveston, expect a rich harvest of spiritual fruit from a faithful compliance with the decree. "Will not the innocence of many a child be preserved by his partaking of the Bread of Angels! Will they not be kept from the commission of many a sin, since the Council of Trent teaches that the Holy Eucharist is the antidote whereby we are delivered from daily faults and preserved from deadly sins! Will not heavenly graces in greatest abundance be poured into the souls of the dear children who frequently receive Him who says: He that eateth me shall live by me! What a beautiful and edifying sight it will be to see so many little ones, almost daily, flocking to the Holy Sacrifice and clustering around the Holy Table! What a comfort and consolation to parents! What peace and happiness will dwell in the homes of those who so often return from Holy Mass with hearts aglow with divine love after receiving him who is all love! Will any one, then, dare to deprive the child of tender age of its right to receive Him who so lovingly invites them?" What earnest words!

We cannot refrain from quoting from this touching appeal to the faithful another line where the Bishop depicts the truly apostolic mis-

sion of the Catholic mother: "This obligation [of instructing the child for his first reception of communion] rests mostly on the mother who, more than the father, comes in closer contact and in more frequent intercourse with the child. And surely, the good Catholic mother can have no sweeter nor more sacred duty than to teach her darling little one to know the good God and to love him, to love our dear Savior Jesus, and his dearest Mother Mary." But how can this duty be properly discharged when the mother is a Protestant and abhors the very idea of the Eucharist? In the light of this decree, is it not a *crime* for a Catholic young man—under the foolish impulse of carnal love—to marry a Protestant woman, and thus deprive his offspring yet unborn of a Catholic mother's love? May we not hope that the new decree will help realize the dream of many zealous priests and reduce the dispensations for mixed marriages to an absolute minimum? Not that all Catholic mothers do their duty. But a Protestant mother cannot possibly breathe into the soul of her little ones a love for the Eucharist which she has been trained to look upon as an abomination. This is a capital point against all mixed marriages.

Here are the Bishop's words to his zealous priests: "The Pastor will find his greatest delight in preparing the little lambs of his flock to receive worthily the Good Shepherd of their souls in Holy Communion. It will be the greatest consolation for him to see the little children under his care frequently approaching the Holy Table.... The Pastor should exercise great zeal to have all receive Holy Communion at least every Sunday, if not every day."

In conclusion, the Right Reverend Bishop requires that, when he visits the parishes for Confirmation, the pastors shall present for this Sacrament all who have made their First Communion, after they have been instructed in what concerns the nature and effects of the Sacrament of Confirmation.

Mr. Roosevelt on "Progressive Christianity"

The New York *Evening Mail* of February 8th published a letter from Mr. Theodore Roosevelt, accepting an invitation to speak in Reno, Nev., on April 3rd, on the subject of "Civic Righteousness." The friend to whom he sent his acceptance had told him that the people of Reno "had subscribed \$11,000 for a Y. M. C. A. building in ten days, and the most active worker was P. L. Flannigan, a Catholic and member of the Republican National Committee."

On this subject Mr. Roosevelt is quoted as follows: "I just threw up my hands when I heard from you finally. Good for Senator

Flannigan. Tell him how pleased I am about the part he took in erecting the Y. M. C. A. building. Interested though I am in progressive politics, I am even more interested in what I may call 'progressive Christianity'; that is, in having Catholic and Protestant join in standing on a square, ethical basis."

Versatile as Mr. Roosevelt may be, and quick to comprehend the essence of questions involving political economy or statecraft, we fear his knowledge of the true character of Catholic doctrine is very limited. The "square ethical basis" which he so heartily commends as the platform of "progressive Christianity" sounds well and will, doubtless, catch the ears of the groundlings, but it is utterly meaningless not only to Catholics but to the great body of Christians who, though not Catholics, still believe in Christian morality as distinguished from pagan ethics, and who likewise hold that there can be no true morality without religion.

"Ethics" and "ethical teaching" are the convenient symbols under which to conceal disbelief in all revealed religion. The creed and deposit of faith of many nowadays consists only of what may be found within the covers of Epictetus and Marcus Aurelius or of some of their modern copyists. It is the negation of all religion and to describe any such system as "Christian," whether "progressive" or otherwise, is paradoxical and absurd. Many non-Catholics, well informed as to other subjects, hold what they call their religion so lightly that they believe they may shift it from time to time just as they do their political party platform. With these change is progress, but even Mr. Roosevelt should know that Catholic doctrine is susceptible of no change even though the discipline of different ages may vary, and that Catholics believe and must continue to believe all that has been taught by the Church from the beginning.

But perhaps Mr. Roosevelt is not wholly without excuse for his utterance. When he saw the distinguished Mr. Flannigan—a professed Catholic—giving generously of his time and (we presume) his money also, to help set up a building for the use of the Young Men's Christian Association, he was justified in thinking that all doctrinal differences between the Catholic Church and the sects hostile to it had been closed up and that it was all one whether a Catholic young man heard Mass on Sunday morning or instead listened to some ethical lecture in the hall of the Y. M. C. Association. Fortunately Flannigan is not the Church.

The Oath Against Modernism

I...firmly embrace and receive all and singular, the things that have been defined, affirmed, and declared by the unerring *magisterium* of the Church, particularly those articles of doctrine which are directly opposed to the errors of the present age. And, in the first place, I acknowledge that the existence of God, the source and end of all things, can be certainly known and even demonstrated by the natural light of reason, through the things that have been made, that is, through the visible works of creation, as a cause [is known] through its effects. Secondly, I admit and recognize the external proofs of revelation, that is, the divine facts, and chief among these the miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and as especially adapted to the intelligence of men of all ages and classes, the present age included. Thirdly, I likewise believe with firm faith that the Church, the custodian and teacher of the revealed word, was proximately and directly instituted by the true historical Christ Himself whilst He was living among us, and that it was built by Him on Peter, the Prince of the apostolic hierarchy, and his successors through the ages. Fourthly, I sincerely accept the doctrine of the faith, transmitted in the same sense and the same meaning through the orthodox Fathers, from the Apostles down to ourselves; and hence I reject wholly the heretical conception of an evolution of dogmas whereby these [are said to] pass from one sense to another, the latter differing from what the Church previously held; and I likewise condemn every error according to which in place of [the belief that the Church's doctrine is] a divine deposit, delivered over to the Spouse of Christ to be by her faithfully preserved, is substituted the notion that it is a philosophical invention, or a creation of the human consciousness, gradually elaborated by the efforts of men, and destined to be perfected by an indefinite progress in the future. Fifthly, I hold most firmly and I sincerely profess that faith is not a blind sentiment of religion springing up from the secret fountains of *sub-consciousness*, under the pressure of the heart and bent of the will when it is morally inclined (*moraliter informatae*), but a true assent of the intellect to truth received from without through the hearing; an assent, that is, by which we believe as true, on the authority of God who is supremely truthful, all that has been testified and revealed by the Personal God who is our Creator and Lord.

Moreover, I submit myself with due reverence and adhere with my whole soul to all the condemnations, declarations, and prescriptions contained in the Encyclical Letter *Pascendi* and the Decree *Lamentabili*,

especially in so far as they regard the so-called history of dogmas. Also I reprobate the error of those who affirm that the faith propounded by the Church may be in conflict with history; and that Catholic dogmas, taken in the sense in which they are now understood, cannot be harmonized with the true origins of the Christian religion. Also I condemn and reject the opinion of those who say that a Christian man, if fully educated, assumes two characters, one that of a believer, the other that of a historian, as if it were lawful to him as a historian to hold for true what contradicts his faith as a believer, or to lay down premises from which it follows that the dogmas (of faith) are false or doubtful—as long as he does not directly deny them. Also I reprobate that method of judging and interpreting Holy Scripture which, in disregard of the tradition of the Church, the analogy of the faith, and the rules laid down by the Apostolic See, adheres to the systems devised by the rationalists, and not less arbitrarily (*licenter*) than rashly upholds the criticism of the text as its one and supreme rule. Also I reject the opinion of those who hold that a professor when lecturing on the history of theology, or writing on the same, should begin by laying aside any preconceived opinion he may have as to the supernatural origin of Catholic tradition, or as to the divine aid promised for the perpetual conservation of each revealed truth; and likewise when interpreting the writings of any of the Fathers should be governed in his investigations solely by the principles of science in disregard of all sacred authority, and with the same freedom of judgment as he would use in investigating any purely secular documents. Finally and in general, I profess myself most opposed to the error of the Modernists who hold that there is nothing divine in the sacred tradition (of the Church); or even do far worse by admitting it in a pantheistic sense; so that [for them] it becomes nothing more than a bare and simple fact, differing in no respect from the common facts of history; the fact, namely, that men by their industry, ability, and talent have carried on through the subsequent generations a school [of thought] initiated by Christ and His Apostles. I hold therefore most firmly, and will hold to the last breath of my life, to the faith of the Fathers concerning the sure charisma of truth, which is, was, and ever will be, in the succession of the Episcopate from the Apostles (Iren., iv, c. 26), in the sense, not that that be held which appears best and fittest to each age conformably with the degree of its culture, but that the absolute and immutable truth preached from the beginning by the Apostles be never believed or understood to be aught else than it was believed and understood to be then.

All these things I promise that I will faithfully, entirely, and

sincerely keep and inviolably guard, so as never to depart from them in teaching or in any other way, by word or writing. Thus I promise, thus I swear, so may God help me, and these His Holy Gospels.

We print this English translation at the request of several of our readers and at the same time take the opportunity of declaring that we ourselves and all our collaborators willingly profess adhesion to this solemn declaration of Catholic principles and renew our profession of loyalty and obedience to the Holy See.

“The Catholic Educational Review”

When a new enterprise is set on foot and favorable comment is wrung from the dispassionate critic, the good man may be seen to assume a grave, important look, and be heard to couch his verdict in the rather worn-out editorial commonplace that “this is a step in the right direction.” It would be difficult to give a more appropriate description of the *Catholic Educational Review*, the latest extension of university activity under the auspices of the Catholic University, than to say of it that it is a great step in the right direction. The first two numbers, those of January and February, commend themselves for the variety and scholarly treatment of timely subjects, all bearing on things educational. Evidently, the new review has in it the promise of a great and abiding good.

“The Papacy and Education” sketches in grand outlines the active interest the Church has always taken in education. The history of the latter is to a great extent a history of the Church herself. “The Playground Movement” draws attention to the latest fruit of work in child welfare. Dr. McCoy writes as an enthusiastic eye-witness, rather than as a distant observer. His enthusiasm lends rosy tints to the description. He hints at several phases in the work “which are not in full harmony with the sweet old Catholic delicacy.” Perhaps, in a future contribution, the able writer will dwell on these objectionable features, so that the lights and the shades in the picture may have an even distribution. “The Pastor in Education” deals with an important topic, but to some readers we fear its treatment will seem too labored and abstract to make thoroughly enjoyable reading. “Jesuit Education in America” and “The Sisters of Providence in Indiana” tell in an entertaining and instructive manner of two large teaching communities in North and South America. “Jean Gerson” rescues from oblivion the memory of a great educator “whose solicitude reached down to the youngest child.” “The Teaching of Religion” lays bare the fallacies of

those state-worshippers who with Professor Matlock claim that no one affiliated with any church can teach religion objectively.

The February number opens up with a vigorous and truly Apostolic plea for fostering vocations for our religious teaching orders. This paper, which does great honor to its author, Msgr. Schrembs, now Auxiliary Bishop of Grand Rapids, abounds in practical counsels to parents, priests and teachers. "A new Problem in Catechetics" is a welcome contribution to the literature now rapidly growing around the Decree on First Communion. It insists on the problem of teaching catechism to the "infant." "The Context Method of Reading" voices the universal complaint that "the pupils of the grammar grades and even in the high school for the most part read words without sensing their meaning." By way of solution it is proposed that the child build up its vocabulary "from the context of correctly written pages." These essays, all written by competent men, are followed by minor topics, a survey of the field, discussion, current events, and book reviews.

This rapid glance at the contents will satisfy the reader that we have long been in need of an *educational* review. We need to be informed about the thousand and one ventures in the field of education, in order to be able to repudiate what is merely faddish and of ephemeral interest, and to assimilate what is of abiding worth and usefulness. Above all, we need a *Catholic* educational review, because in education, if anywhere, the Catholic standard is to be emphasized. A *review*, by the way, has this advantage that it gathers and focuses the otherwise sporadic efforts of the ablest writers in the field to which it is devoted.

In default of an editorial pronouncement on the scope and specific character of the new *Review*, we are left to conjecture as to whether or not it is intended to cultivate the entire field of education, or whether primary teaching alone will receive attention, to the exclusion of secondary and university teaching. At any rate, the first two numbers warrant the hope of great success,—provided it will be practical, Catholic, and uncompromising. Problems of practical, if not vital, import are the ones most worth talking about. If we are not mistaken, the papers by Msgr. Schrembs and Father Nolle will appeal to many readers as typical in this respect. Also, or perhaps especially, the Discussion Department will lend itself to practical treatment. Not that a discussion of theoretical principles is bootless. But the finest essay on theory is as good as worthless if the reader cannot turn it to immediate use in the schoolroom. Besides, let it be a thoroughly Catholic review. Its success will lie in loyal adhesion to the Church and the

Holy See, as well as in its faithful expression of the genuinely Catholic ideal of education. Finally, let it be frank and uncompromising in laying bare any deficiencies that may inhere in our educational system, such as it actually is. No doubt, our Catholic schools are doing wonders in helping the cause of the Church; still a great deal more remains to be done. This needs to be pointed out. To ignore real dangers or defects may be good breeding among ostriches. Enlightened Catholics will consider it a breach of etiquette. It is just the thing that has done us more harm perhaps than many a blow from open enemies. A Catholic journal that dares not lay the finger on the sore spot, for fear least some of its readers may feel offended, has no reason for existence. "*Veritas liberabit vos.*"

In conclusion, we will venture a suggestion or two. As our readers know, two divergent methods of imparting catechetical instruction are in vogue among Catholics, the old method and the new or Munich method. We should be sorry to see the *Catholic Educational Review* develop into a partizan of either the one or the other of these methods. Here as in so many other things, *Virtus in medio*.

Then, a "Cyclopedia of Education" is in course of publication by the Macmillan Company under the editorship of Mr. Paul Monroe. A glance at the first volume reveals the fact that Catholics will be able to use this work with caution only. There is evidence that things Catholic are somewhat discriminated against. Here then is a large field for the *Review* to assert vigorously the Catholic point of view. Some years ago, Fr. Wynne, S. J., roused the Catholic public against such discrimination in a certain prominent cyclopedia, with the result that the publishers were forced to overhaul the work. As in life so in literature, the notes of peace must blend, once in a while, with the alarum of the battle field.

The University of London

After having discussed the merits and demerits, the methods of teaching, the influence and the scholarship of professors at fourteen leading American universities, Mr. Edwin E. Slosson has turned to the great institution of learning in England. He contributes the first of a series of three papers on the subject to the *Independent* for January 5. This article is on the University of London, while the two following will be devoted to Manchester University and Oxford University respectively.

We in America, who are inclined to think that we alone of all nations are pushing forward at a tremendous pace, will be somewhat

surprised to read Mr. Slosson's statement that London University "is developing so rapidly that merely to watch it makes an American head swim. I am writing as fast as I can for fear that what I have found out about it will be out of date before I can get it down on paper. It is perhaps easier to say what London University will be than what it is. Prophecy is, here, safer than description."

What gives this great English university such unique opportunity for growth and progress is the fact that it believes in the affiliation plan. "There are now some sixty institutions connected in some way with London University, and many others that ought to come in." Mr. Slosson thinks that we have applied such a "merger proposition" in the world of finance, but that we have not yet put it to the test in education. He illustrates what it would mean in this country by supposing that some one were to unite into one great "University of New York" the numerous higher institutions of learning, seminaries, schools of technology, institutes of research, etc., of the American metropolis.

The nucleus around which these three score of institutions, constituting the London University, have crystallized, is University College. It was founded in 1825 by private subscription, at the suggestion of the poet Campbell.

Yet, though the "University of London has a legal radius of thirty miles from its central building," though it has incorporated so many sister institutions, its facilities for research and the general equipment cannot always compare with those of American schools. This is especially true of chemical laboratories. "If an American university president in search of an instructor should approach one of our nascent Ph.D.'s—one, say, whose sole contribution to science consisted in the record of two failures to devise a new method of separating arsenic from antimony—and should offer him accommodation such as these (the dingy little laboratory of Sir William Ramsay) the position would be rejected with scorn." But it is not the possession of vast and splendid laboratories that spells successful scientific work. For "if American scientists improved their opportunities as well as American millionaires, this country would rank higher in the scientific world. As it is, our university buildings are more imposing than their occupants. When I saw these convenient and overcrowded rooms, the big spectroscope hung overhead to get it out of the way, and the liquid air machine in an abandoned lavatory, I was tempted to brag a bit about some of our magnificent new laboratories. But I did not. I thought of the sort of work which has come out of this basement: the discovery of argon, for which Lord Rawleigh and Professor Ramsay received the Noble

Prize; the extraction of helium from minerals, the new, strange and secret gases that followed in their train."

In the output of research literature London University also surpasses American institutions. "In the past eight years the chemical department of University College has produced 216 papers of original investigation. The average number of research students in this department is thirty-three. If an American institution had a department with half the needs and a quarter the merit of the chemical laboratory of University College, millionaires would be competing for a chance to endow it."

In spite of their heavy administrative duties the officials of the university conduct courses and the great specialists teach even the elements of their science. The Provost of University College, Dr. T. Gregory Foster, conducts a class in Beowulf, and Sir William Ramsay has charge of a large class in elementary chemistry. A feature, somewhat "disconcertingly democratic to one familiar with the caste system in some of our [American] universities" presents itself at lunch-time. Students and professors resort to a common restaurant, "ordering from the same bill of fare, the Provost perhaps, or professors, at the same table with engineering, classical, and medical students, or self-supporting men and women who get away from their work a few hours a week for university studies."

As in his series on American universities so too in the present article, Mr. Slosson makes some interesting observations on the value of examinations and of the lecture as now conducted. "Sir William Ramsay, as the result of his experience as an External Examiner for five years, states that the passing or failure of half the candidates is a matter of chance. The scientific men are also sceptical of the value of the lecture as a means of imparting information. The Principal of the University of London, Dr. H. A. Miers, who is a minerologist, holds that the system is a survival of the days before the invention of printing and that lectures, except those of very learned or original men, are of no value in the modern university."

Finally there are some interesting remarks on a feature of university education in which our American schools take immense pride—namely "free education" and help given to students to "work their way" through the course. What, for instance, would an advocate of State universities and of "free higher education to all who want it" say to the opinion of the Rev. Arthur C. Headlam, Principal of King's College, on this point? "Under present circumstances I do not see that you would gain anything by allowing a great many people to get their education without paying properly for it. It is very bad for

them. They do not think nearly so much about it as if they have to pay for it. Really I do not think it is a good thing to have such cheap education that you encourage a good many people to go through a university education which would break down their old habits of thought when they are not intellectually fit for it, and therefore it seems to me very much better to have your fees fixed at a reasonable rate and then have very considerable facilities in the way of scholarships and bursaries."

A careful comparison of Mr. Slosson's former articles (now available in book form) with the present series, when completed, will prove instructive to American teachers, showing them the strong and the weak features of both American and English universities. A. M.

The Fight Against Occupational Diseases

A crusade of extraordinary interest has been brought to a favorable conclusion by the American Association for Labor Legislation. It has had for its object the elimination of the dreadful occupational disease known as "phossy jaw." This disease, produced by handling white phosphorus, is so common among match factory workers as to threaten 65 per cent of all who work at that trade. Manufacturers of matches in this country long claimed that the disease does not exist in America, but they have been driven to admit that it does. There appears to be but one remedy and that is the complete disuse of white phosphorus. Accordingly, a measure was introduced in Congress, known as the Esch bill, which imposes upon white phosphorus a prohibitive federal tax. But the movement encountered a serious proprietary obstacle. The best and cheapest of the harmless substitutes for white phosphorus is "sesqui-sulphide," on which the Diamond Match Company (the Match Trust) owned a patent. Independent manufacturers therefore opposed the Esch bill, fearing that the tax on white phosphorus would give the trust a monopoly of match manufacturing, since they, by their patent, controlled the only commercially practicable substitute. This difficulty is now obviated, the Diamond Match Co. having formally renounced the ownership of its patent and dedicated it to the free use of the people of the United States.

(Be it remarked incidentally that the Match Trust does not deserve all the fine compliments which capitalistic newspapers have lavished upon it for taking this "humane," "magnanimous," and what not step. Under pressure of the American Federation of Labor the Company at first assigned its sesqui-sulphite patent to three trustees,

who were empowered to grant licenses "on fair and reasonable terms" to all who wished to make practical use of the preparation. It was not until public sentiment became aroused to the need of the legislation embodied in the Esch bill, that the Match Trust finally relinquished its grasp on its valuable patent.)

The newspaper discussion incident to the Esch bill has, probably for the first time in the history of this country, forcibly drawn public attention to the subject of "occupational diseases" in general and the need of employing all possible means to prevent them. Mr. William Ludlow Chenery in the *Independent* (No. 3245) comments forcibly on the salient facts established by the State commission on occupational diseases appointed a few years ago by Governor Deneen of Illinois.

This commission discovered a very alarming state of affairs in a number of places in Illinois, and to some extent in adjoining States. Very subtly and very unobtrusively thousands and hundreds of thousands of workingmen are annually being poisoned. Very generally these workingmen are unconscious of their danger and in some cases the factory managers themselves do not realize the situation.

There are, for example, the baleful effects of white lead, which is handled by 30,000 painters (and they are but one group affected) in Illinois alone. Breathing the dust of white lead paint and eating with paint-covered hands induces "painter's colic," paralysis, diseases of the blood vessels, of the liver, the kidneys, and the heart, so that many of those affected are prematurely senile at forty.

Lead is not the only "industrial poison," the effects of which upon American workmen have been carefully traced. The Illinois commission undertook to learn the rôle that brass plays in the lives of the workers in brass factories, to discover something of the ills which affect workers in arsenic factories, in plants where mercury is used, and to learn the diseases which affect workmen in factories where acid fumes exist. The situation is atrocious all around.

The general attitude of the factory managers on the subject of poisoning was stated to be as follows: "First, there is no such thing as poisoning." "Granting the fact of poisoning, the extent of the damage is much exaggerated." "Then you can't trust the doctors; they will say anything against the company." "Oh, the smaller factories are undoubtedly bad, but we are all right!" And after some specific cases in the factory at hand are pointed out comes the final refuge: "Well, what are you going to do with these 'Polaks' or these 'dagoes,' anyhow? You couldn't drive them to washing with a stick!"

It would be vain to expect the necessary reforms from such men or their employers. The laboring people will have to remedy matters

themselves by making their influence felt in Congress and the various State legislatures.

That matters *can* be remedied to a very large extent by legislation, is apparent from the example of Germany, where cases of lead poisoning among painters are extremely rare, because dry rubbing is prohibited by law and contractors are compelled to furnish their painters a warm place in which to change clothes and to wash before eating.

Helping the Catholic Press

Were every Catholic editor in this country to follow the plan of the neglected wife who pleads for a bill of divorce on the ground of "want of support," we fear many a Catholic editorial chair would speedily become vacant. For verily, hard and toilsome is the path which the editor and publisher of the Catholic paper and magazine must travel in this land of religious indifference. How often does not he, and with him those interested in his sacred cause, complain of "want of support." More than twenty Catholic journals have suspended publication during the last decade mainly for this reason. But cannot something be done to stir up the needed interest, aye enthusiasm, in the work of the Catholic press?

In this as in many other undertakings, Catholics may take a valuable hint from the methods employed by the children of the world who in newspaperdom as in other things are often wiser than the children of light. From Chicago there is issued every week *The Public*, "a national journal of fundamental democracy and a weekly narrative of history in the making." It boldly and fearlessly attacks abuses in the political and social world and is an important factor in the movement for social reform, though we cannot, of course, approve its Single Tax proclivities.

What distinguishes the *Public* from other magazines of its kind is its Public Sustension Fund, raised to pay the deficit created in its publication. Mr. Daniel Kiefer, of Cincinnati, is the trustee of this fund and it has been his annual custom to send to the public at large an advance letter with a general statement of conditions and a request for new and a renewal of former pledges of support. From the letter sent out to subscribers of the *Public* in December, 1910, we learn that subscriptions to this fund are entirely voluntary. The subscriber states what amount he desires to give for one, two, or three years, but has the option to withdraw at any time or change the amount of his subscription.

In setting forth his arguments why people should become interested

in this fund, Mr. Kiefer states that *The Public* is a paper that never stoops to sensational methods; that it holds unfalteringly to the vital principles of democracy; that it brings to its readers, week by week, the important historical news sifted from the chaff of gossip.

Now there are, no doubt, a number of Catholic papers and journals in America that can justly pride themselves on these three qualities. But what if some Catholic editor or publisher were to issue a circular calling upon his co-religionists to support the supremely important work of the Catholic press by some such Public Sustension Fund! And yet there is most urgent need of some plan of this kind, as all those know who are alive to the great work the Church can accomplish today, especially in our country, by an earnest apostolate of the Catholic press. The idea is not even as novel as it may seem. Plans to help on the missionary work of the Catholic press in our country have already included the advisability of securing an endowment fund. But unfortunately, nothing has ever been done along these lines.

In his appeal to the public Mr. Kiefer says: "The value of such a publication [as the *Public*] cannot be judged by its dollars-and-cents success. Contributions to its support should be measured as we do those to libraries, schools, and churches." This also is more true of some of the higher class Catholic journals. Still there will be many who will not listen to any such suggestion for strengthening our Catholic press. Could such not be induced to subscribe at least to *one* Catholic journal?

A. M.

To My Guardian Angel

My earliest friend on earth, with eye intent
On every footstep through my lengthening years:
Fount of my joys, and sunshine for my tears,
Bearing me ever up the steep ascent.

Nocturnal Watcher o'er my pillow bent
Like a fond mother whispering in my ears
The songs of home, still soothing idle fears
With tender care and love's sweet blandishment.

More faithful and more tender, Thou, and fair
Than all who loved me, saving God alone
And His dear Mother,—most unselfish Friend:
Lo! poor and weak, and stained with guilt, and prone
I am to stray and sicken with despair.
Be Thou my lamp of hope unto the end!

St. Louis, Mo.

(REV.) JOHN ROTHENSTEINER

MINOR TOPICS

GLEANINGS FROM THE PASTORAL LETTER OF THE BISHOP OF GALVESTON

"It is especially the duty of the father who is the head of the family to judge of the discretion of the child, and of the Confessor to decide as to its discretion and fitness to receive the Sacraments. But Confessors are warned by the Holy Father not to refuse absolution to children of tender age who are sufficiently disposed. . . . Little children being presumed not to commit mortal sins, the Confessor may give them permission to receive Holy Communion *habitually* without going to Confession again, as long as they are not certain of having committed some mortal sin. . . . When children have sufficient discretion and preparation to receive the Sacraments, within a reasonable time they must be admitted to Confession and Holy Communion *privately*, either individually or in groups if convenient, and must not be put off beyond the Easter time. . . . The Pastor will have a general First Communion in his parish at least once a year, and it should be made as solemn as possible, to impress its importance upon the children. The General Solemn First Communion will impose much labor upon the Pastor, and those who instruct and prepare the children. In this Annual General First Communion, which should be preceded by some days of spiritual retreat and immediate preparation, all who have previously individually or

collectively made their first Communion, and are not over twelve years of age, shall participate. But parents should not be required to provide a special first Communion outfit for the child except for the First General Solemn Communion. Although the very young are admitted to the Sacraments with little knowledge of the Catechism, yet the Decree requires the child to learn the whole Catechism later on. And parents are strictly bound to have their children fully instructed in their religion."

A PERTURBED MISSIONARY'S QUERY

To the Editor:

Kindly give space to the inclosed for some one to answer. I have read all sorts of articles, pro and con, regarding the decree on first Holy Communion of children. "*Roma locuta, causa finita.*" But "*Nemo ad impossibile tenetur.*"

My mission covers a field of 30 x 20 miles. There are two churches, one at each mission; mass at each, every other Sunday. The people are, as a body, exceptionally dull, and I have fought for years to get them to send the children early for instruction. But the majority do not send them at the age of 9 years. They live all the way from 2 to 15 miles. Please quote me an effectual law to force these people to send their children. Perhaps you will say, "Refuse them the Sacraments." I have tried that, but in vain.

Again: Suppose I do succeed in

getting a child at the age of 8 or 9, "green" as they are, to go to holy Communion; who will guarantee me that those poor children will be sent back for instruction? The average farmer, at least out here, considers the child finished after it has made his first holy Communion. We have not and can not have, in this place, a parish school. All the burden falls back upon the parish priest in charge. On Sunday, after hearing confessions, singing High Mass, preaching, and closing with Benediction, the average priest is worn out, and not fit to give solid instruction. Neither are the children fit to receive it, after being in church an hour and a half.

I wish it to be understood that I am not criticising the law, nor finding fault with it. What I would like to know, is simply this: How am I to carry it out under the conditions mentioned?

What I have said concerning the mission, applies to some extent, also to parishes with parochial schools. Very frequently when a child has made his first Communion, whether at 7 or 12, his parents will send him to the public school. I could give you plenty of references to this effect. To refuse absolution to such people is absolutely ineffective. *Quid faciendum?*
—A MISSIONARY IN MISSOURI.

IMMORAL BOOKS

The Right Reverend the Bishop of Scranton is quoted by the *Syracuse Catholic Sun* (Vol. 19, No. 34) as saying in a sermon recently preached in his cathedral: "I do not speak of immoral or obscene

publications. Thanks be to God, it is next to impossible to find this class of book in the English language, sold in this country. We have them in French and we have them in Italian, there being some among the middle classes to whom this form of nastiness appeals."

Msrgr. Hoban, we fear, has not had the best opportunities for observing the American book trade. Speaking for several large cities that we know well, we must say that unfortunately there is much immoral and a very considerable amount of positively and professedly obscene literature displayed and sold in the English language. In the city of Chicago, for instance, one could, without difficulty, purchase a whole wagonload of books and pamphlets that would equal anything in the pornographic line offered for sale in French or Italian. One does not need a very wide acquaintance with the output of the English book press to be aware of the fact that pornography fairly flourishes in that great and wealthy country, and that a large part of the output finds its way into the United States and the British colonies.

Of course these facts go to strengthen the Bishop's plea in favor of good reading to combat the bad, and we advert to them merely for the purpose of showing that that plea is timelier than even some of the most enlightened of our leaders are aware.

DEALCOHOLIZED BEER

An American consular agent at Huddersfield, England, writing in the *U. S. Daily Consular and Trade*

Reports, Vol. XIV, No. 36, announces discovery made by a Yorkshire chemist, which, if all claims for it are true, may have an important effect on the brewing industry. It is claimed that this chemist has succeeded in producing a dealcoholized beer free from all intoxicating properties, but in no way different in taste or flavor from the ordinary beer. The alleged new process is stated to be the result of many years' experimenting, and is described as follows:

"It was found that by slightly warming the beer and then driving through it a brisk current of carbonic acid gas, the alcohol could be extracted in the form of minute bubbles. By continuing the process every trace of alcohol could be absolutely eliminated without destroying any of its former qualities as a beverage."

It is further claimed that every hogshead of beer treated by this process yields three gallons of spirit, driven out by the carbonic acid gas, which among other purposes, if produced in sufficient quantities, could be placed upon the market at a price which would enable it to compete favorably with petrol. The product is reported to be superior to petrol for driving motor cars, and emits no fumes or odors.

In relating the commercial possibilities of dealcoholized beer, the discoverer says:

"If dealcoholized beers become really popular, the industry of agriculture will benefit by reason of the extra quantity of barley required, while a stimulus will be

given to the brewing industry, at present hedged about by legal restrictions and taxation. My product is genuine brewery malt and hops beer, not a manufactured chemical substitute, and the public may disabuse itself of the idea that it is only a watery, aerated concoction, such as now pass for teetotal drinks. I tested this matter by supplying blank samples of beer and dealcoholized beer to 52 brewers assembled at Sheffield, and of that number of connoisseurs 26 absolutely failed to detect which was which, while the others discovered some subtle difference unapparent to the ordinary mortal."

IS THE FIDDLE ALLOWED IN CHURCH?

Paragraph 15 of the famous *Motu proprio* on sacred music, runs thus:

"Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to prescriptions of the *Ceremoniale Episcoporum*."

A subsequent paragraph (19) reads: "The employment of the piano is forbidden in Church, as is also that of noisy or frivolous instruments, such as drum, cymbals, bell, and the like." Again, there was a question asked of the Congregation of Rites in November, 1908, about the employment of *clarinets* and *oboes*, and the re-

ply was that these instruments might be tolerated, "*dummodo moderate, et obtenta pro quovis opere ab Ordinario licentia, adhibeantur.*"

Commenting on these official pronouncements the *Irish Ecclesiastical Record* (No. 518) says: From the official pronouncements it will not be difficult to give an answer to the question. In the first place, violins should not be introduced [in church] unless the permission of the Ordinary is previously and explicitly obtained. It will not be enough to presume on this consent. In the next place, it may be said that the violin is not among the instruments condemned in paragraph 19 of the papal instruction. Common estimation would not classify it among either the 'noisy' or the 'frivolous.' Moreover, its general character and wide popularity have long secured it an honored place among instruments and endowed it with an aptitude to give appropriate expression and rendering to every form of musical composition. But since an instrument that has in itself the capability of giving forth sweet sounds and soft, melodious strains may become, by unskilful manipulation or intemperate use, a source of discord and distraction, care should be taken to have the violins kept under proper control and played with a moderation that will be no hindrance to devotion. Within these limitations, and with the permission of the Ordinary, the use of the violin may be sanctioned at Benediction."

The *I. E. Record* says nothing of the use of the violin at Mass.

CATHOLICS AND THE PRESS

We read in the Syracuse Catholic Sun (Vol. 19, No. 34):

The *Catholic Messenger* which has been printed in Binghamton, N. Y., for the past two years by the Catholic Messenger Publishing Company, is no more. The goods and chattels of the company, by virtue of an execution obtained by Attorney Charles R. Stewart, representing the Russell Fruit Company, have been sold and a warrant of dispossession issued by City Judge Wales. The judgement on which the execution was issued, amounted to about \$77. The execution was returned unsatisfied, and by an order of the court the machinery, implements, etc., were sold at public auction by Constable N. H. Wittemore. The machinery, etc., was bid in for \$2 by Attorney Stewart and has since been sold. The goods and chattles of the company inventoried at about \$200. Binghamton has an English-speaking Catholic population of not more than 9,000. The wonder is, not that the paper died, but that it lived so long—or was given existence at all."

Here we have a Catholic editor expressing unfeigned surprise at the fact—not that 9,000 English speaking Catholics ingloriously failed to support a Catholic weekly newspaper, but that some optimist had the courage to establish such a newspaper, and that it succeeded in dragging along for two full years.

This expression of surprise on the part of an experienced Catholic pressman is thoroughly char-

acteristic and hits off the situation to a *t*.

In Germany many a city with not much more than 9,000 Catholic inhabitants valiantly supports a *Catholic daily*. In this great and glorious country 9,000 Catholics find themselves unable to summon sufficient *esprit de corps* to keep a modest weekly from being sold out by the sheriff.

Plainly, we are in a bad way, and one need not be a prophet to foresee that the time will come when the Church will suffer serious injury for the lack of a strong and numerous Catholic press.

DANCING AND THE MASTER WORKS OF MUSICAL GENIUS

One of the latest fads of our decadent stage is the interpretation of musical master pieces by dancers. The other day Isadora Duncan, who is one of the pioneers in this movement, danced to a Bach-Wagner programme, and this is what a competent critic has to say of her efforts:

The attempt to elevate dancing by allying it with the master works of musical genius ends inevitably and deplorably at the expense of the music. It is about time to call a halt in this matter. In the golden age of dancing, in Greece, music such as that on yesterday's programme did not exist. It can add no beauty to Wagner or to Bach to have their sublime thoughts illustrated by any dancer. To be sure, the Bach numbers were dances, and so were the Bacchanale from Tannhäuser, the waltz from the third act of Meistersinger, and the scene of the

flower-girls from "Parsifal," but these can all stand on their own musical merits. A stageful of Pavlowas and Mordkines would be able to perform the Bacchanale as Wagner dreamed it; but one woman, even a woman as scantily attired as Miss Duncan, gives a very feeble idea of that wild scene. In the latter half of the "Tannhäuser" dance it seems to be a matter of doubt to herself, even, as to what Miss Duncan wishes to "interpret." It reminded one quite forcibly of Marie Dressler in "Tillie's Nightmare," when, by sundry flourishings of her arms, she indicated that the "woiking goil" had lost her job. Only, Miss Dressler explained verbally as she danced.

The "remarkable" mimetic illustration of Isolde's Liebestod, which ended the programme, was remarkable—for its inexpressiveness. We have all seen the aimless wavings of arms by the old-time prima donna, but when a superb voice is associated with meaningless gestures, one overlooks them. In the Duncan performance there was no voice, nothing but extended arms and a few futile motions. In reality, the attempt to "interpret" Isolde's love and death in such a way was too absurd for serious consideration.

INDULGENCES

Apropos of Dr. Robertson's assertion¹ that "Indulgences are a permit to sin," one naturally asks himself: Is this simply gross ignorance, or is it the method of the *soi-disant* "Enlighteners of the

¹ In *The Papacy at Home*.

World" to confirm their readers in sodden ignorance? For, of all doctrines of the Church, this one seems the most rational, and the easiest to comprehend.

In the early Christian time public sinners did penance in "sack-cloth and ashes," standing at the church-doors, and asking those who were privileged to enter for their prayers. The trend of the times made public penances less desirable, and the Church accepted the exercise of other virtues as an equivalent, fixing their value on the scale of the penances of old.

A person, for instance, overcoming his love of gold, and giving, as at the time of Luther, a liberal sum towards the building of St. Peter's Cathedral in Rome, if he was contrite for his sins, was allowed the merit of seven years' public penance; another saying a specially effective prayer, if contrite for his sins, was allowed the merit of forty days public penance.

Under the principle "Whatever ye shall loose on earth, shall be loosed in heaven" this transference of merit is at once evident; and it is so far removed from a permit to sin, that only malevolence can vut such an interpretation upon it.

Incidentally I might mention that I saw in Wittenberg the manuscript sermons prepared by Martin Luther for the purpose of "preaching the Indulgences." Luther had fully expected that Rome would give him the commission; but a hint to his failure in obtaining it might be culled from a phrase in Tetzels commission

which reads: "*Sacerdotem abstinentiâ praeclarum*" (a priest noted for his abstinence), for in the Luther Room at Wittenberg is still exhibited (I saw it) the bumper, holding probably a gallon, which Luther prided himself in being able to empty at one draught, so that the twelve casks of wine sent him by Philip of Hesse for permission to divorce his wife, or rather to take a second, were exhausted in three months.

A slight study of psychiatry would disclose the reason why Luther had nothing but the highest encomia for the practice of indulgences before Tetzels appointment, and nothing but gall for them after it.

It would also disclose the reason why our separated brethren insist on disfiguring in the minds of their readers and listeners so effective an antidote to sin.—C. E. ARNOUX.

*

"There's no use crying over spilt milk," but it is always in order to speak one's mind about the careless or malicious persons who spilled it.

*

How many readers are aware that our English word *dirge* is merely a corruption of *Dirige*, the initial word of Matins for the Dead?

*

Take what the Lord provides. It is not wise to put on our patens and walk three miles before breakfast to meet trouble. If we are to have it, it will come soon enough.

FLOTSAM AND JETSAM

Professor C. E. Arnoux sends us the following:

The critic of my article on "The Providential Mission of Socialism" (article in No. 2, criticism in No. 4 of the C. F. REVIEW) seems not to remember the tricks of rhetoric. A truth may be stated in various forms.

Furthermore, I happen to belong to the class of Catholics who still see the finger of Providence in all conditions of this world, social and physical. Even evils subserve the intents of Providence.

What the article meant to show was that Socialism brings matters to a quicker and more decisive issue: the two nuclei of which the article speaks. The sharper the lines are drawn, the more quickly will men of thought recoil from all Negativism, and jump from the hole in the ground which they are digging: Nihilism.

My critic is singularly unfortunate in his example of the physician. The doctors *do* give poisons (little else) to cure the flesh of its ills.

The argument seems a good one: Protestantism, being Negativism, Modern Materialistic or Naturalist theories or acceptations, being mere Negativism end in Nihilism, logically. But they are half-hearted and dare not take the logical leap. Socialism, being Nihilism, takes that leap without blush or tremor. It therefore exhibits to all thinkers the logical conclusions from Negativism, when baldly put. It is a revelation of the ultimate conclusions of the work of the mole, that undermines the Positive; and is an open foe. Those who think will quickly see to what Negativism will lead, and many will recoil. That fact will crystallize the two essential parties; and "moderate" Negativists will leap to *terra firma*, which is the Church, whereas the hide-bound Antichrist will continue on his downward course, until he loses all his realities and grasps only nothing.

It is a warning to those on the slippery plane of denial and should make them "think in their hearts," lest the world become desolate.

Bishop Scannell of Omaha, we learn from the *Sacred Heart Review*, has received from the estate of the late Joseph A. Connor forty thousand dollars for the erection of a new parish school to be known as the "Joseph A. Connor Memorial," in St. Francis parish, Omaha.

All honor to Joseph A. Connor. We hope he will find many imitators. The easiest and most effective way to make our parochial schools free schools and to insure their existence is for wealthy Catholics to endow them.

*

Here is another confirmation—if such were needed—of our oft repeated contention that the "Elks" and the "K. of C." go hand in hand:

Dubuque, Ia., Feb. 11.—At the regular meeting of the Dubuque Council No. 510, Knights of Columbus, a deal was ratified whereby the council will soon come into possession of a permanent home.... The building is situated adjoining the Slattery residence, which was recently purchased by the Elks for a club-house. The improvement of these two buildings will greatly add to the appearance of that portion of Locust street. The proximity of the two club-houses will prove advantageous to the members of the two orders, a great many of each being members of both.—Davenport (Ia.), *Catholic Messenger*, Feb. 16th, p. 8.

*

Again and again we have occasion to congratulate ourselves on the broad intelligence and keen acumen of our readers. If the pages of this journal are marred by the slightest slip in English, or

the most insignificant error in history from Adam down to the present time, a host of subscribers promptly and emphatically express surprise that there could be such a mistake, either of fact or form, in a publication so noteworthy for accuracy as the CATHOLIC FORTNIGHTLY REVIEW. We gratefully tip our hat to our critics.

*

There are two standards by which every autobiography may be judged: we may either look at the revelation it brings to us as to the personal qualities of the author, or, on the other hand, at the amount of collateral information it yields as to the rest of the human race. The first test is usually best applied by beginning

at the first page and reading on for a while. To apply the second test, begin at the end of the closing volume and read the index.

*

If the *Academy's* classification of the *genre* into autobiography and ought-not-to-be-autobiography is to be sustained, a great many of these productions may be lightly dismissed as belonging altogether to the latter class.

*

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—*Charles Kingsley*.

BOOK REVIEWS AND LITERARY NOTES

—B. Herder is sending out a circular which reads as follows: *God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. Prefaced by a Brief General Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph.D., D.D., Formerly Professor of Apologetics in the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English Version with Some Abridgement and Added References by Arthur Preuss.* (Cloth 8vo. 479 pages, net \$2.00. Postpaid, \$2.20). — Dr. Pohle's famous *Lehrbuch der Dogmatik* has reached five editions in less than a decade. This is the first volume of an authorized transla-

tion and comprises the "Gotteslehre" (*De Deo Uno*). It is complete in itself. The second volume of the series, to be issued about September 1st, 1911, will contain the treatise on the Divine Trinity. The remaining volumes are to follow at the rate of two per annum. One of the French theological reviews not long ago published a "symposium" of opinions on manuals of theology, in which the chief suggestions, agreed upon by a large number of theological professors, were these: (1) The ideal manual should sacrifice questions of merely Scholastic controversy; (2) it should pay due attention to the latest researches in the history of dogma; (3) it should be philosophical in its doctrinal exposi-

tion; (4) it should be discriminative in its choice of proofs from Holy Scripture and the Fathers; (5) it should be more careful than the average textbook of the validity or arguments from "theological reason;" and (6) it should be written in the vernacular, aim at conciseness and strength in style, and be equipped with an up-to-date bibliography. Competent critics agree that Phole's *Lehrbuch* fulfills all these requirements. Mr. Preuss has paid due attention to the English literature of the subject, as will appear from the annotations and bibliographical references. The translation has been revised by several competent American theologians and by the reverend author himself.

—*Modernism. By Cardinal Mercier, Archbishop of Malines. Translated from the French by Marian Lindsay.* (B. Herder, St. Louis. 50 cts.) In this beautiful little book we have (1) an address to the professors and students of the University of Louvain on Modernism and Science, (2) a letter to the Belgian clergy on the Condemnation of Modernism, and (3) a letter to the University of Madrid on the occasion of its inauguration. Taken together these three enunciations form as clear, succinct, and comprehensive a commentary on the Encyclical *Pascendi* as could be desired and by far the best elucidation for the general reader that we have seen in English. In the Condemnation of Modernism the two sources of the modernistic error are indicated with wonderful simplicity, and this exposition will clear away many hazy notions which obscure the intellectual vision of most people in our times. Those who remember a translation made by Dr. Wirth of

a lecture of Cardinal Mercier on the Relation of Experimental Psychology to Philosophy (Benziger 1902) will welcome with eagerness the present book. Miss Lindsay's translation is for the most part excellent, but towards the end there are a number of slips which we hope there will soon be opportunity of correcting in a second edition.

—In a little volume titled *Lose Blätter aus meinem Leben* (ix & III pp. 16mo. B. Herder. 1910. 50 cts. net), Dr. Julius Bachem, of Cologne on the Rhine, for forty years editor of the *Kölnische Volkszeitung* and one of the pioneer leaders of the great Centre party, gives some interesting reminiscences which make one wish this able and many-sided journalist, jurist, and parliamentarian would some day publish his complete memoirs. Among other matters he discusses in this volume the origin and history of his much-discussed article "Wir müssen aus dem Turm heraus!" published some years ago in the *Historisch-politische Blätter*. Dr. Bachem has numerous opponents in his own camp, and opinions differ as to the wisdom of some of his policies. But his ability and good will are, we believe, beyond suspicion. What we like particularly in his *Lose Blätter* is their moderate and irenic tone.

—While it is true, as Prof. Carl Adam observed in a recent number of the *Theologische Revue*, that Tixeront's *Histoire des Dogmes* does not fully meet all the historical and psychological demands of present-day scholars, it is far and away the best of the existing, synthetically arranged histories of dogmas, and we are profoundly thankful to H. L. B.,

whoever he may be, for undertaking an English translation of this scientific and exceptionally readable work. (*History of Dogmas* by J. Tixeront. Translated from the Fifth Edition by H. L. B. Vol. I: *The Antenicene Theology*. x & 437 pp. 12mo. B. Herder. 1910. \$1.50 net). Tixeront himself in his preface explains what we have just called the synthetic method. "I have generally followed the chronological order, setting forth at the same time all the doctrine of each author or document, and following up, so to speak, the history of all the dogmas." Perhaps at the present state of research this is the only feasible method, despite its patent inconveniences, and Tixeront makes no pretence to offer a complete history of dogmas, but presents his studies as "an instrument for further work, and as a guide in the study of the doctrinal monuments left us by Christian antiquity." These ends they serve, and serve admirably. The translation reads fairly well on the whole, though one must know French to grasp the full bearing of some passages. We hope the second volume will follow soon. The house of Herder deserves the gratitude of English speaking Catholics the world over for making such standard works as Tixeront's accessible to them.

—*History and Historical Reading* by Anthony Beck, A. M., *Dubuque, Iowa*, is a reprint from the *American Catholic Quarterly Review* and forms a part of the "Pedagogical Truth Library" published by the Cathedral Library Association, 24-26 E. 21st Street, New York City. It is an instructive little essay on the study and the philosophy of history by one who has

done more than merely dipped into his Bernheim. (Price 10 cts.)

—*The Roman Missal in Latin and English, Arranged for the Use of the Laity, to Which is Added a Collection of Public Prayers* (lxii & 1261 & 282 & 134 pp. 18mo. Benziger Brothers. 1910. \$1.50) This is a prayer book which we would like to see in the hands of every Catholic. For in no other way can a layman so effectually familiarize himself with the spirit of the Church's liturgy than by following her sacred rite as it were step by step and word for word. This translation differs from other English editions of the Missal chiefly in that the full Latin text is printed throughout, side by side with the English version, and that short explanatory paragraphs are here and there inserted, giving some account of variations in ceremonial and of the saints or mysteries honored in the course of the liturgical year. The English is simple and vigorous, the print clear, though necessarily small. We should very much like to see this book displace the majority of prayer books now in the hands of the faithful in this country.

—*The Making of Jim O'Neill. A Story of Seminary Life* by M. J. F. (Iona Series. B. Herder, 35 cts.) A story of a young Irish seminarian and his doubts and difficulties regarding his vocation—all happily solved at last. The picture of student life is vivid and interesting and the characters are life-like and well differentiated and not of the stereotyped, run-in-a-mould sort. Like all the books of this series, this volume is well printed and bound.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

ENGLISH

Memorabilia. Gleanings from Father Wilberforce's Note Books. With an Introduction by F. Vincent McNabb, O.P. 338 pp. 12mo. Benziger Brothers. 1910. \$1.10 net.

The Life of the Blessed John B. Marie Vianney, Curé of Ars. With a Novena and Litany to this Zealous Worker in the Vineyard of the Lord. Compiled from Approved Sources. iv & 110 pp. 18mo. New York: Joseph Schaefer, 9 Barclay St. 15 cts. 100 copies \$10. (Wrapper.)

Collections of the Kansas State Historical Society. Edited by Geo. W. Martin, Secretary. Vol. X. 1907-1908. xiii & 767 pp. Vol. XI. 1909-1910. xii & 742 pp. 8vo. Topeka, Kas.: State Printing Office.

Three Leaflets from the Society of the Divine Word, Techny, Ill., as follows: *Family Reunion in the Sacred Heart of Jesus*; *Perfect Contrition, the Great Means of Salvation*; and *Christian Courtship a Way to a Happy Marriage*.

Life of the Venerable Gonçalo da Silveira of the Society of Jesus. Pioneer Missionary and Proto-Martyr of South America. From Original Sources by Hubert Chadwick, S.J. x & 117 pp. 12mo. Benziger Brothers. 1910. 80 cts. net.

History and Historical Reading. By Anthony Beck, A.M., Dubuque, Iowa. Reprinted by Permission from the American Catholic Quarterly Review. (Pedagogical Truth Library.) 36 pp. New York: The Cathedral Library Association. 1910.

Christianity and the Leaders of Modern Science. A Contribution to the History of Culture in the Nineteenth Century by Karl Alois Kneller, S.J. Translated from the Second German Edition by T. M. Kettle, B.L., M.P. With an Introduction by Rev. T. A. Findlay, S.J., M.A. viii & 403 pp. 12mo. B. Herder. 1911. \$1.80 net.

Certitude. A Study in Philosophy by Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis Uni-

versity. 94 pp. 12mo. B. Herder. 1911. 50 cts. net.

A Sheaf of Stories. By Joseph Carmichael. vii & 280 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. 80 cts. net.

First National Catholic Congress, Leeds, July 29—August 2, 1910. Official Report. xii & 531 pp. 8vo. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. \$1.75 net.

The Graces of Interior Prayer (Des Grâces d'Oraison). A Treatise on Mystical Theology by R. P. Aug. Poulain, S.J. Translated from the Sixth Edition by Leonora L. Yorke Smith. With a Preface by the Rev. D. Considine, S.J. xxiv & 637 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1911. \$3 net.

The History of the Popes. from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German by Dr. Ludwig Pastor.... Edited by Ralph Francis Kerr of the London Oratory. Volume X. xxxii & 525 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. \$3 net.

History of the German People after the Close of the Middle Ages. By Johannes Janssen. Translated by A. M. Christie. Vol. XV. *Commerce and Capital.*—*Private Life of the Different Classes.*—*Mendicancy and Poor Relief.* xvii & 547 pp. 8vo.—Vol. XVI. *General Moral and Religious Corruption.*—*Imperial Legislation against Witchcraft.*—*Witch Persecution from the Time of the Church Schism to the Last Third of the Sixteenth Century.* xv & 547 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. \$6.25 for both volumes.

The Prophecy. A Play of the Days of Persecution under Henry VIII of England. (For Male Characters.) By Rev. Arthur T. Coughlan, C.S.S.R. 68 pp. 18mo. Northeast, Pa.: St. Mary's College. 25 cts. (Wrapper.)

Little Sermons on the Catechism. From the Italian of Cosimo Corsi, Cardinal-Archbishop of Pisa. iv & 216 pp. crown 8vo. New York: Joseph F. Wagner. 1910. \$1.

Duty: Twelve Conferences to Young Men. By Rev. William Graham. 120

pp. Joseph F. Wagner. 1910. 75 cts.
Easy Catechetics for the First School Year. Primary Instruction in the Chief Truths of Religion. By Rev. A. Urban. 108 pp. crown 8vo. Joseph F. Wagner. 1910. 60 cts.

Eternity. A Lenten Course of Seven Sermons, Including a Sermon for Good Friday. 68 pp. crown 8vo. Joseph F. Wagner. 1911. 40 cts. (Wrapper.)

Marriage and Parenthood. The Catholic Ideal. By the Rev. Thomas J. Gerard, Author of "Cords of Adam," "The Wayfarer's Vision," etc. 179 pp. crown 8vo. Joseph F. Wagner. 1911. \$1.

Idola Fori: Being an Examination of Seven Questions of the Day. By William Samuel Lilly. xxxi & 264 pp. 8vo. London: Chapman & Hall; St. Louis, Mo.: B. Herder. 1911. \$2.25 net.

The Art of Living. Sources and Illustrations for Moral Lessons by Dr. Fr. W. Foerster. Translated by Ethel Peck. ix & 217 pp. 12mo. London: J. M. Dent & Sons; St. Louis, Mo.: B. Herder. 90 cts. net.

GERMAN

Der Herr der Welt. Roman von Robert Hugh Benson. Autorisierte Über-

setzung aus dem Englischen von H. M. von Lama. Mit dem Porträt des Autors und einer Einleitung. 527 pp. 16mo. Regensburg, Rom, New York and Cincinnati: Friedrich Pustet. 1911. \$1 net.

Das Kind von Bethlehem. Ein Gottesgericht von Konrad von Bolanden. 412 pp. 16mo. Fr. Pustet & Co. \$1.

Lehrbuch der Kirchengeschichte. Von Dr. theol. & phil. J. Marx, Professor der Kirchengeschichte und des Kirchenrechts am Priesterseminar zu Trier. Vierte verbesserte Auflage. xv & 920 pp. 8vo. Trier: Druck und Verlag der Paulinus-Druckerei. 1908.

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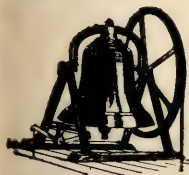
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In the Wake of the "Quam Singulari"

This year's Lent and Easter time will be long remembered by the reverend clergy. In addition to their other numerous and arduous duties, the *Quam Singulari* prescribes that little children who have attained to the age of discretion make their annual communion during Easter time. But this implies the preparation of the child for first confession and communion. It may be well here to state that the child falls under the universal law of annual communion the moment it arrives at discretion, but this important moment in the life of a child is not limited to the Easter tide. So that, if a child's *first* communion takes place during the paschal season, this is merely *per accidens*. But all the following annual communions must be made *ad minus in Pascha*.

In two previous papers we informed our readers of the contents of the pastoral instructions of Bishop Canevin of Pittsburg and Bishop Gallagher of Galveston. Since that time, several other pastoral letters on the same subject have come to our notice.

As is well-known, the Holy Father reduces the knowledge requisite for first communion to an absolute minimum. At the same time, he insists that the child be acquainted with the whole catechism later on. There is little or no difficulty where the parish school is in a flourishing condition. The importance and even necessity of the parochial school is thus placed in bold relief by the *Quam Singulari*. In very truth, the parish school is the pastor's "right hand" in the faithful carrying out of the Decree on First Communion. But, says Bishop Garrigan of Sioux City, in his Lenten pastoral (we quote from the Omaha *True Voice* of February 24), "the difficulty is greatest where there is no parish school, and where children live far away from the parish church. It is true that no one is held to the impossible; but it is equally true that every one of us, bishops, priests, and parents, is bound to do what he can to discharge a grave and official obligation. The devoted pastor, the 'homo Dei,' the 'homo apostolicus,' will find a way to lessen or entirely remove the obstacles which at first sight may seem irremovable." But the Bishop is not content with this general advice; he follows it up with a number of very practical suggestions. "Classes may be formed to meet in some respectable Catholic family, in parts of the parish remote from the church at least weekly, if not oftener. A fairly well instructed catechist may often be found in the locality to conduct such a class and instruct a group

of Catholic children. Numberless catechisms and catechetical works are found in our book-shops which will make this work both light and practical for parents and lay-teachers. The pastor could visit these rural schools once or twice a month, or he might arrange for a union of several such groups of children in the parish church on special occasions. Rivalry might be stirred up and interest created among the classes by means of examinations and simple prizes. Parents and guardians must be appealed to, instructed and stimulated by the pastor to coöperate with him in carrying out all the provisions of this great decree."

The Pastoral Letter of Bishop Dunne of Peoria, another valuable addition to our first communion literature, opens up with a paragraph full of ardent confidence in God's guidance of the Church. "The momentary apprehension that the enforcement of this decree might sound the death knell of our parochial schools has speedily given way to the firm conviction in the minds of all loyal Christians that our Holy Father, Pius X, addressing us in the name of Jesus Christ, has the words of eternal life. In following the visible Head of the Church we cannot go astray. . . . The Holy Father's legislation instead of militating against our parochial schools, simply emphasizes their necessity. Fathers and mothers, we earnestly exhort you to realize that it is to your supreme interest and your conscientious duty to provide for the religious education of your children. Parents should be the auxiliaries of the priest and the domestic hearth should become the echo of the pulpit. Let those entrusted to your care frequent Catholic schools as far as it lies within your power."

Among the rules to be observed throughout the diocese of Peoria, Bishop Dunne prescribes that a special register of first communicants be kept. "The authorization of the confessor, Catholic parents or guardian together with the aforementioned promise must be given to the pastor so that he may inscribe the name of the child among the first communicants in the *Liber Status Animarum*. This special register of first communicants shall be presented for inspection on the occasion of our pastoral visit to the parish."

Like Msgr. Garrigan, the Bishop of Peoria insists that the priest be aided in his task of preparing the children by parents and well-instructed parishioners. "As distance and the inclemency of the seasons may often prevent young children from regularly attending the course of instruction. . . ., the deficiency must then be supplied in the home. . . . Instructing the ignorant is one of the spiritual works of mercy and cannot be too highly recommended to those parishioners

who are well-instructed in their faith and capable of imparting their knowledge to others."

When rightly understood and faithfully carried out, the great decree on first communion cannot fail to bring into closer relation and mutual interdependence the three main factors in the religious up-building of our Catholic people: the priest, the home, and the parish school. Thus, as the weeks and months roll by, the providential character of the decree is brought home to us with ever increasing clearness. All we are expected to do is to sail faithfully in the wake of the *Quam Singulari*.

Preserving Historical Records

It was only last winter that the House of Representatives undertook to rescue from destruction some of its earlier records, comprising letters of Washington and Lafayette, with official documents of great value, which had been found among a mass of absolutely unclassified papers.

How many of its records have been destroyed or stolen, cannot be even guessed at. The only certainty is that many have been lost.

Among the executive departments, the State Department is supposed to have the most complete set of archives; but some of them are packed in boxes and stored in the sub-basement, where they are inaccessible for historical or administrative purposes. The archives of the Treasury Department have been decimated by fire, and many records have disappeared from other causes. For certain periods they can hardly be said to exist at all. The War Department permits no one to examine its records. They are kept in greater secrecy than surrounds the archives of any European country, says the *New York Evening Post* (Jan. 26th). The reason assigned for this policy is that there is no space in the War Department where investigators¹ might work.¹

All American scholars who visit European archives bring back one story—that ours is the only great government which has made no provision for the care and preservation of its records. They see the great Public Record Office in London, the Archives Nationales at Paris, the Royal Archives at The Hague, the sumptuous new archive house at Vienna, the Frari at Venice, the Tuscan Archives at Florence, and so on, and the contrast at Washington makes them ashamed.

It is true that our national archives go back for only one hundred and thirty-five years, while those of European countries go back for

¹ It may be remarked, however, that Washington, except the Library of Congress, there is no space provided for investigators in any government office in

eleven centuries; but ours should be as precious to us as theirs are to them.

Happily, influences outside of Washington are exerting energy in behalf of our records. The American Historical Association, numbering three thousand members, has already appointed a committee, composed of Dr. J. Franklin Jameson, Admiral Mahan, and Dr. John Bach McMaster, to urge upon the authorities at Washington the need of preserving the archives, and, at the meeting recently held at Indianapolis, a resolution was adopted which states the matter so succinctly that it may be quoted entire:

"The American Historical Association, concerned for the preservation of the records of the national government, as muniments of our national advancement, and as material which historians must use in order to ascertain the truth; and aware that the records are in many cases now stored where they are in danger of destruction from fire, and in places which are not adapted to their preservation, and where they are inaccessible for administrative and historical purposes; and knowing that many of the records of the government have in the past been lost or destroyed because suitable provision for their care and preservation was not made, do respectfully petition the Congress of the United States to take such steps as may be necessary to erect in the city of Washington a national archive depository, where the records of the government may be concentrated, properly cared for, and preserved."

This is a very encouraging movement, which inspires the hope that the American nation will ere long learn to value the records of its own past and begin to acquire what it has so long and sadly lacked—the historic sense.

It also reminds us of the special duty we Catholics have with regard to the records of Catholic life and development in these United States. Only recently the CATHOLIC FORTNIGHTLY REVIEW had occasion to deplore the destruction of certain important historical records in two widely separated dioceses. The Lord only knows how much valuable material has been thus and is still being annihilated in various parts of the country. A correspondent informs us as we write that the records of a certain old-established parish in one of our middle western States, which years ago, at the command of the then bishop, had been sent to the diocesan chancery, and upon the division of the diocese thence passed to the authorities of the newly constituted see, are now no longer to be found and are in all probability irretrievably lost.

Is it not time that a stop be put to such deplorable carelessness?

Will not the Catholic Historical Society of Philadelphia address a ringing resolution to all the bishops and diocesan chanceries of the country, reminding them of their plain and sacred duty with regard to the preservation and proper care of all diocesan, congregational, and other records pertaining to the history of the Catholic Church in their respective territories?

Catholic Colonization—a Reality

Colonization here means the grouping of Catholics in new countries or cities. It was colonization that built up the church in America. Dioceses and orders fostered colonies which became the centers of Catholicity in new lands. It was colonization that formed the eight dioceses of the province of St. Paul, one half of which have been built up, the others are still in process of construction. When Archbishop Ireland lately consecrated six new bishops he organized the work of colonization, setting an example to the rest of America.

In the fall of 1909 a number of American priests of Belgian and Holland descent formed a colonization society for their own people and at once took up colonies already opened by Archbishop Glennon and Bishop McGolrick. Our priests are now working in Europe and America, and meeting with substantial results. The demand for colonies was so great and so urgent, that it became necessary for the greater nationalities to take part in the movement. June 22, 1910, a band of priests having experience in colonization work formed the Catholic Colonization Society of the U. S. A. Its objects are to promote Catholic colonization among the different nationalities, to assist in the building up of colonies, which with the approbation of the respective bishops of the dioceses in which they are situated are adopted by this society; to group Catholics around the church and school in materially favorable locations and to give impulse and system to the work of Catholic colonization.

A series of articles and pamphlets were published to popularize the movement; new workers were enlisted, new forces added in diocesan and racial societies and attempts were made to start new colonies. Before our organization was announced to the public, we were in Arkansas, investigating that new State. Experience soon showed that this central bureau needed auxiliaries, and there developed from our very efforts a whole system of Catholic colonization in three co-operative and coördinate branches, to-wit: the National, the Racial and the Diocesan bureaus. The former is to give volume and direction to the latter. The central society will not work alone but also racial

and diocesan societies will labor among the different nationalities and the various dioceses. The national society will make no attempt to interfere with the others or to monopolize power, but will simply concentrate efforts.

It is a principle with us not to enter any diocese without the request or at least the consent of the bishop; also not to force our action upon any nationality. To operate a colony it is not necessary to enlist every one in the work nor to have a monopoly of colonization; it is sufficient to have the cooperation of those specially interested in the place where we go to. Already several dioceses are working with us and we with them; nearly all welcome our efforts and a number have appointed secretaries of colonization. Three racial bodies have joined our organization, and nine nationalities are represented among the charter members of our society. Every day the movement grows in strength and the national society gains in favor.

One of the principal objects of the national society is to harmonize the different efforts and to prevent the foundation of rival colonies. Many rivalries may be avoided by judicious rules. The distance and the language remove the danger of disastrous competition. It is the language spoken in church that determines to what colony a people belongs. It is forbidden to prey upon struggling congregations in order to fill up a new colony. If a bishop reports a case of depleting a poor parish, the society has the duty to protest—and even in case of obstinacy to recall its approval. It should be a rule to work among the scattered Catholics who, as they are dissatisfied in their isolation, are more easily induced to move near the church, and need it most.

If the colonies multiply, will they not hurt each other? If the colonization work is spread over America and Europe, there are plenty of people to supply all the colonies that can be established. There are two hundred thousand American Catholics that move from State to State; and half a million of European Catholics land in New York every year. That is more than one-third of all the homeseekers in America. It is not people that are lacking, but the means to reach and to guide them towards good settlements.

But most of the emigrants from Europe are poor and have no capital with which to start farming. Such people can go to well managed industrial colonies, near new lands, where they can earn sufficient money to stock or buy a farm of their own. In timberland there is work enough in the sawmills to furnish the working people the means to pay for their farms while they clear the lands. For many the industrial colonies would be a stepping stone to the agricultural colonies, for many others industrial work is their life work, and remains the

goal of their ambition. The formation of industrial colonies is of great importance for the poorer classes; and under the direction of priests and sisters they can be made safe and pleasant.

Before anything is done, we look up the land which the various companies present to us in facts and figures. If it deserves consideration, we submit for report the personnel, the standing and the dealings of the company. Then the lands are examined by experts chosen by the colonization societies interested in the matter. No less than twelve points have to be investigated. A report is presented to the executive board and if everything is favorable approbation is given and an iron-clad contract is signed with the company. This official endorsement is simply a statement of what we found at that date; it cannot be enlarged nor extended. It is no guaranty of the future, nor a promise of success, which depends mostly on the colonist. Neither is it a guaranty for the conduct of every agent of the companies, for there may be hundreds of them. But should any agent abuse his position and harm the colonists, we have the right to demand his dismissal.

From the first day Archbishop Quigley was approached on the subject, he said: "The undertaking should be non-financial; no profits should be sought nor received; the actual expenses of the bureau should be the only charge." The society was incorporated as a "not for profit" society and the rule was strictly adhered to. We do not buy land; we colonize it. We leave the expenses and the profits to others; we ask only our expenses in putting the property before the public. Our method consists in exclusive and thorough colonization work, and we avoid all financial entanglements. The landowners are willing to pay our expenses in carrying on this work. Thus without the raising of any capital to buy land, or to conduct operations, this company can carry on a powerful colonization work and multiply its colonies throughout the land.

Ever since the 7th of January, when the *Chicago Daily Tribune* published a leader on one phase of our work, there have come hundreds of applications for colonies from all parts of the United States, and there are a score that we could take up at once and turn into colonies.

"Cheap land for the poor" sounds sweet to the ear, and for a long time it was my dream and principal aim. However the traffic in land is one of the principal trades of the country, and it is subject to risks and expenses, which entitle the dealers to a reasonable profit.

Although we examine the prices as closely as all other items, our main business is not to cut the prices of honorable business

concerns, nor to inquire what the land cost the owner, but what it is worth to the buyer. If at the price current in the district we can secure to the settlers the benefit of a complete parish with church and school, the object of our organization is attained. What harm does it do to our people that the landmen make money, if they would have to pay as much for a body of land, without securing the Catholic advantages of life?

There is always risk in handling land in a new country. The traffic remains a kind of speculation. Not only is high interest expected, but also just compensation for the risks incurred. There are land companies that are not owners, but borrow money to sell their holdings; many of these succumb to the expenses. They cannot afford to horde idle capital, and if they do, they will be ruined. There are also land sharks, who rob the people, and it is against them mostly that this society was formed.

The land trade is a very strenuous one; competition between the land companies is keen; thousands of agents are bidding for settlers; they are spending immense sums of money in advertisements and agencies and a million of people are moved every year from one part of America to another. The land firms are perfectly organized like any other selling agencies. They have magnificent offices in big cities, run excursion trains, give illustrated lectures, fill the newspapers and magazines with glowing descriptions of their colonies, and send out agents to every applicant or inquirer who answers their advertisements. There are an army of land agents in this country to-day; some companies have a thousand working for them and divide profits with them. Sometimes they fill a colony in one year. The Provident Land Co. brought 1900 heads of families to Provident, Texas, in two years. The place was without a railroad at the time, but it has one now. They improve the country, and bring good business men to the towns. By such commercial methods they raise the price of land so as to cover the expenses and get handsome profits. It is through such campaigns that they cause faithful Catholics to settle among unbelievers. If Catholics wish to have their share of the land, they must use the same commercial methods, which necessarily run up prices. With those new methods of landselling and the advantages offered by Catholic colonies it ought to be possible to get to our colonies at least half of the faithful who move. The secret of the enormous success of the high priced colonies, is that they are managed like any other business concern by men who know their line.

There is an enormous advantage in filling up a colony quickly; for it gives at once the advantages of a settled community with the

low prices of new countries. It affords to Catholics the attractions of church and school, and religious surroundings from the very beginning. If land prices are higher there is a market for the produce that compensates for the advance in price. Communities with good towns always prosper more than those outside the path of commercial activity. It is often more profitable to rent a farm near a railroad with the privilege of buying, than to own one far from commercial centers. The writer has lived for eighteen years in an energetic farming community which had been located a long distance from railroad stations, and two years on a railroad, and the people had better health, more comfort, and made nearly as much profit in the two years near the market as in the fifteen years when they had to spend a fourth of their time in hauling their produce or driving their cattle to a distant depot.

The half million of Catholic immigrants yearly show no increase in our Catholic census, because they are directed to the mine, the factory and the city, where their simple faith is exposed to strong temptations and often is lost.

Nine-tenths of the European immigrants are farmers and would do well if sent directly to the country. But they are called to the cities by friends and relatives and allured by the high wages that can be earned; without being told of the still higher cost of living that eats up the wages. They are also recruited by the steamship agents for the industrial kings who want the cheaper labor that newcomers are willing to perform. The destination of the emigrants is determined in Europe before they leave, and it is hard to change it at their arrival in America; for they mistrust any stranger who tries to turn them away from their appointed goal.

Permanent chaplains of colonization would be able to turn the tide of emigration to the country. Zealous priests have gone to Europe for a time to bring out people, and they have had quite a success; but hardly had they made an impression, when they had to return to their parishes. Permanent chaplains should be located in Europe not to promote emigration, but to direct it to the colonies; they would cause no excitement nor alarm the authorities as if they were going to depopulate the country, but they would quietly gain the permission of the authorities both civil and ecclesiastical, to guide to the right places those who emigrate. The Belgian and Holland society has now such a chaplain in the person of Fr. A. Van Den Heuvel. The Frisco lines are ready to defray the expenses of a chaplain for Italy as soon as one can be found with the necessary knowledge of the United States.

Chicago, Ill.

JULIUS E. DE VOS

Another Cause of Our Leakage

A priest writes to us:

THE CATHOLIC FORTNIGHTLY REVIEW has often dwelt upon the appalling losses of the Church in the U. S. and inquired into the causes thereof. Besides the causes mentioned heretofore, there are others. Probably the one suggested by Bishop Hedley, of Newport, in the following quotation, does not exclusively apply to England. At least, I felt like the publican in the Gospel on reading his burning words:

"O holy pastors of every century, of every land, where is your spirit now? What are we doing, while the world is perishing around us? What are our comforts, our ease, our recreations, nay our good name itself, in comparison with the value of one soul? *Animam salvasti, animam tuam praedestinasti!* Thou hast saved a soul, thou hast predestinated thy own soul! These are the immortal words of St. Augustine. Can a priest be lost who has saved souls for God? 'Oh, what consolation,' says St. Alphonsus, 'and what confidence shall the remembrance of having gained a soul to Jesus Christ infuse at the hour of death!' My Jesus, give me grace to merit this consolation! But if I am to merit it, I must adopt the means. 'Many,' says St. Paul, 'seek the things, that are their own, not the things that are Jesus Christ's.' (Phil. 2. 21.) Have I not labored in the vineyard out of human respect, for vanity, and for advancement? I confess that I have been of the number of priests who grasp after money, who are fond of applause, who lose heart if things go contrary, who seek consolation in creatures, who keep away from the poor and the repulsive! In all this, is it not clear that I have sought myself, my own glory, my own ease, and that I have been comparatively indifferent to the glory of God? How vain, how barren, how useless, is all that is done through vanity or self-seeking! No wonder my words are fruitless, and my ministry sterile; no wonder that my flock are lax and indifferent, my church badly attended, my schools unsuccessful in making pious children, and my efforts at conversion without effect. No wonder my district goes back instead of advancing; no wonder that Catholics fall away, and Protestants do not come. It is my fault! St. Philip Neri used to say: 'Give me ten zealous priests and I will convert the whole world.' 'A single priest,' says St. Alphonsus, 'of moderate learning, who loves God ardently, will convert more souls to God than a hundred priests of great learning and little zeal.' But I—I do not try to sanctify myself, and therefore I cannot bring God to others. I do not pray—I neglect even my half-hour's meditation; and therefore the dew of heaven falls not on my soul. I do not prepare for

Mass—I hurry over my thanksgiving. I am inaccurate, unpunctual, and disedifying in my celebration; and therefore my ministry is not blessed! Pardon me, o my Savior! Thou givest me light now to see my sinfulness—give me also the grace to amend. I resolve to carry out with exactness all my own spiritual duties; I resolve to devote myself to souls, to be assiduous and patient in the confessional, to prepare myself when I have to speak Thy word, to seek out sinners, to welcome those who want instruction, to mortify myself in all recreations and excursions which may take me from my people; to be kind to the poor, patient with the sick, solicitous with the dying! It is only by Thy powerful grace and comfort, O my Jesus, that I can carry out these resolutions! I beseech Thee, by that act of Thy Sacred Heart by which Thou didst accept Thy mission, by Thy divine condescension to the woman at the well, by all that burning zeal and thirst for the good of men which rose to its height upon the Cross, make me less unworthy to be Thy minister—to be the dispenser of Thy mysteries.” (RT. REV. J. C. HEDLEY, O. S. B., *A Retreat*, pages 334—6.)

The Theology of the “Orthodox” Churches

The Paris *Études* (Vol. CXXV, No. 16) publish a lengthy review of a very important recent contribution to theological literature, which will enable Catholic theologians to acquaint themselves with the exact teachings of a body for whose re-union with the Mother Church prayers are continually being offered—the Greek-Russian Church. It is the work of the learned and indefatigable Augustinian, P. Aurelio Palmieri, who for more than ten years has been engaged in writing monographs on the history and theology of the “Orthodox” Church. (*Theologia Dogmatica Orthodoxa (Ecclesiae Graeco-Russicae) ad Lumen Catholicae Doctrinae Examinata et Discussa. Tomus I. Prolegomena*. Florence: Libreria Editrice Fiorentina, 1911).

Leo XIII had long desired that some competent scholar should compile a *Summa Theologica* stating concisely the position of the Eastern churches on dogmatic questions and examining them from the standpoint of Catholic truth. But the difficulties of such an undertaking frightened even the boldest. Knowledge of the Slavic tongues was necessary to obtain an insight into the theology of these churches. This theology, moreover, was expressed in vague and indefinite formulae, and its exponents sometimes differed on the very fundamentals of their system.

P. Palmieri was well aware of the magnitude of the task which he undertook. His religious poverty made it difficult for him to obtain the needed books and to undertake the journeys necessary for carrying on this work. But he has overcome these obstacles, and his researches have extended not only to the great libraries of Russia, but also to those of Berlin, Leipzig, Halle, Dresden, Copenhagen, and Stockholm. His plan was to go directly to the sources whenever possible.

The work is to be complete in four volumes. But the first, though containing more than 800 pages, does not exhaust even the *Prolegomena*. Besides offering an extensive résumé of religious history and a rich bibliography, it takes up the discussion of questions of the highest importance. We learn, for instance, the "orthodox" conception of theology and its relation to science and Scripture, and what attitude private research must take towards the authority of the Church. The third chapter summarizes and completes the work which P. Palmieri published last year in a series of apologetic works in Italian: *Il Progresso Dogmatico nel Concetto Cattolico*. This point is of special importance in a Church which frequently calls itself the Church of the seven first councils. Chapter VIII, *De Recentioribus Documentis Symbolicis Ecclesiarum Orientalium* treats of the particular councils held in Russia and Turkey, and of the principal "encyclicals" issued by the schismatic patriarchs. The three last chapters point out the auxiliary disciplines and the methods which ought to be employed in polemic discussions so as to make them fruitful and prepare the way for the much desired re-union.

The reviewer in the *Études* states that "this first volume of the *Theologia Dogmatica Orthodoxa* places within reach of theologians both of the East and the West a multitude of documents which they would seek for in vain elsewhere." May the prayer to the Virgin Mary, *Mater unitatis christianae*, which the author places at the end of the volume, obtain for him the grace to finish this *opus magnum*, which promises much toward paving the way for a union of our separated Eastern brethren with the *Mater Ecclesia*. A. M.

Apropos of a Recent Volume on Mysticism

The darkest field of psychological research is mysticism. We know little about the mysteries of sense-perception, less about the origin of ideas, almost nothing about that immediate contact of the soul with God which is the object of mystical theology. For the exploration of the last mentioned form of human knowledge we must

rely almost exclusively on the testimony of those who have been favored with extraordinary experiences. Theoretical mysticism examines these facts in the light of dogmatic and moral theology and harmonizes them with the laws that govern all mental activity. Some of these laws claim an absolute and metaphysical value, not allowing the slightest exception, while others are hypothetical in the sense that God at least can overrule them by a decree of his will. A very clear knowledge of psychological processes based on experiment and reason is indispensable to him who embarks in the difficult analysis of soul states which puzzle the exploring mind on account of the combined difficulties of psychology and dogmatic theology. By the utmost clearness and precision of thought and terms alone may we hope to throw some light on one of the obscurest of subjects.

In a recent volume titled: *Mysticism: Its True Nature and Value*,¹ the Rev. A. B. Sharpe endeavors to explain the nature, object, origin and psychology of mystical knowledge and experience and to show at the same time that genuine Mysticism is one of the greatest glories of the Catholic Church, a fact which has not always been duly recognized. Commending the book for its many praiseworthy features we should, however, like to call attention to some points which invite discussion. With many, if not most, writers on the subject we are of the opinion that the soul in this life, even when it attains to the highest state of mystical contemplation, does not think or know without a *species intelligibilis impressa*. The need of a *species expressa* is absolutely evident, since the *species expressa* is nothing else but the act by which the intellect thinks. On the other hand we easily understand that in extraordinary contemplation, at least in its sublimest forms, God infuses a *species intelligibilis* without the concurrence of a phantasm, since God can suspend the operation of physical laws. We do not deny that God can, even in this life, as He actually does hereafter in the life of glory, make up as it were for the presence of the *species impressa* by the most intimate union of his own essence with the soul, which sufficiently determines the soul, raised as it is in such a case by the *lumen gloriæ*, to elicit a vital act. What we do deny is that God thus actually unites himself to the soul in this life. We hold, on the contrary, first, that there is a *species impressa*, created and therefore distinct from God, and, secondly, that the soul does not enjoy the *lumen gloriæ* in the state of mystical contemplation. The sayings of mystics may, we think, be satisfactorily explained by this theory, which is shared by Alvarez de Paz, a classic on mysticism, and also by Poulain. Many theologians assert, that even the visions of

¹ B. Herder, \$1.35 net.

Moses and St. Paul are to be explained by the infusion of a sublime species, which may be technically called *infusa* in contradistinction to the *species impressa* caused by a phantasm.

Fr. Sharpe might have drawn a clearer distinction between the various stages of the intellectual process involved in mystical experience. Immediate knowledge and experience do not essentially imply the absence of a *species infusa*, still less of a thought which is not the thing contemplated,—*medium quod*,—but the means by which we contemplate God,—*medium quo*. There is indeed a peculiar difficulty in conceiving an immediate idea which is not intuitive. But the term “immediate idea” may have a twofold meaning. It may denote an idea acquired without the intervention of a *species impressa* or *infusa*, or it may mean an idea acquired through the mediation of a species indeed, but without the intervention of another object which would lead us to the acquisition of the idea. In this latter case the object, or “terminus” of the intellectual act, is that which is known, not the idea by which it is known; but the idea is the means by which the terminus or object is known. The idea—*id quo*—connects the intellect with the thing—*id quod*. The intellect is determined, in the case of higher contemplation, by the direct efficiency of God Himself, not by a phantasm, which, in its turn, supposes sense-perception.

This direct determination by God is, in fact, the discriminating badge of all strictly mystical stages in their highest form. All ordinary cognition, whether mediate or immediate, rests on the influence exercised by external objects on the senses. The efficient causality of sensible objects is, in mystical contemplation, dispensed with. The process beginning with the first contact of sensible objects with the external senses and ending with the causality exercised by the phantasm through the production of the *species impressa* is simply eliminated, and instead of the species caused by the phantasm, God infuses a species which results in actual knowledge of Himself.

This species is not God himself, but it manifests Him; not as He is in Himself; it cannot do this, being itself created; but by the analogy of things inferior to God. It manifests something that is in God, though not precisely as it is in God. What we see is divine, the manner in which we see it, is not. The fact that the manner in which we intue a divine attribute is not that in which that attribute exists, does not argue that we see only an idea of God. No, we really see or know God by an idea which imperfectly expresses His essence. *Quidquid recipitur, recipitur per modum recipientis*. The mystery lies in the disproportion of “*id quod cognoscitur*” and “*id quo cognoscitur*”; the

Infinite can be represented in the mind by the finite. The finite thought is the mental equivalent of the infinite reality. Since the mode of our conception is finite, we are apt to transfer, almost unconsciously, our finite cognition to the infinite manner of existence of God. The more we negate that finite mode of our conception with regard to the infinite reality of God, the nearer we approach the truth. The greater the ignorance, the greater the wisdom. The greater the darkness, the greater the light. For, as Pseudo-Dionysius says, the divine darkness is the inaccessible light in which God is said to dwell. And since He is invisible by reason of the abundant outpouring of supernatural light, it follows that whosoever is counted worthy to know and see God, by the very fact that he neither sees nor knows Him, attains to that which is above sight and knowledge, and at the same time perceives that God is beyond all things (*meta panta*) both sensible and intelligible, saying with the Prophet: "*Mirabilis facta est scientia tua ex me: confortata est et non potero ad eam.*"

Does Excommunication Make a Man a Non-Catholic?

Now and then we meet with the assertion, in Catholic journals, that a person who is excommunicated is no longer a Catholic. This is a mistake. Excommunication as such does not make a man a non-Catholic. If it did, then all excommunications would have that effect. But they have not.

To take an instance or two. The public penitents of the early Church were subjected to a kind of minor excommunication,¹ inasmuch as they were excluded from the Church's sacraments. "In the Church long ago," says Suarez, "there were other methods of punishment [besides the minor excommunication of which he has been speaking]: separation of the fallen Christian either from the reception of the Eucharist alone or from entry into the Church and participation in the divine services, or from common prayers, and these all may be called minor excommunications."² But surely no one ever maintained that the penitents who incurred all these, were ever anything but Catholics.

Or, take the minor excommunication of later times mentioned in all our manuals of Canon Law. It is no longer in force, but that does not affect the principle. Those subject to it were deprived of the passive use of the sacraments and of the right of being elected to ecclesiastical dignities. Could anyone possibly hold that they ceased

¹ Morinus, *De Poen.*, l. 6, c. 25.

² D. 14, s. 1, n. 3, 6.

to be members of the Church, or that they could be described as anything but Catholics? They were in much the same position as Catholics at the present day under sentence of personal interdict. No one denies the latter the title of Catholic; why should we the former?

Now the difference between various excommunications must be, after all, a difference of degree, not of kind. The effect of the minor excommunication is certainly deprivation not expulsion. Unless there is clear evidence to the contrary, we might expect, and are justified in maintaining, that the effect of the major excommunication is also deprivation—the withdrawal of further spiritual blessings—but not expulsion.

In fact, as regards the “*tolerati*” the majority of theologians have little difficulty in admitting that they are Catholics.³ And with reason. For could anyone really maintain, with any respect for the ordinary use of language, that a student, for instance, who in violation of the prohibition takes a book from a college library ceases on that account to be a Catholic? Or that a parish priest guilty of confidential simony is no longer a Catholic, though he holds his benefice and retains his jurisdiction and reads his Office daily as in duty bound?

Even as regards the “*vitandi*,” there is a strong theological opinion in their favor. Their strongest advocate is Suarez. After showing by a variety of arguments that schismatics may, in a great number of cases, continue to be members of the Church, he says:—

“And all this may be applied with still greater force to the case of excommunicated persons who are not schismatics. For in their case not only does faith remain but also union with the head. They are deprived of communion with the other members, but not of membership itself. It is as if one could exclude the hand or foot from the support or influence of the other members: the part would not on that account cease to be a member of the body. Besides, if that were not true, we might, as a consequence, maintain the absurd position that an excommunicated bishop is no longer bishop at all, since he has ceased to be a member of the Church.”

He shows that the statements of the Fathers regarding schismatics are susceptible of a milder interpretation than some theologians were inclined to give them, and continues:—

“The objections brought forward have still less application to the excommunicates, for the Fathers never say that an excommunicated person is thereby placed outside the Church: he is merely separated,

³ Zallinger, *Jus. Pub.*, n. 384; Antoine, c. 3, a. 1, §5; Murray, *De Ecc.*, i, 207; Mazella, *De Ecc.*, p. 474, etc.

they say, from the Church's communion. . . . Or if it is stated anywhere that an excommunicated person or a schismatic is outside the Church, that is to be understood in a qualified sense and merely as indicating a comparison with the other members: for, absolutely speaking, he is still substantially united with the Church."⁴

That, we are sure, is the opinion of the ordinary faithful also. In deciding whether a man is a Catholic or not they are guided almost exclusively by the faith he professes and the ecclesiastical authority he recognizes. He ceases, in their judgment, to be a Catholic when he has "lost the faith." And in matters of this kind the opinion of the ordinary Catholic, based on broad general principles, is often more valuable than that of the expert whose eyes are blinded by the multitudinous details of technical science.⁵

Three Objections Against the New First Communion Practice

What is true of all great movements in the Church, to wit that by them "out of many hearts the thoughts of many shall be revealed," is true also of the great Eucharistic movement started by Pope Pius X. The Holy Father simply forces us to take stock, so to say, of our fund of confidence in the divine guidance of the Church. We have often made acts of faith in this truth, but he wants to know if we have mastered it and made it a practical rule of life. Shall we be weighed and found wanting? He declares that little children fall under the divine law of communion as soon as they can tell right from wrong. He has even gone so far as to tell us quite definitely that the dawn of reason bursts upon the child as early as its seventh year, more or less. What is now our duty as sheep and lambs of the flock of Christ? We shall certainly not rise up against our shepherd and say that we know better, shall we? Let us show the Holy Father that our belief in the Church is a vital thing to us. Let us be loyal Catholics and cling to the Holy See. Otherwise, we should be making a sorry show of our Catholicity, were we to question the expediency or wisdom of so incisive a measure as the decree on first communion.

If we mistake not, three objections in particular are raised or three fears entertained by well-instructed but timid Catholics. The first bugbear is the fancied abandonment of our parochial schools as

⁴ Suarez, *De Fide*, a. 9, s. 1, n. 14.

⁵ The above quoted paragraphs are extracted from a paper by the Rev. M. J. O'Donnell, D.D., in the *Irish Theological Record*, Vol. XXVIII, pp. 634 sqq.

a result of the decree. Second, there is an apprehension lest little children will show a lack of reverence in approaching the holy table. Third, priests may be disposed to say: We have had such good results under the old system; what is the use of changing?

There is an easy answer to such and similar objections. We say this quite boldly, because we are not left to our own lay resources in the matter. We simply let our bishops tell us; *they know*.

As to the parish school: "The momentary apprehension," says Bishop Dunne of Peoria, "that the enforcement of this decree might sound the death knell of our parochial schools has speedily given way to the firm conviction in the minds of all loyal Christians that our Holy Father, Pius X, addressing us in the name of Jesus Christ, has the words of eternal life.... His legislation, instead of militating against our parochial schools, simply emphasizes their necessity." We have read the Lenten instructions of many other bishops, but the great majority of them do not even mention this supposed danger to our parish schools. But one and all they urge that parents be told and instructed just what their true interests are under the changed legislation and especially what is their conscientious duty in regard to the religious training of their offspring. In certain sections of this country, the people do not realize the necessity of the parish school. Maybe, they have never been trained up to it. Bishop Dunne hits the nail on the head when he says: "Let those entrusted to your care frequent schools [which of course presupposes that such schools be erected where they do not as yet exist!] as far as lies within your power." Once the people grasp the absolute necessity and the blessing of Catholic training, they would rather die than deprive their children of such a boon. To think otherwise, would be to fling an insult in the face of millions of Catholics. We should not at all be surprised to see that the first communion decree will eventually lead to a grand and universal awakening to the need of the parish school.

As to the fancied lack of reverence: We know that our Lord one day had little children come or rather be brought to him, for they were so very small. Can we imagine that those little darlings fell down on their faces to adore the Son of God, and embraced his sacred feet with awe and reverence, as did the grown-ups after his resurrection? Not a bit of it. They were quite familiar with him, and maybe they patted him and caressed him, as little children do to their mammas, we don't know. But assuredly there was no stiffness about them. The Lord would not want them to be stiff, because it would not have been natural at their age. Just so about communion. Listen to this

bit of robust common-sense: "From that time on, they have not only the right but also the obligation to approach the Eucharistic Table. Away, then, with all fear of their childish levity and lack of reverence. Let us not be more solicitous about the interests of God's glory than He Himself. During His earthly sojourn our Divine Redeemer proved . . . that it was His delight to be with the children of men" (Bp. Dunne). Bishop Canevin of Pittsburg offers this practical advice: "Where it can be done, to have them approach the communion table accompanied by their parents or by some earnest and edifying man or woman, will insure devotion and reverence." Let us not stumble over trifles.

As to jeopardizing the good results under the old system: This is the simplest of all objections to answer. When the Holy Father says: "Change your system," shall we reply: "But the old system is good enough for us?" Listen to Bishop Garrigan of Sioux City: "If I mistake not, the main difficulty in carrying out the provision of the *Quam Singulari* is the trouble of breaking away from old customs and traditions, and of adopting new rules and ways in order to accomplish the same ends." In what he proceeds to say, he but voices the opinion of all the other bishops: "In the spirit of obedience and loyalty to the Holy See I wish to emphasize the fact that we make no objection to the decree. On the contrary, we accept it gratefully and acknowledge it as a divine law imposed by Christ Himself on pastors and parents, and upon all who discern the body of the Lord."

We think we have done enough quoting to dispel all unreasonable fear. As Lent is progressing, episcopal utterances, all to the same effect, are coming forward thick and fast. In their totality, they are a striking proof of our allegiance to the Holy See and a remarkable testimony to our belief in the divine guidance of the Catholic Church.

The Catholic Press and Scholarship

This is from the *Ave Maria* (Vol. LXXII, No. 6):

"In the course of an article on the inexhaustible subject of the Catholic press and its support, an English contemporary says: 'The old dilemma recurs: the papers must be better if they are to find more purchasers, and more purchasers are necessary to make the papers better. And the only solution is: Catholics must buy Catholic papers, not because they are superior to secular journals, but because they are Catholic, until their support enables proprietors to bring them to greater perfection.' Apropos of which solution, it has doubtless

occurred to many a pastor in this country that the contemporary advice, "Put the Catholic paper in the schools," might well be supplemented by this other counsel, 'Put a little more of the school—or scholarship—into the Catholic paper.'"

It is undeniably true that the Catholic press in America, taken as a whole, is lacking in scholarship. Yet the objection does not hit the root of the difficulty. In fact, according to all appearances, the support any Catholic journal receives is in inverse proportion to the real scholarship it puts into its pages. Take the New York *America* for instance. We doubt whether it has or ever will have as large a circulation as that wishy-washy omnium-gatherum yclept *Catholic News*. Among these who were induced to take the scholarly Jesuit review at the start, many have cancelled their subscription precisely for the reason that the editors strive to attain to a high standard and to make their readers think for themselves.

The city of Munich in Bavaria has a high-class Catholic weekly review called *Allgemeine Rundschau*. Though but a few years old, this review now has something like thirty thousand subscribers and, under the able editorship of Dr. Armin Kausen, wields a tremendous influence for good. Only the other day we heard a man who is thoroughly familiar with conditions in both countries observe that a journal of the calibre of the *Allgemeine Rundschau* would never obtain even 5,000 subscribers in America.

If our Catholic newspapers and magazines were even moderately well supported, and if, furthermore, they were supported in proportion to their scholarship and genuine merits, there is no doubt we should soon have quite as scholarly a press as our Catholic brethren possess in Germany. But so long as the great majority of our coreligionists read no Catholic journals at all, and so long as the minority that does distributes its support in inverse ratio to real merit, it is vain to hope for any real improvement.

The *Ave Maria's* English contemporary is right in saying that "The only solution is: Catholics must buy Catholic papers, not because they are superior to secular journals but because they are Catholic, until their support enables proprietors to bring them to greater perfection."



MINOR TOPICS

THE UNEARNED INCREMENT PROBLEM

The Rev. J. Kelleher concludes an article on "The Right to Rent and the Unearned Increment" in No. 20 of the *Irish Theological Quarterly* as follows:

"It is well to bear in mind that, while present rents or returns from lands cannot justly be interfered with by way of confiscation or prejudicial taxation, it is perfectly within the right of the State to make any regulation it may consider desirable and feasible for keeping down or altogether abolishing future increases of unearned increments, or contriving that they shall be devoted to public services rather than go undiminished into the pockets of landlords."

There you have the key to the solution of the much-discussed unearned increment problem.

THE HOLY SHROUD OF TURIN

We have on a previous occasion referred to M. Arthur Loth's attempt to prove the genuineness of the "Holy Shroud" of Turin by means of a photograph made some years ago by Secondo Pia. Reviewing M. Loth's work, *La Photographie du Saint Suaire de Turin* (Paris: Oudin, 140 pp. 8vo., fr. 3.50) in the *Theologische Revue* of Münster (1911, No. 1) Msgr. P. M. Baumgarten, of Rome, says: "Loth's explanation of the technical details undoubtedly marks a step ahead in the evaluation of Pia's much-dis-

cussed photograph. But I cannot follow him when he undertakes to prove his thesis historically. His conception of the historic method seems to differ essentially from mine. Loth believes and asserts that modern technique and chemistry are able to disprove solid historical arguments. That is a fallacy which it is useless to undertake to refute. Loth's 'history' of the Saint Suaire prior to the fourteenth century (Ch. 12) is more than meagre. If Loth wishes to annihilate Chevalier's work on the subject, it will first be necessary for him utterly to disprove that conscientious writer's historic arguments; then and then only will his interesting technical deductions be accepted for what he makes them out to be, viz.: *documents nouveaux et concluants*."

JEWISH STATISTICS

In a recent issue of the N. Y. *Sun* we read:

Considering their seeming ubiquity, it is perhaps somewhat surprising to find that the total number of Jews in the whole world does not exceed 11,817,783. These are the figures given in the *Univers Israélite* and may be taken as authentic.

Of this total, 8,942,266 are in Europe, 1,894,409 in America, 522,635 in Asia, 341,867 in Africa and 17,106 in Oceania. Of the European Jews 5,110,548 are in Russia, 1,224,899 in Austria, 851,378 in Hungary, 607,862 in Rumania, 238,275 in England,

105,988 in Holland, 52,115 in Italy, 33,663 in Bulgaria, 15,000 in Belgium and 12,264 in Switzerland.

New York has the distinction of having the biggest Jewish population of all the cities in the world. It is given at 1,062,000. The Jewish population of other cities is given in the following order: Warsaw, 254,712 (35.8 per cent. of the population); Budapest, 186,047 (23.5); Vienna, 146,926 (8.8); London, 144,300 (2.1); Odessa, 138,935 (34.4); Berlin, 98,893 (4.8); Lodz, 98,671 (31.4); Chicago, 80,000; Salonica, 75,000; Philadelphia, 75,000; Paris, 70,000; Constantinople, 65,000; Vilna, 63,841 (41.3); Amsterdam, 59,065 (11.5); Jerusalem, 53,000 (66.2); Kishinef, 50,237 (46.3); Minsk, 45,000; Lemberg, 44,258 (27.6), and Bucharest, 40,533 (14.7).

RELIGIOUS ART—MEDIEVAL AND MODERN

Great is the power wielded by the painter and sculptor. Proportionately great, therefore, should be his devotion to the highest ideals of his art. Taking for granted that, as a rule, he depicts best on canvas or in marble whose feelings are most keen and deep, we realize how important it is that the Catholic artist should be penetrated with a truly Catholic spirit. The great masters of Catholic art are those who spent their lives in a Catholic atmosphere, and the most impressive of them led holy lives, lives of daily meditation peopled with the permanent realities of the lives of Christ, His

Blessed Mother and His saints. This it is that explains why Fra Angelico still ravishes our souls with the ethereal fragrance of his creative art. His technique may be somewhat thin, dry and hard, but his Christlike spirit, fostered by constant prayer, glorifies his paintings. The nobility and saintliness of his beautiful Madonnas, angels and saints, the earnestness of the faces of his monks and martyrs give immortal life to the emotions evoked by the contemplation of heavenly mysteries.

How different are most of the modern painters who have attempted religious subjects. Their technique and archaeological details are wonderful, but the faces of their Christs and Madonnas are sadly lacking in inspiration. These painters are stricken with the contemporary mental shortsightedness which revels in minutiae and neglects essentials. They have no proper mental perspective. Instead of striving to enter into the mind of Christ in order to paint Christ vividly, they dazzle the uncritical critics, stricken with the same disease as themselves, by their wealth of truly historical, but altogether purposeless, paraphernalia. Munkacsy can paint a "Christ before Pilate" and a "Calvary" that fetch magnificent prices and take the modern world by storm; but in the former the most striking figure is not Christ, whose face is commonplace, but Pilate, or some frenzied Jewish priest, or the Roman soldier with his back turned to us, dominating the yelling crowd; while in the

latter, though the body of the crucified Christ is anatomically perfect, the face is a flat failure. The worst offender in this respect is Tissot. The immense collection of his Life of Christ, portrayed in more than a hundred scenes, albeit a marvel of ingenuity, patient research, skilful drawing, vivid coloring and Oriental atmosphere, is, after all, a ghastly caricature of the spirit of Christ.—Lewis Drummond, S. J., in the *Canadian Messenger*, Vol. XX, No. 12.

"GRIEF AND THE GIRL"

We are indebted for the subjoined timely and thoroughly Catholic reflections to the accomplished lady who edits the Los Angeles (Cal.) *Tidings* (XVII, 6):

Last Sunday's edition of one of our leading dailies contained an editorial with the above heading, which was as strong an arraignment of our present godless system of education, and as forcible a plea for religious training of the young, as we ever have read in any secular paper, for such papers, as a rule, are not given to moralizing on lack of morals. Their pages are pulpits from which are preached sermons that reach countless thousands of young, impressionable minds to whom daily are brought messages in glaring headlines to attract attention and hold the interest, flaunting the shameless immorality of the world as if it were something of vital importance to the human race, while the good deeds either are crowded into an obscure

corner or carefully concealed entirely. The same paper contained a cartoon representing a youth reading a "dime novel" and walking towards a chasm labeled "Crime," and above the cartoon was the admonition, "Remove his blinders," and yet the pages of that paper were filled with graphic descriptions of all kinds of crime depicted in the most alluring, fascinating style of finished writers, far more harmful than the most lurid of the old time yellow-back dime novel!

Going back to the editorial referred to we find these significant paragraphs:

There is no shame to equal the shame of a daughter's disgrace. To begin with, her undoing is the defilement of God's own temple. Her first false step taken, she is likely to grow up into that most pathetic of creatures — a wanton woman. If every girl were to travel the road that wanton woman travels it were impossible to hold the world together.

Read with what amusement we may, and listen as we may to the gay quips of light-fingered writers and epigrammatic talkers, the solemn fact remains that it is upon the purity and virtue of women that the salvation of the human race depends.

There is absolutely no getting away from the truth of the doctrine that Christian training for our daughters is the sheet anchor on which we must stake our hopes of the future. Woe unto the father and mother who fail to rear their daughters rigidly within the safeguards of religion! They must be taught virtue not only as a responsibility that lies upon them heavy as the hand of God, but that their own happiness as well as the happiness of the race is dependent on the lives which they shall lead.

But why confine that Christian training alone to our daughters? Are not the souls and bodies of our sons as precious, and does not sin defile them as much? Train our children, boys and girls alike, to "know God, to love God and to serve God here on earth that they may be happy with Him forever in Heaven," and instill into their very souls the conviction that it is absolutely essential that men and women alike should lead pure, clean, honest God-fearing lives, and the deplorable social conditions now prevailing will be eliminated. But not until both men and women are brought to a realization of the tremendous responsibility resting upon them, and how by one sinful act they may poison the very fountains of their being and brand a curse upon posterity, "even unto the third and fourth generation"; not until men and women, alike, are trained to the knowledge that every soul is accountable to a Supreme Being for the acts committed in the body, and that every violation of law carries its own punishment in mental misery and human suffering, can we hope for the betterment of society.

The writer of that editorial struck the keynote of the situation, but he failed to sound the full chord. Religious education not only is necessary but imperative, if we would save our nation from decay, physically and spiritually, but a haphazard religious education would be as harmful as none at all, for it harks back to the right of private judgment in all things.

Religious training, if effective, must be positive, and none but the Catholic Church teaches with absolute authority a positive, dogmatic religion that is at once a guide to the soul and a light for the feet that the pitfalls of the world, the weakness of the flesh and the temptations of the devil may lead us not astray.

CARICATURES IN MEDIEVAL CHURCH ARCHITECTURE

We take the following entertaining paragraphs from Fr. M. C. Nieuwbarn's little volume on *Church Symbolism*, translated by the Rev. John Waterreus:¹

Caricatures...constitute a very remarkable feature of the church-architecture of those days. They were and still are to be found in the churches; in the monstrous heads of the waterspouts, in the choir-stalls, at the pillars, in portals and sanctuary, on high, below, everywhere, in nooks and corners, half-hidden, but just sufficiently exposed to be seen, without becoming too prominent. They were at first introduced with innocent laughing intent, but later on they degenerated into exhibitions of shockingly bad taste, like those for instance, that aroused the burning indignation of Saint

¹ *Church Symbolism. A Treatise on the General Symbolism and Iconography of the Roman Catholic Church Edifice. By the Very Rev. Father M. C. Nieuwbarn, O. P. Translated from the Dutch with the Author's Permission by the Rev. John Waterreus.* xvi & 167 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 75 cts. net. (Cfr. this REVIEW, Vol. XVIII, No. 4, pp. 122 sq.)

Bernard. The nearer we approach the Protestantizing sixteenth century, the more scathingly offensive those caricatures become, especially on the outside of sacred buildings.

Originally those grotesque images were introduced, or, at least admitted by the clergy, as silent sermons concerning the folly of sin, or as serious encouragement of the opposite virtue. Hence we find sin ridiculed and condemned in various ways, in the distorted heads of various social types, and in numberless real or imaginary animal faces with their monstrous proportions, very frequently excellently expressive of character implied. They exhibited the vices that were to be eschewed, or the temptations that were to be repelled. With striking symbolism they are generally half-hidden, as for instance in the carving of the choir-seats, with the additional meaning of having been put to flight by the monks. As an illustration we may cite the vexatious, only partly visible spirit of distraction (called Titynillus by some medieval writers), an imp that disturbed the religious during the recital of canonical hours, whose effigy may be seen on countless choir-seats.

Further we find dragons, monkeys, devils, ferocious animals of the wilderness, and unknown monsters of all sorts. They protruded as waterspouts, they were crushed under the weight of the pillars, they were bent under the burden of heavy joists, or stooped under the heavy masses of stone.

Symbolism indicated in this way (especially by the waterspouts) the heretics thrown out by the Church, the evil that hides in the presence of virtue, and the obstinacy and malice that in some way turned to the profit of God's Church.

The serpent and the amphibious siren (woman and bird or fish), the well-known emblems of seduction, and the monkey, that seems to be credited with all sorts of mischief, are the greatest favorites, but several others run them very close. We only mention the basilisk, the serpent-dragon, with its killing aspect, the symbol of slander, slaying at a distance; the asp or poisonous viper, the emblem of the hardness of heart; the griffin, or fabulous lion-eagle with its fell character of cruel rapacity; the swine or wild boar, emblem of lust; the sly fox and the gluttonous wolf, and many others....

FLOTSAM AND JETSAM

We are requested to print the following:

Regarding the perturbed missionary priest in Missouri (C. F. REVIEW, Vol. XVIII, No. 6, p. 178 sq.), I would suggest that he

have recourse to his Ordinary. In this way, whatever severe measures have to be resorted to in order to bring delinquent parents to a sense of their duty, the priest is free from all responsibility, as he

is then merely acting under instruction from his lawful superior. This is the way to go about difficult duties whenever the way is not quite clear. By the way, the saying *Roma locuta, causa finita* in the matter of first communion only means that henceforth children have a right to receive communion when they arrive at the age of discretion. But evidently the practical working of the decree is not settled by Rome. Here the individual parish priest has an opportunity to show both his loyalty to the Holy See and his good practical sense. No doubt there are difficulties, but time will bring a satisfactory answer to every one of them. The attention of the missionary may also be called to the collective pastoral letter of the bishops of the Province of Cincinnati. There special measures are provided against refractory parents.

X. Y. Z.

*

The current number (XXI, 4) of the *Records* of the American Catholic Historical Society of Philadelphia contains a faithful English translation of certain important documents pertaining to the appointment of the first Bishop of Baltimore, and recently (July 1910) printed in the original Italian, French, and Latin in the *American Historical Review*. These documents were transcribed from the original records of the Propaganda by Professor Carl Russell Fish of the Carnegie Institution. Transcripts of most of them are to be found in the MSS. collection left by the late John

Gilmary Shea, now in the archives of Georgetown University.

*

Madrid newspapers have been led to believe that the board of engineers superintending the raising of the wreck of the "Maine" has made a report to the effect that the explosion was of internal origin. They urge their government to have this "exoneration of Spain" translated into all the languages of Europe, and to circulate 2,000,000 copies of it. In matter of fact, no such report has been made. The chief of the board says that evidence as to the origin of the explosion cannot be obtained before the end of the present year. Owing to exhaustion of the appropriation, work at the wreck has been temporarily interrupted.

*

Why has no one connected the over-filled divorce-court with the character of the amusement provided for children? Debauched by the comic supplement and the coarse theatre show, our young people choose ragtime music before the best, and in all their social intercourse continue the education downward. All reverence killed, all ideals forgotten, they marry on a dare, or as a joke or an experiment. When they find that life as a reality is not a joke, they end the experiment, unabashed, in the courtroom. For what fine sense can survive a weekly dose of comic supplement during the "formative years"?

*

The Irish have not a monopoly of bulls and mixed metaphors. It

was an English viscount who declared the other day in Parliament that "the land-taxes were made deliberately as unfair as they could reasonably be made." And it is an American lawyer who, in a grave argument, gives us the following fine derangement: "It has been largely engineered by a class of reformers which overlooking the lurking dangers involved in the change has blown the infectious doctrine throughout the land upon the wings of a false vox populi."

*

St. Teresa used to destroy pious pictures that were badly drawn. Many of our lace-trimmed pictures for prayer books would deserve the same fate. The Christs are too lackadaisical, too much like Parisian exquisites. The Blessed Virgins are just pretty girls with no heavenly soul in their eyes. It were well if these popular artists gave more time to the study of anatomy as a groundwork and of expression as the coping stone of their artistic edifice than to ornamental frills and finical details. Guido Reni said of Rubens that he "mixed blood with his colors," and in one sense even the humble designer of cheap pictures ought to put his very heart's blood into them, and then they will not long be cheap. — LEWIS DRUMMOND, S. J.

*

Professor Mausbach of Münster, in No. 1 of the current volume of

the *Theologische Revue*, takes issue with P. Bessmer, S. J., and other writers who speak of the decree "*Quam singulari*" concerning the age for first Communion as a *doctrinal* decision. "The tenor of the decree shows," he says, "that it is intended to be an authentic interpretation of the twenty-first canon of the Fourth Lateran Council. Now this canon, according to the common teaching of theologians and the express declaration of the Tridentine Council (Sess. 13, can. 9), is a precept (*praeceptum sanctae matris ecclesiae*). Consequently, its interpretation by the supreme authority does not appertain to the teaching office, but to ecclesiastical discipline."

*

Last year broke the record for book production in the United States. With a total of 13,470 we for the first time passed the English total of 10,804 and became a close second to the German, which, calculated on the same basis as ours, is probably about 14,000. France comes fourth in the list, with about 9,000 "Taking into consideration the immense mass of our periodical literature, only part of which ever gets into book form," says the N. Y. *Independent* (No. 3246) in commenting on these figures, "there is no doubt that we do more reading than any other nationality." Yes, but what kind of reading?!

BOOK REVIEWS AND LITERARY NOTES

—It would indeed be carrying coal to Newcastle to speak in praise of Dr. Pastor's incomparable *History of the Popes from the Close of the Middle Ages*. In announcing the appearance of Vol. X of the English translation, suffice it to say that this volume deals with the pontificate of Clement VII (1523-1534) and is of special interest to English readers for the reason that it tells in detail and with a wealth of documentary evidence the history of the divorce of Henry VIII and the English schism. We cannot forbear quoting Pastor's final judgment of Wolsey (pp. 271 sqq.): "Together with Henry VIII, whose adulterous passion would submit to no check, Wolsey, by his base servility to the King, undoubtedly shares a great portion of the guilt of the severance of England from the Church. He himself passed judgment on his conduct in the words spoken shortly before his death: 'If I had served God as diligently as I have done my king, He would not have given me over in my grey hairs. But this is the just reward I must receive, for in my diligent pains and studies to serve the King, I looked not to my duties towards God, but only to the gratification of the King's wishes.' Shakespeare has made use of the words in his Henry VIII, Act iii, Scene 2. If the recent publication of original documents has brought to light in all its grandeur the hitherto insufficiently appreciated statesmanship of Wolsey, this ought not to lead to a one-sided admiration for his whole personality, viewed from this side exclusively, so as to make us for-

get that the very same documents in equal proportion reveal him to us in a saddening light as a servant of the Church.... Too willing courtiers and servile diplomats, even when clothed in ecclesiastical garb, have in all ages only been a cause of misfortune to the Church." (B. Herder. \$3 net.)

—*Mysticism: Its True Nature and Value*. By A. B. Sharpe, M. A. (London: Sands and Company; St. Louis, Mo.: B. Herder. \$1.35 net.) This is a strictly scientific treatise on mystical contemplation, based upon psychology. The author clearly defines the nature, object, origin, criteria, and the psychology of mystical experiences. The subject is, of course, obscure and is touched upon only in its most fundamental and generic features. The volume will be helpful to students of this difficult part of theology. It opens new vistas into the vast capacities of the human soul. It is but natural that there may be a difference of opinion on some questions in so intricate a matter. We should not grant, for instance, that mystical contemplation is a transient enjoyment of the *lumen gloriæ*. With such classics as Alvarez de Paz, whose name we miss in the volume, and Poulain, we think that even the sublimest contemplation of wayfaring man is accomplished by the infusion of a *species impressa*. The author uses the expression: we contemplate an idea, where he wishes to convey the meaning, that we contemplate an object by means of its concept. To say, that we know or see the idea is an inadmissible

idealistic formula. (See the article, "Apropos of a Recent Volume on Mysticism," *supra*).

—That famous German Catholic novelist Konrad von Bolanden is out with a new story, entitled *Das Kind von Bethlehem: Ein Gottesgericht*. (Fr. Pustet & Co. \$1.) The old man's pen retains much of its cunning, and his new novel, which deals with the Modernist movement, will be read with interest and (a feature which marks off Bolanden's work from that of so many other modern novelists) also with spiritual profit.

—The indefatigable and learned Cardinal Vives presents us with a rich collection of devout prayers and meditations on the Sacred Heart of Jesus in a volume entitled: *De Ineffabili Bonitate Sacratissimi Cordis Jesu* (Pustet. 1911. \$1.) They are gathered from the writings of saints and mystics, the acts of councils, and the works of theologians, and are arranged as readings for every day of the year. Bearing as they do upon the theological, ascetical, and historical side of the popular devotion to the Sacred Heart, they are well calculated to increase its practical appreciation.

—*The Ethical Basis of The Social Question*. By Bernard J. Otten, S. J. (St. Louis, Mo.: Central Stelle of the Central Verein. 5 cts. Pamphlet). Fr. Otten is to be complimented on his sound and sane treatment of this important problem. The right of private ownership is discussed and established on solid Catholic grounds. Though not exhaustive the treatment of this question as well as that of capital and labor, and

trade unions is such as to afford a clear understanding of the fundamental aspects of these problems, and to rouse an intelligent interest in the social question, which as yet is sadly missing among the great majority of American Catholics.

—Among recent ascetical publications we note a series of *Conferences on the Divine Office* by the Rev. C. M. Thuente, O. P. They are truly inspiring. Written for the benefit of the busy American parish priest they picture in the words of Scripture and of the Fathers the ideal priest at the altar, in the pulpit and confessional, and in his private life. They unlock the spiritual treasures stored up in the divine office and will surely prove a help to derive light and encouragement from the daily recitation of the breviary. (Rosary Press, Somerset, O.)

—*Boy*. Roman von Luis Coloma, S. J. (B. Herder. \$1.10.) *Boy* is a delightful and interesting story of society life, interestingly and delightfully told. Though it is not, as its name would perhaps suggest, a boy's story, old and young will derive much healthy enjoyment and instruction from its reading. We have seen few novels in which the interest is sustained so artlessly and healthily. *Boy* has already passed through several large editions in the original. The German translation is so well done that one quite forgets the story's Spanish provenience. Herder has an English rendering in print, which ought to be welcomed by all lovers of good fiction.

—The protest of the expelled Portuguese Jesuits has been issued

in English in pamphlet form by the Catholic Orphan Press, Calcutta, and also by the America Press, New York City,—by the last-mentioned as a fascicule of the *Catholic Mind*. Price five cents.

—*The Friendly Little House and Other Stories*. (Benziger Bros. Price \$1.25.) These short stories are most of them of average interest and merit. Some are marred by false notes. One is an entirely unintentional caricature of provincialism. It is called "Pro Patria," and we hope no one will take it seriously. A few moments of relaxation may be pleasantly spent in reading the book.

—*Seraphische Einsamkeit* by de Dreus (Innsbruck: Fel. Rauch. 1910. 50 cts.) is a solid little treatise on religious perfection as practised in the various branches of the great order of Saint Francis of Assisi. The matter is adapted for a retreat of ten days, each day comprising four meditations. The theory of spirituality is happily illustrated by the example and words of St. Francis.

—Benziger Brothers are the American agents for the Rev. Charles D. Plater's interesting and timely brochure, *The Apostolate of the Press*, which we reviewed and heartily recommended some months ago in this REVIEW. (Vol. XVII, No. 20, p. 636.) The price is not marked on the copy sent us,

hence we cannot give it. We presume the little pamphlet sells for about fifteen or twenty cents.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Art of Living. Sources and Illustrations for Moral Lessons. By Dr. Fr. W. Foerster. Translated by Ethel Peck. \$0.90 net.

Idola Fori. Being an Examination of Seven Questions of the Day. By W. Samuel Lilly. \$2.25 net.

Marriage and Parenthood. The Catholic Ideal. By the Rev. Thomas J. Gerrard. \$1.00 net.

John the Beloved. A Character Sketch. By M. T. Kelly. \$0.25 net.

Won by Conviction. A Character Study. By the Rev. Denis O'Shea. \$0.80 net.

Eternity. A Lenten Course of Seven Sermons, including a Sermon for Good Friday. By the Rev. Celestine, O.M.Cap. \$0.40 net.

Forgotten Shrines. An Account of Some Old Catholic Halls and Families in England and of Relics and Memorials of the English Martyrs. By Dom Bede Camm, O. S. B. \$6.00 net.

The Sacred Scriptures on Mixed Marriages. By the Rt. Rev. Monsignor Peter Meagher. \$0.10 net.

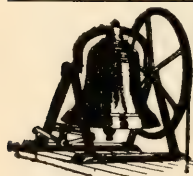
The Intellectuals. An Experiment in Irish Club-Life. By Canon Sheehan, D.D. \$1.50 net.

A Compendium of Catechetical Instruction. Edited by Rev. John Hagan. On Prayer. 2 vols. \$4.25 net.

The English Lourdes. By Father Clement Tyck, C.R.P. \$0.70 net.

The Contemplative Life. Considered in its Apostolic Aspect. By a Carthusian Monk. \$0.75 net.

Christ in the Church. A Volume of Religious Essays. By Robert Hugh Benson. \$1.00 net.



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The Indian Problem

Major James McGloughlin, U. S. inspector, with an experience of forty years in the Indian service, has recently published an interesting volume entitled *My Friend the Indian* (Boston: Houghton Mifflin Co.) Of its twenty-one chapters several contain material of the highest importance for understanding our Indian problem. The most telling, perhaps, are Chapters XVI and XVII, which gives a sad though true statement of Indian affairs. In the latter Mr. McGloughlin sums up what he thinks to be the fairest solution of the great problem.

"The Making and Breaking of Treaties" is a strange revelation. Mr. McGloughlin says: "I am not an apologist for the Indian. I do not hold that the Red man has been pillaged, debauched, impoverished, and driven to desperation by the acts of the white man. But I do know that the sins of the Indians are traceable to the avarice, the cruelty, the licentiousness of Wasicun—the white man. What he is, the white man made him.... The Indian of today who is living on an agency, a moral pauper by reason of his dependency on the dole he receives from the government,.... is handicapped in his efforts and his hopes by reason of the fact that he and his ancestors have been treated as liars and cheaters by liars and cheaters who wanted that which the Indian possessed. The making of unfair treaties and the violation of treaty rights are the two things of which the Indian has most to complain."

The Sioux Indian, with a kingdom for his backyard, an empire for his pasture and a world for his hunting grounds, made a famous treaty in 1868 under the chieftainship of Red Cloud. "It was a notorious fact that the government did not comply with the stipulation. Though some attempt was made to conciliate the Indians and win them over by kindness, their rights were ignored. The treaties were made for the accommodation of the whites and broken when they interfered with the money-getters.... The Indian wars have been generally in the nature of fierce reprisals for injuries sustained."

Many lives and much property might have been saved if the Indian had been treated with common honesty. Fighting the Indian with powder and shot, and subduing him to the point of making him glad to accept any sort of compromise, the white men broke the treaties they had made. ("The white men broke all the treaties." P. 390.)

Even General Sherman, who was no friend of the Red man, declared that all our Indian wars were chargeable to the white men and their bad faith. I know nothing to support the contention that the Indian was treacherous and prone to break faith when he had made a fair engagement. For many years he had been treated as an enemy or tolerated under conditions degrading to the individual and disgraceful to those responsible, until General Grant in his first inaugural formally proclaimed the peace policy.

What is the result of the many millions of dollars which our Indian Department has spent to civilize the Indian during the last thirty years?

Major McGloughlin, who regarding these matters is undoubtedly the most experienced man alive, says: "The Indians have degenerated physically, and I am not sure that they have advanced intellectually." (p. 393.) The reason for this deplorable failure may be summarized as follows: The government became the Indian's banker with a capital of thirty-six million dollars in funds. From this veritable mine of wealth the Red man may take just enough to keep body and soul together.

Major McGloughlin does not mince his terms when he speaks of the demoralization of the Indian under and by the present system, and, basing himself on an experience of forty years, he does not hesitate to declare that the Indians could subsist in independence if they were freed from the hot-house forcing of civilized growth. (p. 400.) "Do away with the leading strings and check-reins by which the Indian is now handicapped, and he will immediately feel the necessity of demonstrating his capacity to manage his own estate. By this means only can the Indian be saved from chronic indigence and ultimate and absolute pauperism." (p. 403.)

One point Major McGloughlin unfortunately fails to touch upon, viz.: the good work done by the missions, which have always tried to make the Red man self-supporting. The work of the missions, based on Christian principles and aided by long experience, stands out like the noonday sun in comparison with the gloomy darkness of Uncle Sam's system and achievements among the Indian tribes.

The system of Father De Smet would have solved the Indian problem gloriously and saved the North American Indian, as it saved the Mexican Indian.

St. Paul's Mission, Mont.

P. F. SIALM, S. J., MISSIONARY

Why the Church Has Grown so Rapidly in the United States

There is no other fact recorded in history more startling and wonderful than the rapid and unparalleled growth and development of the United States in all the fields of intellectual and material energy ever known to mankind. Whilst it took the older countries of Europe centuries upon centuries to emerge from barbarism and the life of the savage, to arrive at the proper knowledge of the natural resources of their soil, to introduce popular education and the cultivation of arts, sciences and literature, this country has jumped in the brief space of less than a century, from the stage of the primeval forest and roving Indian life, into the full bloom of the highest civilization. What prophet, thinker or philosopher, who might have been roaming by chance over the endless wilderness called the United States seventy-five years ago, could in his wildest fancy have dreamed of such a magic change and evolution? In nature, there is only one example that might furnish an approximate image: the full growth of the mushroom in one single night!

But whereas the sudden sprouting and full bloom of the mushroom is mysterious and a great exception to the natural law that governs the kingdom of "Flora," the fundamental causes of our sudden and marvelous development, strange to say, are perfectly visible and intelligible even to a most obtuse mind; and all those causes can be summed up in the words: immigration from Europe. Between 1840 and 1890 we welcomed to our shores vast multitudes of people from the most civilized and thrifty countries of Europe, to whom a liberal and wise government gave at once the most priceless gifts and privileges denied to most of them at home, namely: political freedom, perfect equality of all classes of society, and equal opportunities for using their natural gifts and energies, no matter what their religion, race or color might be. On the other hand, we laid before those immigrants for development a vast, hitherto unexploited country, blessed with a most temperate and genial climate and with agricultural and mineral resources which appeared inexhaustible. Under such circumstances and with such opportunities offered to an intelligent, laborious, and thrifty multitude, the results in one generation or two could not fail to astonish the whole world, although they were produced by the most natural causes for all that.

In the course of that emigration, the principal religions of Europe were transplanted, like all other things, to this side of the Atlantic, and shared in the great development and evolution which took place here in the material kingdom.

At this point it appears necessary to dispel a false and misleading impression which many of our Catholic newspapers and magazines try to inculcate into the public mind, with much more complacency than truthfulness. In order to show how the Church has progressed in the United States, we are constantly reminded that a few Catholics in the beginning of the nineteenth century have multiplied to 15 or 18 millions in less than seventy-five years, leaving the reader to infer that this growth has been altogether spontaneous, that it has sprung out of nothing or from the conversion of non-Catholics, or is the sole result of the inherent strength and spiritual power of Catholicism. Thinking and reflecting people know that such assertions and inferences alas! are mere gush. The primary and almost the only cause of our progress and multiplication in this country must be looked for in the vast and continuous emigration of millions of Catholics from Ireland, Germany, and other European countries, and from Canada between 1840 and 1890. During the half-century we have grown marvelously in numbers, it is perfectly true; Catholic churches, schools, convents, hospitals, colleges and academies have been erected everywhere, throughout the Northern States, as if by magic; but we should not forget that other non-Catholic institutions and religions have made precisely the same progress during the same time and with the help of identically the same circumstances. In most of our Southern States, the Catholic Church has made hardly any progress whatever, since the days of the Declaration of Independence, although everything else progressed, simply because no Catholic immigrants from Europe, or very few of them, settled in those regions. As to the Northern and Western States, previous to the year 1835, such a thing as a Catholic congregation was unknown, except where the French explorers, traders, and missionaries had made small settlements or converted an Indian tribe.

There is even more to say on that subject that should cause us to look upon our supposed marvelous progress with modesty and humility. There cannot be the least doubt that from the day of our Independence to the year 1840, when the wholesale Catholic immigration from Ireland and Germany began to pour into New York, many Catholics had come and settled in America, as individuals, or in isolated family groups, and even in small settlements. Well authenticated traditions are current everywhere as to such settlements of Catholics; but alas! in nearly every case and instance the descendants of those earlier Catholic immigrants have lost the faith or joined the ranks of Protestant denominations. Perfect isolation, want of priests to attend to their spiritual wants, religiously unfriendly surroundings,

were deadly and apparently irresistible factors to accomplish their more or less formal apostasy.

It is also perfectly plain that, do what we may in the way of organization even now, there is a fearful leakage going on in our midst owing to mixed marriages, secret societies of all kinds, and the generally adverse and unfriendly influences which surround our Catholics everywhere, but more especially in the smaller towns and rural districts. If such is the case in these days, when regular and well organized parishes are everywhere established, it is easy to conceive a correct idea as to what must have taken place in earlier days.

Our wonderful growth, therefore, when closely scrutinized, is not so very wonderful after all. It came chiefly when the staunch Catholics of Ireland and Southern Germany landed on our shores in large groups, established themselves in our cities and towns, and on our farm-lands; when their first care was everywhere to organize themselves into well regulated congregations, holding up their heads bravely, and no longer fearing the unfriendly sneers of the Protestant denominations around them. Nearly every important congregation in Ohio owes its origin to that unparalleled influx of Irish and German Catholics during the middle of the 19th century; and it is but plain justice to state that to the Irish and German Catholics, more than to any other kind, we are indebted to-day for the progress we have made in the United States.

Other nationalities, though, must likewise be given credit for contributing very materially to our present apparent prosperity. In the Eastern States the French-Canadian Catholics from the Province of Quebec form numerous and well organized centers of Catholic life; and in Maine, Vermont, New Hampshire, and the smaller New England States, they constitute the majority of Catholics, although race prejudice on the part of their Catholic neighbors seems to be the cause of unfair treatment in the administration of church affairs in those parts. In the West, the Poles, Bohemians, and other races of Slavic origin likewise form numerous congregations in the larger cities and the mining districts. France, outside of the Louisiana settlements, and a few others of the 18th century along the Mississippi and the Ohio, has sent us few emigrants in the last seventy-five years; but in the early days, when the whole west was but a wilderness, when Catholics were an isolated and a thoroughly scattered fold, Catholic France sent us noble bands of missionaries, men of the most unselfish and self-sacrificing spirit, the like of which neither Ireland nor Germany could furnish when we most needed them, and only for whose devotion and religious zeal thousands upon thousands of the early Catholic

settlers in the Western States would have lost the faith in their descendants. So complete was the sacrifice of those early French missionaries, that in the end they had to look to Heaven alone for even the shadow of a mark of gratitude for their services to the Church on the part of those who succeeded them when the country became more thickly settled. For all their good work, their self-sacrifices, and years of hardship and suffering in attending to the religious wants of the abandoned early Catholic settlers, most of those French missionaries were found to be in the way, as soon as regular congregations were formed, and told to disappear, even before death could claim them in a natural way, and to make room for those who only appeared upon the scene when missionary work had become comparatively easy.

Such, I honestly believe, are the real natural causes of the growth and progress of the Church in this country. It is no doubt a very great and remarkable progress; yet I see no reason for being particularly boastful about it, or for not thinking that it would have been much greater yet, had we been enabled through more favorable surroundings, through less internal race jealousy and bickering and dissension, to retain within the Catholic fold all those who came to America from Europe with their Catholic faith. It has already been asserted by competent observers and even high dignitaries of the Church, that, instead of counting about fifteen millions of Catholics in the United States, we should form at least one third of the entire population, supposing always that no steady leakage had been going on from the very beginning.

AN OLD OHIO PRIEST

The Bula de la Cruzada

Beginning a series of articles on the famous grant of indulgences known as the Bula de la Cruzada in the *Month* for February, 1904, Rev. Sydney F. Smith writes: "To many of our readers the name Bula de la Cruzada conveys no very definite idea, but to others it recalls a practice which they have had at times thrown in their teeth as one of the notable scandals of the Catholic Church." He then goes on to describe these indulgences in the "crude terms" of those who are ever willing to pick flaws in Catholic practice. Father Smith certainly presents the case strongly in favor of the adversaries. He admits that "it is not surprising that persons who take this [*i. e.* the view of ignorant and bigoted adversaries] to be a just representation of the Spanish usage should set down the whole system as unspeakably gross and mechanical, and should infer that the people who prac-

tice it must sadly misconceive the disposition of heart which forms the essence of all true religion."

But anyone who takes the trouble to read Fr. Smith's lucid historical sketch of the conditions which gave rise to the famous grant of privileges will readily admit that it "is the very art of misrepresentation thus to describe a system by isolating a few of its external features, and setting on them a purely arbitrary construction." The name implies that this usage was originally connected with the Crusades, and in fact the first traces of its appearance in history are found in connection with the First Crusade. All those who are able to project themselves into the spirit of those stressful days will also admit with Fr. Smith that "a crusading expedition against the Moham-medans and for the relief of the Holy Land appealed to the Christians of those days as an undoubtedly religious act." Hence it is really not surprising that sacrifices in such a cause should be compensated with religious privileges.

Still in the course of time the popes have made modifications in the Bull as first extended over all the dominions of the Spanish and Portuguese Crowns. Thus when the archbishops and bishops of Latin America met at Rome in 1899 for the "Concilio Plenario" they presented a memorial to Leo XIII, stating that the faithful of their dioceses, notwithstanding the many privileges they had received from the Holy See in the past, found it difficult to comply with the laws of fast and abstinence. The Pontiff replied by granting a more general indult, though subject to certain conditions.

But as these grave reasons which the bishops laid before His Holiness in 1899 still exist today, and even merit larger consideration on account of the conditions connected with the indult granted by Leo XIII, the present Pontiff has issued a new indult. It is to be valid for a period of ten years and all the Ordinaries of Latin America and of the Philippine Islands are charged with its faithful promulgation.

The three important clauses in the "parte graciososa" of this new decree are as follows:

All other indults concerning fast and abstinence, including those granted by the Bula de la Cruzada and its subsequent clauses, although they have the pontifical confirmation, are totally and entirely abrogated for Latin America and the Philippine Islands.

In future no pecuniary tax and no alms of any kind may be imposed or required for the use of this indult; nor will it be necessary that the faithful or heads of families make formal application for it.

Although no price or alms can be required for the dispense from

fast and abstinence, His Holiness exhorts those of the faithful whose means allow it, to help in defraying the expenses which are incurred in keeping up the divine worship, in conducting Christian schools, missions, and other works of charity. For this end the Holy Father desires that the bishops of Latin America and the Philippines prescribe annually in all their churches and chapels extraordinary collections on four days of obligation.

On the margin of a circular letter issued from the office of the Vicariate Apostolic of Tarapaca, Chili, under date of June 24, 1910, a copy of which is before us, the Vicar himself summarizes the principal rulings of the new decree as follows: "The Bula abolished for ten years; its privileges continue; monetary contributions no longer obligatory; in its place four yearly collections."

Present Status of the Controversy Regarding the Origin of the Portiuncula Indulgence

The controversy regarding the origin of the Portiuncula indulgence, to which we have repeatedly referred in this REVIEW,¹ is not yet at an end.

Dr. Alfons Fierens, a member of the Belgian Historical Institute in Rome, is the latest writer to defend the traditional view. In a stately volume of xx & 302 pp. 8vo, entitled *De Geschiedkundige Oorsprong van den Aflaat van Portiuncula* (Gent: A. Sieffer, 1910, fr. 4) he has collected and critically edited all the early documents that throw any light on the subject. He asserts that the Portiuncula indulgence was known as early as 1265 and was granted by Pope Honorius III at the request of St. Francis of Assisi. His *pièce de resistance* is a very positive statement made by John of Alverna about the year 1311 (p. 200).

Msgr. Dr. Nicholas Paulus, himself a leading authority on the history of indulgences, in a review of Fierens's book in the *Theologische Revue* (1911, No. 1), says that the argument is not conclusive. So many ancient documents in favor of the indulgence have been shown to be spurious, he declares, that we have no guaranty that this one attributed to John of Alverna is genuine. He adds:

"I myself defended the genuineness of the Portiuncula indulgence as late as 1899 in the *Katholik*, (I, pp. 97 sqq.) Careful researches which I have since made have gradually led me to change my view. Even before Dr. P. A. Kirsch published his book impugning the genuineness of the indulgence (1906)² I had arrived at the conclusion

¹ See especially Vols. XIII & XIV, *passim*.

² See this REVIEW, Vol. XIII, No. 14, pp. 434 sq.

that Honorius III did *not* grant a plenary indulgence in favor of the Portiuncula church. (Cfr. the literary supplement of the Cologne *Volkszeitung*, 1906, No. 30)³. . . . After perusing Fierens's book I am more than ever persuaded that the Portiuncula indulgence was invented by overzealous friars about the middle of the thirteenth century. We have a pendant to this invention in the indulgences associated with the Stations of the Cross at Jerusalem. Towards the middle of the fourteenth century there was suddenly published a large number of plenary indulgences which were alleged to have been granted to those who visited the holy places at Jerusalem. No such indulgences were ever granted by the Holy See; nor are they mentioned in any one of the many letters and books composed by pilgrims to the Holy Land prior to 1340. Hence we are justified in assuming that these indulgences were invented by the Minorites, who a short time previously had settled in Jerusalem and assumed the direction of the pilgrimages. Such pious frauds were not so severely judged in those days as they are now. It is quite probable that the Portiuncula indulgence belongs to the same category of spurious indulgences. Whereas the genuineness of the Holy Land indulgences was not questioned, the Portiuncula indulgence was at once attacked in many quarters. To silence these attacks, the friars at the end of the thirteenth and the beginning of the fourteenth century began to circulate those testimonials in favor of the indulgence, of which Fierens has now given us such a model critical edition."

No doubt the defenders of the Portiuncula indulgence will hasten to point out the essentially negative character of the argument thus outlined by the learned Munich prelate. Does the fact that we have no authentic record of the pilgrim indulgences really prove them all to be the invention of the friars? And even if it did, would this of necessity argue that the Portiuncula indulgence also belongs to this category?—

Of course, as we have pointed out on a previous occasion, the actual existence and validity of the indulgence is not in any way affected by this interesting historical controversy.

K. of C. Lenten Notes

About three columns of the *Western Watchman's* Knights of Columbus page of March 16th were filled with such edifying Lenten reflections as these:

³ See this REVIEW, Vol. XIII, No. 19, pp. 595 sqq.

John J. Kain council held the first meeting for the rounding up of the Kandy Kids Sunday afternoon and our superlatives can not describe the beauty—the glory, the talent of the superb array of femininity that gathered in Glennon Hall for the purpose of bringing to the highest delight of carnivalism and success, Kain Council. George Helein, that earnest and arduous worker, chairman of the committee, opened the meeting with a few genial and witty remarks, introducing Charles Newman. Well, Charlie certainly did honor to the Kandy Kids, regaling them with such well-known carnival talks, as to the purpose and intent of the Carnival. The ladies, bewitching in their charm, glorious in apparel, carried the members present off their feet by the expressions of delightfulness and pleasure at the opportunity of being Kandy Kids this year. There is no question but the Kandy Kids will be the best of the Carnival—why, honestly, the bevy of girls that the boys have picked for winners are fascinating, impulsive, charming personalities with a great gift of being at all times gracious, winsome and elegant. The Kandy Kids will be the talk of the town—the cause of much chanting and singing among the male class—but for a fact, George Helein and his committee are very much onto the job.

De Andreis Council held by big odds the brightest and most mammoth meeting of ladies ever held in the building. The handsome and debonair Grand Knight Frank Herbers was present with his delightful bon mots and his clever puns—assisting the charming co-workers of his Council formulate plans and ideas for the Irish Village. Believe me—I had a peep at the meeting, and say, it was some feature, and some scream. The Irish Village will be kingly in conception, and glorious in execution, with the many precious and costly articles from the Ould Sod. The ladies of the Irish Village have some very fine ideas and solid gray matter—there is a rumor afloat that a certain young lady is in great glee over some romantic feature that a certain popular and splendid member of De Andreis confided to her — I guess his respected and most honored Highness, the G. K., is working up some stirring romance—that will be similar to those of the days when Tara's hills were fresh and green, and O'Connell and Robert Emmett breathed of the green fields and sighed for her freedom.... We can safely allege that [Rosati] Council will be one of the top-liners, because Eddie Judge has turned a broadside on the balance of the concessionaries that will sweep everything before it—John will contribute mightily to the financial end of the Carnival and gloriously to the speed record.

De Smet Council, with G. K. Patrick Brown and Pat's bulwark of charming womanhood, really tried to start a riot at the last meeting. He stood up and told the Ladies to stand up for De Smet. They sure did, and then all the committeemen wanted their co-workers of the feminine class to stand up. For a while, John Leahy had some work on his hands—it was good to hear his protest and the dissenting vote on the fair ones' part when Mr. Leahy asked for such. Mr. Leahy suggested to Pat that he be more conservative at the next meeting. But we all know what a booster Pat is—he will have some bomb to throw among the ladies next Saturday night and it will take the entire bunch to hold them back; why, if they would be allowed to do it, they would have a De Smet Bazaar in Bailey Hall before the Carnival. The ladies that Pat has with him this year positively captivate the crowd. But De Smet, with Pat and his ladies is being boosted by all of the attendants at the Carnival meeting.

Sheridan Council is one body of men and winning ladies that are in the

Carnival with both feet—Dick Walsh, big hearted, genial Dick, made some hit at the last meeting. His originality is excellent and his end will be the crown and bay of laurel. He is very popular with the boys and the ladies—ah, they just dote on him. Sheridan and its Japanese Village is a clever proposition, and when Dick and the ladies get through with it we will be surprised at the brilliant execution of the Japanese idea—it will be royal with its massive columns, its soft lights and rich dyed colors, with its mysterious shades—the glittering, flashing lights here and there, the bright and irresistible charm of the soft-eyed, gentle-voiced maidens. We will have to hand it to Dick, for he will be in the front rank, with trumpet blast and financial magnificence.....

The Columbus Club, that growing organization—the diamond of the Order—is sure one cracker-jack gathering. The club is composed of men, swift in action, of a mettle untiring and unconscious of the vast amount of work before them. Frank Moore is to be admired for the hard, arduous labor he is putting in on the Country Circus proposition—but Frank is bluff and bold, a spirit that is only out for to do good for the Order, and if you try to stop him it is like trying to turn the tide of the Nile—impossible. The club is in communication with Joe Summers, the old side kick of Barnum-Bailey Circus—it is rumored that Joe is packing his trunks, intending to come on to this city at once. Joe is in the Windy City, and Frank Moore returned from there about three days ago. The novelties they are going to introduce will dazzle Coney Island. The club is one undefeated par excellence body, that can not be surpassed by the very combined Councils' most colossal energies.

This is not the *Watchman's* first nor is it its only offense against the King's English and the Catholic proprieties on its K. of C. page. Evidently this sort of trash is officially or semi-officially supplied by the K. of C. themselves. It would probably be useless to preach Christian piety to the members of a society whose chief, not to say sole occupation during the penitential season seems to be the preparation of a carnival. But we appeal to the Catholic press, especially to those Catholic newspapers published and edited, like the *Western Watchman*, by priests. These priests ought to set their lay brothers a good example. Not long ago a Catholic lay editor complained to us that he was powerless to keep K. of C. and similar carnival and ball rot out of his paper. "If I were a priest," he said, "I should give these people a powerful sermon on the Catholic proprieties. As a layman I must remain silent. For does not Father Soandso himself take a hand in these doings? And has not Msgr. X publicly exhorted his people to make long and thorough preparations for the 'glorious event'?"

The moral of this little story lies in the application of it.

Protestant Modernism¹

Protestantism, especially in its native land Germany, is just now passing through a tremendous crisis, due to Modernism. The Modernists with relentless logic have carried the "precious privilege of free investigation" to the utmost limits. They have made individualism and subjectivism really and truly the sole criteria of religious certitude. Modernism, too, is responsible for the confusion which reigns supreme among Protestant theologians and ministers. The orthodox, the so-called positive, and the liberal schools are utterly unable to understand each other, because they no longer stand on anything like common ground. Closely connected with this chaotic condition in the camp of the Protestant leaders is the vital question: How are we to preach to the people?

In attempting to solve this problem, the Modernistic and progressive preacher is placed before a deadly alternative: either he has to fall back upon rationalism pure and simple, or he is compelled to play a dishonest game by employing words which mean one thing to the advanced preacher, another to his unsophisticated hearers, who cannot but take traditional terms in the sense hitherto attached to them. Both ways of preaching count eloquent defenders and are much in vogue. The advocates of the double-play policy boldly proclaim their conviction that every Protestant preacher has a perfect right to recast the time-honored formulas of Christian belief, and in this they can appeal to Luther himself, who put a new interpretation on such traditional concepts as faith, grace, redemption, justification, etc.

But there are some honest men in the Protestant pulpit who refuse to resort to such dishonorable jugglery. They take refuge in moralizing, philosophizing, and esthetical declamations. But this modern brand of "sacred" oratory does not appeal to simple villagers. The "village sermon" offers a knotty problem to the "advanced" preacher, and a goodly number of books has been written of late years to help him out of his predicament. Dr. Rieder rightly thinks that all the literature on this subject put together does not afford as much genuine instruction as the sermons of our own Alban Stolz.

What means are left to the modernist Protestant preacher to enable him to exert a beneficial influence on the religious life of the uneducated classes, country-people and workingmen? "The negative

¹ *Zur innerkirchlichen Krisis des heutigen Protestantismus. Eine Orientierung über moderne Evangeliumsver-*

kündigung. Von Karl Rieder, Doktor der Philosophie und der Theologie. (B. Herder. 1910. \$1.45 net).

results of the critical theology," replies Bassermann (Heidelberg), and he plaintively adds that these results practically amount to nil.

In spite of their predicament the liberal theologians have seriously tried to reform the Protestant pulpit by paying special attention to the form and subject-matter of modern sermons. To be effective, they say, a sermon must appeal to the "modern man and his needs." The modern conception of the universe, therefore, must determine what subjects the pulpit shall take up. And since modern man has no need of theology, but wants only "religion," religion is to be made the basis of all preaching. This, of course, is a purely arbitrary distinction, and those who employ it try in vain to hide their discomfort. Thus Niebergall advises his brethren: "Let, therefore, everyone hold his theology as though he held it not." In spite of it all, this separation-theory is hailed by many Protestant theologians as "the liberator from all dogmas and the rediscoverer of the Christian religion."

To make preaching in modernistic garb possible, liberal theologians have formulated the rule: "Deny the Bible dogmatically as unfit for modern man, but insist upon its principles exegetically." Such a view practically advocates absolute individual freedom in the explanation and application of Holy Writ. Schian advises his readers to "follow only those Biblical thoughts, which yield religious fruit without forcing, and to omit everything that is unprofitable from the point of view of practical religion."

Here the question arises: What do the advanced Protestant theologians regard as religiously unprofitable? There is first the life of Christ. As the gospel story is mythical, "it is irrelevant for our religious and Christian life whether Jesus ever lived or not" (*Christliche Welt*, 1910, No. 17). Christian theology has therefore become untenable, say the moderns, but faith in Christ will overcome the new assaults. "Biblical criticism has completely annihilated the historical Jesus, but belief in the historical Christ remains firm and unshaken." Since, then, Christ has been divested of His Divinity, "our time stands in greater need of sermons on God than on Christ" (Kühnhold). The logical outcome of this treatment of Christ is a complete denial of the basic dogma of Christianity, *viz.*, the Atonement. The passion and death of our Lord are held merely to signify "the simple example of the complete sacrifice of one's life for an ideal cause" (*Monatsschrift für kirchliche Praxis*, V, 389).

It goes without saying that the modernistic Protestant preachers reject miracles and divest Baptism and the Lord's Supper of their sacramental character, retaining them solely "for the sake of the people,"

more correctly, for fear of the people. The same motive leads them to stick to the customary feasts, which, for the initiated, have lost their true meaning.

Thus Protestantism is in the throes of another serious crisis, which its liberal theologians are trying in vain to stave off. The end will be sheer atheism, and in arriving at the portals of infidelity, Protestantism will have run its natural, its logical, its inevitable course. We can only hope and pray that those whom it has deluded will find their way back to Holy Mother Church.

St. Louis University

JOSEPH H. WELS, S. J.

Catholic Social Work

Justice and Charity. On these two foundations the whole structure of social action must be built up.

The chief truths which should guide Catholic social work may be summarized as follows:—

First.—That the Church, as guardian of the moral law, cannot be subjected to the State in respect to her office. It is her business, therefore, to define the principles whereby all social endeavor should be actuated.

Second.—That class distinctions, springing as they do from inequality of natural endowments, are essential to human society. That such class distinction is necessary for progress and is consistent with individual liberty; that it entails mutual obligations between the classes who, united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth.

Third.—That the right to ownership and to private property rightfully acquired is in essence inalienable, and should be protected by government.

Fourth.—That the State must fully recognize the rights of the family, and should supplement, not usurp, parental authority or responsibility, except in extreme cases.

Fifth.—That social work should be raised above the strife of party politics, and should have for its aim the common welfare of all the citizens in the observance of the law.

Sixth.—That economic evils are more often than not due to moral disorder, and that therefore there exists ultimately no practical solution of them without religion.

These are the lines on which we have to go. We may have our differences of opinion, our different schools of thought, we may call ourselves conservatives, social reformers, or Christian democrats, ac-

according to Msgr. Parkinson's classification of social workers; we may differ on certain minor points, such as the limits of State intervention, the degree of comfort which is the workman's due, etc., but our principles will ever remain those laid down for us by our faith. With these to guide us, we must work together to restore all things in Christ. We shall give our support to that divinely appointed body whose aim is to combat antichristian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it; to reinstate Jesus Christ in the family, the school, and society; to re-establish the principle that human authority represents that of God; to take intimately to heart the interests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion, the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to soothe their sufferings, and by wise measures to improve their economic condition; to endeavor, consequently, to make public laws conformable to justice, to amend or suppress those which are not so; finally, with a true Catholic spirit, to defend and support the right of God in everything, and the no less sacred rights of the Church.

These are the words of the present Holy Father.

After all, it is not for us Catholics to assume false modesty. We have in our faith and the grace of the Sacraments, the stuff of which martyrs and saints are made, and by which great movements in humanity have been actuated and organised. If we co-operate and put together all the brains, all the activities, all the character of the Catholic men and women in this land, we should have a spiritual and intellectual force which would inspire new life into the social conscience of the nation, quicken the pulse of righteous reform, and raise a flag of victory which may rally to itself a great army of social workers, not only of the Catholic faith, but of all those who are awaiting genuine leadership and inspiration.

First Communion in the Missions

REPLIES TO A PERTURBED MISSIONARY'S QUERY

Besides the brief note printed in our last, "A Perturbed Missionary's Query" in No. 6, (pp. 178 sq.) has elicited the subjoined replies from two brother missionaries, the one in his own State of Missouri, the other in the State of South Dakota.

I

I am in the same fix, brother, with this exception, that I have but one church, and mass in it every Sunday. I have, all told, in the

same radius of territory as your parish, 137 souls, no school like you, a number of mixed marriages, and a number of rather lukewarm Catholics. In the spring, summer, and fall I have 400 communions every month, and on the average 15 communions every morning. We have spent in the last 5 years \$25,000 for a nice new church and priest's house. Only \$3000 was contributed by outside friends. We never had any picnic, bazar or festival of any kind, but we have no debts. How was this accomplished? By making daily communion the "ceterum censeo" of most if not all sermons ever since the decree on daily communion came out. For the last few years I have induced the mothers and fathers to bring their little ones along to the railing, when they themselves went to communion. Thus the child is ready for its first holy communion at the age of five or six. There is no need of much instruction for first communion. The Holy Father requires a knowledge of the necessary things for salvation: that there is one God in three persons, that God died for our sins on the cross, that the good will be rewarded in heaven and the bad will go to hell, that the Holy Eucharist is the true body and blood of Jesus in the shape of bread, not like the bread we eat at table. If the child is told this, he will believe it at once, because faith, which he has received in baptism, is strong in him. This instruction takes only a few minutes. I give catechism instruction on Wednesdays and Fridays at 4 p. m., after the public school closes, on Saturdays at 2 p. m. for the children who come to town with their parents, and on Sundays half an hour before high mass. At these instructions there are sometimes 4 or 5, sometimes over a dozen present. I give them a small catechism but teach them without the use of it during the instruction hour. The trouble with some of us missionaries is, that we want to run things as they are run in large, well established parishes. Each one of us has to do the best he can. The Apostles had no catechism, and still they instructed the people well.

There is but one way to accomplish anything in mission fields as well as in large parishes, in spiritual as well as in temporal matters, that is: daily communion, and of course, early communion. Those who live far away can not do it? Very well, preach it to them anyway. They will then of their own accord come at least every Sunday. Tell them to come every Sunday only and they will come but once a month. Try the remedy, brother. You have the assurance of none less than the Vicar of Jesus Christ that this is the "shortest way of salvation for the individual as well as for society at large."

II

If you will give a tyro missionary—the last to have entered the Lord's vineyard—a chance, he will endeavor to answer the query of "A Missionary in Missouri," in No. 6 of your excellent REVIEW, as to how to prepare the children of his extensive field, in spite of the many difficulties, for their first holy Communion agreeable to the wish and decree of our holy Father Pius X.

I attempt this undertaking the more willingly as I cover a field of more than 40x50 miles with five missions and have all the difficulties which the Missionary from Missouri finds, plus that of a very generous mixture of nationalities: Germans, Irish, Bohemians, Indians, French, Syrians, and a few others.

Perhaps the best *modus procedendi* in dealing with the "query" will be to outline my own plan of operations, with the sincere hope that it will be justly criticized if faulty or prove of some suggestive help to the perturbed missionary in Missouri if perchance it may possess any real merit. My plan is to spend a full week in each mission, beginning on Monday morning and closing with the Sunday Mass. Having previously announced my coming, I expect all children, young and old, to present themselves daily between 9.30 a. m. and 4 p. m. to be drilled in the essentials of our holy faith, using the little first Communion catechism as a text book and supplementing it with oral instructions and frequent practical questions on the essentials, to keep children alert and receptive and to render their knowledge of the essentials practical. The day begins with holy Mass, and I encourage all children to be present, allowing an intermission for study or recreation while I get breakfast and another intermission at noon for lunch. After class, at 4 o'clock or thereabouts, each day I drive to the homes of delinquents, round them up, and incidentally drop some practical hints to parents about their duties to the children now and in future. Beginning on the 6th and ending on the 12th of March, I rounded up and prepared 35 children, young and old, of whom 24 went to Communion for the first time. My next class, at another mission, will be from the 20th to the 26th inclusive, and so in this way I hope to make the entire rounds of all the missions within the Easter time. I am a young priest, only three years out, and I will say that if the work is difficult, as was that of our Blessed Lord and the Apostles, it is not without the great consolations found in suffering the little ones to come unto Christ before they have known the miseries of sin. Many grown people come with the children and stay throughout the entire week, and even Protestants, and I had the great consolation of pouring the regenerating water of Baptism over twelve, some of

whom were won to Christ by the heavenly wisdom and the charming and consoling doctrines of our holy faith as contained in the little catechism.

The finger of God is unmistakably in evidence in our holy Father's decree concerning holy Communion, and I am convinced that if we only half realized the good to be accomplished for the honor and glory of God and for the very substantial and spiritual benefit to immortal souls, we should allow no difficulties, however great, to stand in the way of carrying out the decree with fervent—yea Apostolic exactness.

A MISSIONARY IN SOUTH DAKOTA

MINOR TOPICS

ARCHBISHOP IRELAND AND THE Y. M. C. A.

Not long ago the Young Men's Christian Association began a campaign in Atlanta, Ga., to raise a fund of \$600,000 for enlarging the facilities and broadening the scope of the association. Catholics were advised not to contribute, for the reason (among others) that the rules of the Association deny Catholics the right to hold office. To offset this opposition, there was published a letter from Archbishop Ireland, of St. Paul, in which that eminent prelate approved the Y. M. C. A. and its work.

Father John Gunn wrote to the Archbishop asking whether this letter was authentic. In his reply Msgr. Ireland said (we quote from a special dispatch to the *New York Times* of Feb. 27th) that "he wrote the letter and contributed \$250 on the direct promise of a high official in the Y. M. C. A. that the next national meeting would remove the restrictions against Catholics. The national

meeting refused to pass an amendment to this effect, and Archbishop Ireland at once notified the Association that he withdrew his indorsement and did not want his letter published again. He was assured that the letter would never be so used. This promise, it is contended, has been violated."

We fear Archbishop Ireland did not act with his usual prudence in this matter. Even if the fact that Catholics are proscribed by the Y. M. C. A. were the only objection against that organization, why did not the Archbishop wait until the proscription had actually been removed before writing a letter of commendation?

How could any one be deceived into taking a promise that the Y. M. C. A. would abandon its militant "Evangelical Christianity", backed as it is by all the anti-Catholic sentiment of the country?

The unpleasant incident is but another warning against the folly of compromise where principle is at stake.

THE K. OF C. IN SOUTH AMERICA

In 1908, Dr. Santiago Kelly, a prominent citizen of the Argentine Republic, instituted a council of the Order of the Knights of Columbus in Buenos Aires. Archbishop Espinosa, because of reports he had received from Rome, and in view of information to the effect that the Sacred Congregation of the Holy Office was studying the question, considered it his duty to forbid the introduction of the K. of C. into his diocese. Thereupon the national officers of the Order, through Msgr. Falconio, Apostolic Delegate at Washington, requested the Sacred Congregation to decide whether or not the Order might be introduced into South America. On September 3d last, the Sant' Uffizio declared that the matter of the introduction of the K. of C. in South America should be left to the conscience and prudence of the bishops of each ecclesiastical province.

In pursuance of this decree, which is applicable to the whole of South America, Archbishop Espinosa solicited the opinion of the bishops of his ecclesiastical province, who unanimously voted not to permit the Knights of Columbus to be established in Argentina.

The only K. of C. organ published in South America, the *Hiberno-Argentine Review*, which has caught the spirit manifested by the Order some years ago in the Diocese of Belleville, where a council was established against the will of the Bishop, says in its edition of Jan. 27th (quoted in the *Denver Catholic Register*, Vol. VI, No. 32) that, in spite of the bish-

ops, "in good time the Knights of Columbus will be heralded in every Catholic home from the Straits of Magellan to the most northerly point of the Northern Continent, as the defenders of the faith, the army of Christ, in whose ranks it will be esteemed the highest honor to serve."

Some American papers (the *Catholic Register* among them) do not scruple to construct the decree of the Holy Office regarding the establishment of K. of C. councils in South America, as a formal approval of the Order for North America. Msgr. Falconio's letter to Mr. Flaherty, published in the *Register* (Vol. VI, No. 32), does not bear out this claim.

PIUS X ON THE REFORM OF THE LATIN-AMERICAN CLERGY

Our Holy Father Pope Pius X is not of the number of those (they are unfortunately all too numerous in the Catholic press of America) who regard it as their duty to deny the existence of and to gloss over notorious evils. He knows that a malignant abscess must be cut open lest it poison the whole organism. We have renewed evidence of his honesty and courage in a letter which he has recently addressed to the Archbishop of Caracas-Santiago de Venezuela and of which we find a full English translation in No. 982 of the *Catholic News*, published at Port-of-Spain, Trinidad. We quote from this letter a most important and remarkable passage, of which our American newspaper editors, both Catholic and non-

Catholic, are requested to make note:

"With regard to the remedies to be made use of in order to cure the variety of evils from which the Church of Venezuela is suffering, you yourselves will see them; the necessities of your people are before your eyes and it will not be difficult to see what must be done, considering the time and the place. We exhort you with all our strength, once for all, impelled by Our Apostolic duty, above all to attend to the discipline of the clergy that has in a great degree become corrupted, for which reason it cannot be wondered at that the customs of the people are perverted.

"The reform of the clergy will go far towards promoting a truly Christian life among the generality of the people. Doubtless we know that among your priests many live correctly as becomes their sacred ministry; but at the same time we have to deplore, in the highest degree, that many behave in a way that degrades their priestly character; and this is the more painful to us inasmuch as the good effected by the edifying life of the former is less than the evil caused by the bad example of the latter. Who will persuade the ignorant to esteem lightly the perishable, passing-away things of this world as compared to the hope of immortal good, to govern their passions, to love one another with fraternal charity, when those who would teach them to live virtuously, behave in a manner that contradicts their profession. You ought not to put up any longer

with this perversion of the right order of things in the House of the Lord, when no father of a family would tolerate it within the walls of his home. You are admonished to do this by the statutes of the sacred canons; and to this gently exhorted by the constitutions of the Plenary Council of Latin America, never to be forgotten; to these must be added the recent prescriptions of this Apostolic See. Fix your attention on this and take in hand the remedy without delay."

ARCHBISHOP MESSMER AGAINST FREE SCHOOL-BOOKS

His Grace the Archbishop of Milwaukee, in a circular letter addressed to the clergy of his jurisdiction under date of March 16th, requests them to arrange public meetings to protest against certain obnoxious school bills before the State legislature of Wisconsin.

Among these bills are two which demand free books for the pupils of the public State schools. Against these Msgr. Messmer urges the following weighty considerations:

These bills are positively unjust and harmful to the interests of the Catholic and Lutheran citizens of the State, who support their own schools, in fact to all citizens whose children are not educated in the public schools. I fear there are many well-meaning and fair-minded people who are enthusiastic for these bills; they consider it to be a grand thing and a mighty advance in education if the State furnishes free

text-books in the schools. Unfortunately this is more sentiment than reason. The very principle implied in free text-books is against every sound teaching of political economy; it is of its very nature a kind of State paternalism which will logically lead to the most absurd demands of the most advanced Socialism. If we are not to run with open eyes into the utopia of the full fledged Socialistic or communistic State or Commonwealth, we must draw a clear and definite line between State rights and duties and the rights and duties of the individual citizen. Admit that the State has direct and immediate interests in the education of its children, it does not in the slightest change or upset the old principle that the education of the children is first and foremost the duty and concern of parents and family. In the Socialist theory the commonwealth is to supplant the family and the individual which are simply swallowed up in the State; the commonwealth is all and all the rest is for the commonwealth. Not so in the Christian principle, which places the individual and the family above the State just as in the order of nature established by God they both precede the State. Organized Society, call it State, commonwealth or community, exists for the sake of the family and the individual whose just interests it must protect, whose welfare and progress it must foster, whose peace and happiness it must secure, and all this by just laws without trespassing upon the God-given liberty and rights of man

and without supplanting his individual and personal endeavors and work any more or to any greater extent than the general good or the needs of the whole people demand. There is absolutely no such need or necessity for free text-books, just as little as there is any for free meals and free transportation. Education in modern times has made its rapid strides without these means; it can and will do so without them in the future. No taxpayer, I presume, would object to have free text-books furnished to the children of families who are really poor and who without any fault of theirs have to depend for their support and living on the charity of others as much perhaps as on their own work and wages. We follow the same rule in our parish schools. This, however, is an entirely different proposition from the bill proposing free and gratis distribution of text-books to all children, to rich and poor alike. It is a false and dangerous policy for the State to assume without urgent necessity the duties essentially inherent in the parents and the family, as long as these are well able to comply with them by their own personal efforts.

The measure of free text-books is not only wrong in principle; it is wrong in other regards. I shall not mention the sanitary and pedagogical drawbacks pointed out by physicians and educators in other cities and states where this measure has been proposed. But we must protest emphatically against the horrible injustice that even the Protestant

governments of England and Prussia have not dared to inflict upon their dissenting subjects. Let every fair-minded citizen look at the following figures and then consider the consequences of the proposed bills.

According to the Catholic Directory for 1911 there are in the diocese of Milwaukee 147 Catholic parish schools with 34,237 pupils; in the diocese of Green Bay 106 schools (incl. the Indian school at Keshena) with 17,650 pupils; in the diocese of Superior 23 schools with 4,869 pupils; making a total in the State of Wisconsin of 353 schools with 66,963 pupils.

According to the statistics published by the Commissioner of Education at Washington, D. C., the average annual expense for each child in the public schools of our Western States amounts to \$34.46.

At this figure we Catholics, by supporting our own schools, save the State of Wisconsin an annual expense of not less than \$2,311,000. Add to this the 1,028 pupils in our 12 orphan asylums, the 468 pupils in our 5 industrial schools, the 2,471 pupils in our 21 academies for boys and girls (because Catholic parents who can afford it, will rather pay for their children at these Catholic institutions than send them to the free public high schools), and it will thus give us some 4,000 Catholic pupils more who receive full secular and religious education without any cost to our Protestant fellow-citizens.

It would be wrong not to men-

tion in this connection the splendid good work of the Lutheran citizens of our State in the same field. They support nearly 400 parish schools with some 18,000 pupils, thus saving the State an annual expense of at least \$618,000.

Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our State, make one year after another the tremendous sacrifice of fully \$3,000,000 (three million dollars), while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text-books? Are we to be compelled to make still greater sacrifices for our own schools by furnishing our pupils also with free text-books—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow citizens of other denominations?

THE QUESTION OF LANDOWNER-SHIP

We read in the Portland (Ore.) *Catholic Sentinel* of February 16:

The CATHOLIC FORTNIGHTLY REVIEW in its first February issue recklessly charges us with having "in 1904 ardently defended the Single Tax theory," and congratulated "The *Catholic Sentinel* upon its conversion to the right doctrine regarding landownership."

It is said of O'Connell that when he received praise from the Tories he at

once set about examining his conscience. So, likewise, *si parva licet componere magnis*, we could not help feeling disturbed temporarily over Editor Preuss' congratulations. Some years ago Mr. Preuss wrote a series of articles purporting to be an attack on the Single Tax theory. To our mind his argument consisted largely of words, and we tried to inject a fact or two into the discussion, with the result that he wrote us down as a Single-Taxer.

We admire Mr. Preuss and his able REVIEW very much; but in this matter of land ownership he seems to have an idea that there is no middle ground between his doctrine of absolute private ownership and the Georgian doctrine of land nationalization. We follow the true Catholic tradition of limited ownership. Absolute ownership is an interloper which admirers of the ancient Roman law have sought to domiciliate within the Catholic fold.

We quoted the *Catholic Sentinel* copiously and dissected his arguments in our little volume entitled *The Fundamental Fallacy of Socialism*, pp. 155 sqq. (St. Louis: B. Herder. 1908. 2nd edition, 1909). The *Sentinel* has never, to our knowledge, even attempted to prove that we were wrong. We must leave it to the careful student of our book to decide whether we were "reckless" in asserting that our Portland contemporary "defended the Single Tax theory."

The editor of the *Sentinel* is himself guilty of making a reckless charge when he says that we advocate the doctrine of absolute private ownership as opposed to the Catholic tradition of limited ownership. Our little book was written to defend the teaching of Pope Leo XIII against Henry George and Dr. McGlynn. It is safe to assume that this teaching

is in perfect harmony with "the Catholic tradition."

TWO WORTHY KNIGHTS

A few weeks ago the Catholics of this country were treated to the humiliating experience of seeing a prominent member of the Knights of Columbus accusing another equally prominent member of the same order before the Congress of the United States of offering to sell him 4,000 Catholic votes for a pecuniary consideration. The incident was more or less correctly reported by the daily newspapers and put to anti-Catholic uses by not a few, especially of the Lutheran and the Socialist persuasion. Here is the official report of the matter from the *Congressional Record* of March 3rd:

The next business was the bill (S. 8774) to change the name of Messmore Place to Mozart Place. (The clerk read the bill.)

The Speaker.—Is there objection?

Mr. Johnson, of Kentucky.—Mr. Speaker, reserving the right to object, I wish to make a statement that I feel every man in the House is entitled to hear. Finally, I shall not interpose any objection to the passage of the bill, but I desire to say that it has been lobbied for by a man whom every member of the House ought to know something about. That man is named E. L. Scharf. When I came to Congress four years ago I got a very mysterious note from this man, asking me to call at his place and see him, at No. 900 Fourteenth street. I went and when I got there he asked me if I would be a candidate for re-election to Congress. I told him that I would. He then told me that he had looked up my district and found that there were four thousand Catholic votes therein. He then made a proposition to me that for a pecuniary consideration he would deliver those four thousand votes to me. In that connection

he also said that he was a Knight of Columbus, and through the organization he could surely and certainly deliver those votes to me. Mr. Speaker, I wish to say that I am proud of being both a Catholic and a Knight of Columbus, and I emphatically deny that this man can do anything of the kind. I furthermore know that there are several members on this floor to whom he has made the same proposition, and I have been informed that he has obtained money from members of this House upon the pretext that he could deliver to them the Catholic vote in their districts and the votes of the Knights of Columbus in the United States for a pecuniary consideration.

The order of the Knights of Columbus is not a political organization, but instead strictly fraternal, and it is a reflection upon the Catholic Church as well as upon the order of the Knights of Columbus that this man can go unchallenged and unexposed in this nefarious scheme. Therefore I say what I do relative to him for the purpose of protecting this membership, as well as for the purpose of defending the Catholic Church and the Knights of Columbus from such characters, who for a few dollars bring discredit upon that Church and upon the order. Every Catholic and every Knight of Columbus will, I know, appreciate an exposure of this Catholic "for revenue only." I have not availed myself of the constitutional privilege of the House to express my opinion of this man, but I have done so to his face, and now repeat it for the protection of the House and the public.

I wish to warn this House against a lobbyist, a man who is lobbying for the passage of this bill that is now up, and who lobbies for various other bills that come along, and then in the meantime offers to deliver to any candidate who will pay him a monetary consideration the Catholic vote and the vote of the order of Knights of Columbus in the United States, which I know he cannot do. In justice to the membership of this House I wish to make this statement. I now withdraw any objection, Mr. Speaker, to the bill.

In justice to Dr. Scharf, it must be stated that he denies the charge *in toto*. Immediately upon hearing of it, he issued a public statement, which, as printed in the *New York World*, reads as follows:

Congressman Johnson's charge that I offered him the Catholic vote of his Congressional District for a consideration is almost too absurd to answer. Just as if I could go out there and catch the Catholic voters by the nape of the neck and make them vote for Johnson. The policy of my news agency has been to give the cold facts regarding bills of Catholic interest and to avoid misrepresentation of anything and anybody. When Mr. Johnson called at my office I explained to him some church claim bills, upon which he gave me the assurance that he would support them. I further explained to him that at the close of each session it was my custom to publish a report of all the proceedings of Congress and the actions of individual members on bills of Catholic interest, and told him that he could subscribe to this particular issue when it appeared the following summer. As it was the only way in which I could reach the voters of his district of the Catholic faith, it is the sum total of the propositions I made to him.

The Catholic press is demanding that the disgraceful incident be investigated by the supreme officers of the K. of C. and the guilty man expelled. For either Dr. Scharf is guilty of corrupt practices or Congressman Johnson of base calumny.

ARCHBISHOP GLENNON ON THE "QUAM SINGULARI"

His Grace the Archbishop of St. Louis, in his Lenten instruction, promulgates the decree "Quam Singulari" and dwells with

especial emphasis upon the Pope's desire that the children should be trained in the *whole* catechism after their first communion.

"In reading the Decree again and again," says Msgr. Glennon, "you will notice that emphasis is laid upon the early reception of holy communion by the little children, while opposite abuses are condemned; yet also the Sacred Congregation very urgently commends and commands the instruction in catechism and religious training after they have made their first holy communion; and this particular feature shall be developed by you to your Catholic congregation to its fullest and most effective conclusions, and you will clearly indicate to Catholic parents that—

First: The first communion of the children of tender years does not mark the completion of their religious training, but only the beginning of it; that consequently these children making their first communion are expected to continue in the Catholic schools, and receive what the Catholic Church commands them to receive, a thorough Christian education.

Second: Consequently this Decree in no way minimizes nor sets

aside the general legislation of the Catholic Church in regard to the necessity of the religious training, and the important place the Catholic school has in the direction and imparting of the same.

Third: The parents or guardians who would send their child to first communion, then, claiming they have done their duty, sending the child away to non-Catholic surroundings and purely secular education, would be guilty of a grave injustice to the child; would violate the laws of religion and true education; would even offend against this decree on Holy Communion.

The pastor will, therefore, most urgently insist upon the duty of Catholic parents to send their children to the Catholic schools; that thereby in these days of doubt and unbelief they may build up in the souls of their children a strong fortress of faith; and training their minds in the ways of religion so that they may withstand the evil, defend the good, and become a worthy generation of intelligent, devoted Catholics; bearing in mind that it is only where such schools are in existence and properly maintained that we have today among our grown-up people a devout following of the Eucharistic King."

FLOTSAM AND JETSAM

The *Buffalo Catholic Union and Times*, in a news item from Lockport, N. Y., says (Vol. 39, No. 48):

In St. Patrick's Church next Sunday morning Rt. Rev. Charles H. Colton, D. D., of Buffalo, will, under special au-

thority from Pope Pius X, invest Rt. Rev. Mgr. P. J. Cannon as Protonotary Apostolic, making Mgr. Cannon a member of the board which passes upon and declares the canonization of saints and signs all edicts, dogmas, new doctrines, etc., before they are sent out from the Vatican to the Church of the world.

We are glad we shall have in future at least one prelate in America who has the right to "pass upon and declare" the canonization of saints and to "sign" dogmas and "new doctrines" before they are sent out from the Vatican.

Seriously—what is the use in holding up to ridicule ignorant "cub reporters" on the secular press, so long as Catholic journals of the standing of the *Union and Times* are guilty of such egregious blundering?!

*

Father Vaughan, S. J., of London, recently said: "A French archbishop not long ago told his flock that had they expended on the press a tenth part of the money which they had spent on pious and charitable institutions, those same institutions would not have been confiscated."

We wonder if some day in the future this plaint will not be echoed in America.

*

The Gideons, a religious society of commercial travelers, has recently placed 100,000 copies of the Bible (King James version) in the rooms of the chief hotels in the United States. Undoubtedly this measure will afford proper facilities to the traveling public for reading the King James Bible. Will it avail itself of them?

Professor William Lyon Phelps, who has taught many generations of college men at Yale, according to the *N. Y. Times*, testifies that, in that institution of Puritan New England, dense and alarming ignorance prevails concerning the classic characters and pas-

sages of the Scriptures. Few of the college men, who have been reared in God-fearing families presumably, would understand whence the Gideons got their title, or any allusion whatever to Gideon's band. They are more familiar, we fear, with Sousa's. But, this year being the tercentenary of the "authorized version," many may be inspired to learn something of the times when it is said to have been "the national epic of Britain."

*

A correspondent of the *Bombay Examiner* recently broached to Fr. Hull that ever recurring question about the hundred best books. There is no hundred best books in the world, replies our brilliant confrère. Some books are good for many purposes, some good for few purposes, some good for one purpose. But there is no single book which is good for every purpose — not even the Bible or Thomas à Kempis—which everybody feels bound to put among his hundred best books whenever he tries to make a list up. No single list of a hundred best books I have ever seen has struck me as sensible throughout. My list would probably strike other people just as unfavorably—but then I should never dream of making one. No, the only sensible thing is to keep your eyes open, and find out from reviews or otherwise what are good books of the kind you want. Then get them and read them, and you will soon have mastered the hundred best books *for you*, if not for anybody else.

BOOK REVIEWS AND LITERARY NOTES

—We direct the attention of the reverend clergy to several brief catechisms for small children. The writing of such catechisms is a very useful undertaking under the new legislation concerning the first communion of little children. No doubt, the future will bring us many more such primers. It is too early at this time to foresee precisely just how the instruction of very small children can best be accomplished so as to be an efficacious means to a necessary end. There is the *First Communion Catechism* published by the American Ecclesiastical Review Press. Then a *Catechism on the Things Necessary to be Known by Little Children*, published by Fr. Pustet & Co. Finally *A Catechism Primer of Christian Doctrine* by Rev. Rod. A. McEachen. This latter is not specially designed to meet the demands of the *Quam Singulari*. All three booklets are good in their way. Which is to be preferred, is largely a matter of taste. Personally we think that Pustet's is the most practical.

—*P. Joseph Kleutgen S. J. Sein Leben und seine literarische Wirksamkeit. Zum Säkulargedächtnis seiner Geburt (1811-1911) von Johann Hertkens, Oberpfarrer. Bearbeitet und herausgegeben von P. Ludwig Lercher, Priester der Gesellschaft Jesu.* (190 pp. 12mo. Fr. Pustet & Co. 1910. 65 cts.) This booklet does not come up fully to our expectations, but it will be eagerly welcomed by many until a real biography of the great philosopher and theologian is forthcoming. Kleutgen was the *restaurator* of Scholastic philosophy in the nineteenth century and

came nearer being the long desiderated "modern Aquinas" than any other writer whom we could name, with the sole exception perhaps of Fr. Tilmann Pesch, S. J. His life, even in the dry and meagre form in which it is presented by Oberpfarrer Hertkens, cannot but prove inspiring. We trust it will be widely read. No one who has studied Kleutgen's two great works, *Die Philosophie der Vorzeit* and *Die Theologie der Vorzeit* can afford to be without it.

—*Hosanna, Catholic Hymn Book, with an Appendix of Prayers and Devotions. Seventh Edition of Rösler's "Psallite."* By Ludwig Bonvin, S. J., op. 97 (B. Herder, 50 cts.). Only a short time ago the sixth revised edition of Fr. Rösler's "Psallite" appeared under the new title "Hosanna"—and now we have already the seventh edition of the same. This surely speaks well for the book. We understand that this is now to be the "stereotype edition," and it deserves to be, for in its present revised form it is really *the* hymn-book we have been looking for. Musically considered it presents a choice collection of the most beautiful hymns that have been used in the Church since the 12th century. Ecclesiastically it is absolutely within the limits of the famous "Motu proprio,"—there is no trace in it of trashy or unchurchly music. As to the texts we are glad to note that the language is not only correct and idiomatic throughout, but many of the hymns are genuinely poetical and have a true hymn color. Now that we have a standard Catholic hymn book, we can only express our

wish that it will be more and more universally adopted in churches, colleges and academies. That would surely be in the interest of the much needed Church music reform.—HUBERT GRUENDER, S. J. *St. Louis University.*

—*Marriage and Parenthood. The Catholic Ideal.* By the Rev. Thomas J. Gerrard, Author of "Cords of Adam," "The Wayfarer's Vision," etc. (179 pp. 12mo. New York: Joseph F. Wagner. 1911. \$1.) There is undoubtedly something wrong with many of the current ideas concerning the relationship between husband and wife. We need but point to the notorious growth of divorce and the prevalence of race suicide. For this disastrous state of affairs society has to thank the Protestant fallacy that marriage is not a sacrament, but essentially a secular matter. The only salvation, as we have so often insisted, lies in the preaching and practice of the Catholic sacramental ideal with all its implications. It is to promote and foster this ideal that Fr. Gerrard has published the present volume, in which he discusses the institution and purpose of marriage, its sanctity, the choice of a state of life, mixed marriages, conjugal restraint, the blessings of many children, sexual instruction for the young, Catholic education, Catholic family life, and other vital topics. Barring one or two flaws,¹ it is an admirable book, the best of its kind, in fact, that has yet come to our notice in the English language. Priests and lay-men are often at a loss what to give young people for a wedding pres-

ent. With a few necessary corrections, we could imagine of no more appropriate and useful present than a copy of Fr. Gerrard's *Marriage and Parenthood*.

—*Ceritude: A Study in Philosophy* by Rev. Aloysius Rother, S. J., Professor of Philosophy in *St. Louis University* now lies before us in book form, tastefully printed and substantially bound. (94 pp. 12mo. B. Herder. 1911. 50 cts.) It received its due meed of praise upon its first appearance in pamphlet form last fall in Vol. XVII, No. 18, pp. 572 sq. of the CATHOLIC FORTNIGHTLY REVIEW. We hope it will further the praiseworthy and necessary movement for the popularization of Scholastic philosophy in America, and recommend it especially to students.

—In the sixth volume of his *Lives of the Popes in the Middle Ages* the Rev. Horace K. Mann enters upon a brighter period of the history of the papacy. "The winter of the early Middle Ages, with its darkness and its violent storms, had gone, and their spring-time had come instinct with bursting growth and gladdened with fresh life, even if troubled with violent winds and sweeping showers." (p. 7 sq.) This sixth volume, together with volumes VII and VIII, which have appeared simultaneously, deal with the century of papal history which is dominated by the great Hildebrand. From St. Leo IX to Honorius II (1049-1130) it was distinctly an age of high aspirations and earnest reform. In the course of this century the Crescent began its steady decline before the Cross. It saw the birth of the Crusades. Under the "Truce of God" learn-

¹ Thus, on p. 26, the author does not distinguish rightly between marriage as a contract and marriage as a sacrament.

ing revived and modern literature was cradled. Side by side with the lighter forms of learning there sprang into activity the more serious figures of law and medicine, philosophy and theology. Architectural masterpieces were created, which excited the admiration of succeeding ages. Of course, there is still a deplorable dearth of documentary evidence, yet Fr. Mann has been able to gather enough to draw a reasonably complete picture. Hence these three volumes make much more interesting reading than their five predecessors. They are illustrated with appropriate drawings, and each has a separate index. (*The Lives of the Popes in the Middle Ages.* By the Rev. Horace K. Mann. *The Popes of the Gregorian Renaissance: St. Leo IX to Honorius II, 1049-1130.* Vol. VI—1049-1073. 382 pp. 8vo. \$3 net. — Vol. VII.—1073-1099. 355 pp. 8vo. \$3 net.—Vol. VIII.—1099-1130. x & 314 pp. 8vo. \$3 net. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910.)

—A beautiful gem of medieval contemplative wisdom is *De Vita Spirituali* (Pustet. 1910. \$2), gathered by Father D. Mézard, O. P., from the writings of Blessed Hugh a S. Charo, the first Dominican Cardinal and a contemporary of St. Thomas Aquinas. That charming simplicity and fragrance which is inseparably connected with the loving study and meditation of Holy Scripture, characterises this volume. Out of numerous passages of Scripture the author has composed a precious mosaic exhibiting all phases of the ascetical and mystic life. The book will be useful to priests as a mine of scriptural texts for sermons and instructions.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

De Qualitatibus Sensibilibus et in Specie de Coloribus et Sonis. Auctore Huberto Gründer, S. J., Lectore Metaphysicæ Specialis. Cum tabula picturarum tribus coloribus confectarum. xi & 100 pp. 8vo. B. Herder. MCMXI. 90 cts. net.

Sac. Felix M. Cappello: De Administrativa Amotione Parochorum seu Commentarium in Decretum "Maxima Cura." 125 pp. 8vo. Fr. Pustet & Co. 1911. 80 cts.

ENGLISH

Short Course in Catholic Doctrine for Non-Catholics Intending Marriage with Catholics. By Rev. J. T. Durward. 58 pp. 32mo. Benziger Brothers. 1911. 10 cts. net (Wrapper).

A Short Catechism for Those About to Marry. By Rev. Andrew Byrne. 72 pp. 12mo. Rochester, N. Y.: St. Bernard's Seminary. 1911. (Wrapper.)

Spiritual Instruction on Religious Life. By Fr. H. Reginald Buckler, O. P. 178 pp. 12mo. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. \$1.15 net.

The Son of Man: His Preparation, His Life, His Work. By the Rev. Placid Huault, S. M. viii & 304 pp. 12mo. Benziger Brothers. 1910. \$1.10 net.

The Official Catholic Directory and Clergy List for the Year of Our Lord 1911. Containing Complete Reports of all Dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Hawaiian Islands, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies, Oceania, Austro-Hungarian Monarchy, German Empire, Luxemburg, Netherlands, Switzerland, Norway, Belgium, China, and Japan. Containing also a Map of the Ecclesiastical Provinces in the United States. viii & 1076 & 212 & 208 pp. 12mo. Milwaukee, Wis.: The M. H. Wiltzius Co.

Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lanslots, O. S. B.

Fifth Edition, Revised and Enlarged. 299 pp. 12mo. Fr. Pustet & Co.

Spiritual Considerations. By Fr. H. Reginald Buckler, O.P. 238 pp. 12mo. Benziger Brothers. 1911. \$1.25 net.

Union with Jesus, or Why Not Receive Holy Communion Every Day that You Hear Mass? By the Very Rev. Canon Antoni.... Translated by A. M. Buchanan, M.A. 36 pp. 32 mo. Benziger Brothers. 5 cts. (Wrapper.)

Paul of Tarsus. A Character Sketch by T. M. Kelly. 80 pp. $4\frac{1}{2} \times 5\frac{1}{2}$ in. Dublin: Catholic Truth Society of Ireland; St. Louis, Mo.: B. Herder. 1910. 25 cts. net.

John the Beloved. A Character Sketch. By the same. 80 pp., same format as above. Same publishers. Same price.

GERMAN

Droben! Briefe der Gräfin de Saint-Martial (Schwester Blanche vom hl. Vinzenz von Paul.) Mit einer Lebensskizze und zwei Bildern. Zusammenstellt von Leopold von Fischer. Aus dem Französischen nach der dreissigsten Auflage. xii & 403 pp. 12mo. Benziger Brothers. 1911. \$1.20 net.

Leitfaden der philosophischen Propädeutik für den Schulgebrauch von Prof. Peter Vogt. Erster Teil: Logik. vi & 71 pp. 8vo. Zweiter (Schluss-) Teil: Psychologie. iv & 77 pp. 8vo. B. Herder. 1911. 90 cts. net.

Anleitung zur Verwertung der Jakobusepistel in der Predigt. Vorträge gehalten aus Anlass des homiletischen Kursus in Ravensburg am 13., 14. und 15. September 1910. Von Dr. Johannes Ewang. Belser, o. Professor der Theologie an der Universität Tübingen. viii & 104 pp. 12mo. B. Herder. 1911. 55 cts. net.

Der Logos als Heiland im ersten Jahrhundert. Ein religions- und dogmengeschichtlicher Beitrag zur Erlösungslehre. Mit einem Anhang: Poimandres und Johannes. Kritisches Referat über Reitzensteins religionsge-

schichtliche Logosstudien. Von Dr. theol. et phil. Engelbert Krebs. (Freiburger Theologische Studien. Zweites Heft). xix & 184 pp. 8vo. B. Herder. 65 cts. net. (Wrapper.)

Das Dritte Buch Esdras und sein Verhältnis zu den Büchern Esra-Nehe-mia. Von P. Edmund Bayer, O.F.M. Gekrönte Preisschrift. (Biblische Studien, Bd. XVI, 1. Heft). xiii & 161 pp. 8vo. B. Herder. 1911. \$1.25 net. (Wrapper.)

Der Monismus und seine philosophischen Grundlagen. Beiträge zu einer Kritik moderner Geistesströmungen. Von Friedrich Klimke S. J. xxiii & 620 pp. 8vo. B. Herder. 1911. \$3.80 net.

Moralprobleme. Vorträge auf dem III. Hochschulkurs zu Freiburg im Breisgau im Oktober 1910 gehalten von Prof. Dr. Joseph Mausbach, Prof. Dr. Julius Mayer, Regens Dr. Franz Xaver Mutz, Prof. Dr. Sigmund Waitz und Regens Dr. Joseph Zahn. viii & 388 pp. 8vo. B. Herder. 1911. \$1.70 net.

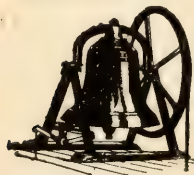
Geschichte der Weltliteratur von Alexander Baumgartner S. J. VI: Die italienische Literatur. Erste bis vierte Auflage. xxiii & 943 pp. 8vo. B. Herder. 1911. \$5.15 net.

Sonnenschein. Geschichten für Kinder und ihre Freunde. Achtes Bändchen: Buntes Völkchen. Erzählungen von Hedwig von Haza-Radlitz. Mit farbigen Bildern von M. Annen. Benziger Brothers. 1910. 35 cts. postpaid. 119 pp. 16mo.

Die Prinzessin von Lanka. Roman von A. Hruschka. 286 pp. 12mo. Benziger Brothers. 1910. 80 cts. net.

Predigten für den Osterkreis des Kirchenjahres von Dr. Augustin Egger, Bischof von St. Gallen. Herausgegeben von Dr. Adolph Fäh, Stiftsbibliothekar. 2. Auflage. 398 pp. 8vo. Benziger Brothers. \$1.25 net.

Eine babylonische Quelle für das Buch Job? Eine literar-geschichtliche Studie von P. Dr. Simon Landersdorfer, O. S. B. (Biblische Studien, XVI, 2.) xii & 138 pp. 8vo. B. Herder. 1911. \$1.25 net (Wrapper.)



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Catholics in Politics

Several of our contemporaries have lately discussed the question whether the number of Catholic laymen holding office under the federal or State governments is fairly proportioned to the whole number of Catholic citizens helping to make up the population of this country. In other words, whether Catholics receive their fair share of public office, either elective or appointive as the case may be.

The discussion seems to have originated in some remarks made by Archbishop Ireland in a published address before the University of Detroit, which we find reported as follows:

"I wish the number of Catholic laymen holding positions of trust in our government and occupying seats in Congress and in the legislatures of the States were greater than it is. There should be more Catholics engaged in building up the nation's ideals. The Church can never have its own until this comes to pass."

Commenting on this, some of our contemporaries have complained that unfair discrimination has been and is practised against Catholics. They refer to the proceedings of the New Orleans convention of the Catholic Federation, at which a protest was made against this alleged discrimination. Later on, the discussion of the question was enlivened by the utterances of Bishop Ludden of Syracuse, who gave out a statement to the newspapers charging that the opposition to the election of Mr. W. F. Sheehan as United States Senator from New York was due to racial and religious prejudice.

We think that the Catholic Federation are right in their contention, just as we consider Bishop Ludden to be mistaken in his judgment of the political conditions to which he refers.

It is undoubtedly true that Catholics in times past have had to fight their way, inch by inch, against religious prejudice in order to secure that freedom of worship to which they were constitutionally entitled. Such prejudice, it has been said, dies hard. It is a blind, senseless, and sometimes vicious antagonism. In many instances (now happily diminishing), it has come by inheritance and in great part was owing to ignorance of the real character of Catholic doctrine and principles, or to wilful and malicious misrepresentation by unprincipled persons who, for their own selfish ends, sought to keep alive the spirit of religious proscription. That it is not yet wholly extinct should surprise no one who recalls its intensity in times past. That it will

ever wholly disappear from the body politic, we do not expect any more than we expect that the assertion and reiteration of the truth will compel the absolute disappearance of error from the moral world.

To what extent this spirit of religious intolerance prevails is not easy to settle. Certain parts of the country, notably those wherein the infusion of foreign immigration has been smallest, seem to be affected by it more than others. Thus, a recent number of *America* (March 4) tells of a Catholic of high character deprived of the nomination for Governor of Kentucky because of his religion—even some of the judges of the highest court in that State declaring that they would never vote for a Catholic for governor. How anti-Catholic the judiciary of Kentucky has shown itself will be recalled by the decision of its Supreme Court on the question of bible reading in the public school case, reported in this REVIEW, Vol. XII, No. 17.

Again, and irrespective of place, the spirit of religious proscription seems to be ever on the alert where there is question of the religious instruction of children or others dependent on State support, as well as in the administration of the affairs of the sectarian public school. It is not long ago that our Catholic Indian School Bureau had to contend with this prejudice openly shown in the very halls of Congress itself. The opposition to measures designed to do justice to Catholics naturally implies opposition to men who might be expected to favor such measures, and right here the discrimination against Catholic candidates for public office comes into notice.

With respect to the instance of religious prejudice charged by the Bishop of Syracuse we may say that if the information which comes to us is correct, as we believe it to be, the candidate whom the Bishop championed was unworthy of being promoted to a place in the United States Senate. His previous career as a crafty politician, his affiliations with trusts and speculators, the attempt of the Wall Street interests through the instrumentality of the political "boss" controlling the votes of his followers to force his election, were, each and every of them, good reasons why the independent members of the New York legislature should refuse to vote for a man whose election would reflect no credit, either on the race from which he has sprung or on the Church of which he is professedly a member. With so many substantial objections to his election there was no occasion to impute religious prejudice to those who opposed him, nor any proof that they were actuated by such prejudice. Indeed the *Utica Observer*, published in Bishop Ludden's diocese and one of the most respectable and influential newspapers in central New York, characterized the charge

of religious prejudice as "moonshine." Such a charge sounds more like a cry of anger and disappointment from the political boss over the threatened failure of his efforts to "deliver the goods" bargained for with Wall Street. How far the charge of religious prejudice was from being true, appears from the fact that, since this article was written, a Catholic of Irish descent was elected U. S. senator from New York.¹

The office of United States senator is one of great power as well as dignity, and those who are observant of public affairs must see that there are many questions of large public interest which in the near future will press upon Congress for attention. Among these are the physical valuation of railroads, the revision of the tariff especially where it affects the necessities of life, government control of the issue of stocks, bonds or other securities of corporations so that none such shall be issued except for actual value, the readjustment of the property and interests to be affected by the impending decisions in the trust cases now before the Supreme Court, etc. All these questions are of vital interest to the pockets of the trust magnates who have enriched themselves, sometimes very unscrupulously, at the expense of the common people. The action of the Senate is therefore of great consequence, and wherever the money power can control the election of a senator, it is safe to say that the only acceptable candidate is the one who will be subservient to those interests, no matter what his race or religion or with what political party label he may be tagged.

Whether the fourteen million Catholics in this country have their due proportion of representatives in the public service is a many-sided question. As Catholics they have no better right than the members of other religious bodies to hold public office, and their selection for that service depends upon fitness and qualification as to which their

¹ The *N. Y. Evening Post* said in commenting on the election of Mr. O'Gorman (edition of April 3rd):

"Murphy's *Mercurius*, Mr. Cohalan, delivered himself of some pathetic, almost heart-broken, remarks at Albany on Friday about the wicked political prejudice against 'men of our race and religion.' The ground was speedily cut from under his eloquence by the election of a Senator who is an Irishman and a Catholic. Indeed, the insurgents in the legislature had repeatedly demonstrated their willingness to vote for one of 'our race and religion.' Thus the Cohalan plaint really comes down to the fact that there was a strong aversion to himself and to Mr. Sheehan. It was not an Irishman that was objected to, but a particular kind of Irishman. The typically Irish

qualities, in fact, have never had a more open field or fairer play in politics than in the United States. But there have been Irishmen and Irishmen. We have had those with the characteristic endowment of ready and moving speech, who in addition were frank and generous and public-spirited.... But there is also the sort of Irishman who prostitutes his talents to low intrigue, to scheming in the shadow, to political alliances with men who are powerful but who are also base. To oppose and defeat such a man is not to betray hostility to 'our race and religion,' but is simply to prove that unworthy plottings and dishonorable methods cannot be foisted upon the public merely by labelling themselves Irish and Catholic."

fellow-citizens of all shades of religious belief express their opinions at the polls. Of course, there are no statistics to tell the religion of the army of office holders and no apportionment of public office has ever been or ever can be made based on the principle of religious belief. In the large cities with their mixed population, we believe that Catholics have, at least, a fair share of the public offices, but when we ascend to the higher places, such as the Senate of the United States, the governorship of the States and lastly the presidency, it must be acknowledged that but few Catholics have reached those distinguished heights. There has never been a Catholic president, and we doubt whether there will ever be one, at least during the life of the present generation, no matter how fit the candidate may otherwise be, and this for the reason that the politicians who manage the conventions at which candidates are nominated are fully aware of the ancient prejudice and will not take the risk of offending the anti-Catholic shouters and thus losing their votes, especially as they know from long experience that the Catholics within their party will meekly submit to having one of their own body set aside simply because of his religion and continue to vote the party ticket.

But it may well be doubted whether the absence of Catholics from the higher elective offices is due entirely to religious prejudice; for in proportion as a Catholic citizen conforms his life to his Catholic principles, political success becomes more and more difficult.

Not many years ago, the late John J. Ingalls, United States Senator from Kansas and one of the ablest men in the Senate of that day, made the famous declaration that the Decalogue had no place in the code of practical politics. Since his day the character of politics as a pursuit has hardly improved, and the perjuries, briberies, and general corruption which are so frequently in evidence in the career of the successful politician, will explain why ordinarily, Catholics of delicate conscience and of a fine sense of honor are unwilling to engage in political contests carried on according to present-day methods.

We have had instances of men who, in different States, have attained political office with the assistance of their Catholic fellow-citizens, but whose conduct in office showed that they had thrown overboard their Catholic principles of morality. Such successful ones are a reproach to the Church whose members were asked to support them, and a hindrance to the legitimate advancement of Catholic interests. If at a succeeding election the same men are defeated it is not because they are Catholics but on account of their failure to live up to the teachings of that religion which they profess.

In one of his essays the distinguished convert Canon Frederick Oakley, speaking of the conduct of the Catholic minority in a Protestant nation, says: "It is necessary that we shall all clear up our principles and make up our minds as to what may and what may not be done with a safe conscience; and for this among many different reasons that there is absolutely no point upon which our enemies, whether religious or political, are more keenly vigilant or more conspicuously unfair than upon the least appearance of inconsistency between our supposed principles and our actual exhibition." (*Essays on Religion*, etc., edited by Cardinal Manning, Vol. I, p. 148.)

It is this contrast between profession and practise in the life of Catholics which hurts the Catholic name and weakens Catholic influence. Examples of it will readily occur to our readers in their respective localities.

Finally we would say that if the Catholics in any community believe themselves to be proscribed from public office on account of their religion, they usually have the remedy for such a grievance in their own hands. Their voting strength on election day is sufficiently great that, if it were known they would resent at the polls any injustice put upon them, the political bosses who control the nominations for office would not invite defeat by setting aside a Catholic candidate on account of his religion. But this would mean united action at a proper time and under suitable guidance by all Catholics affected by the offensive discrimination, regardless of their ordinary party affiliations. If the Catholic Federation can educate the voters up to this point of co-operation, there will be fewer manifestations of the religious prejudice complained of. Until then and so long as the Catholic body chooses to submit, they should not be heard to complain. *Volenti non fit injuria.*

New York City

PETER CONDON

First Communion in the Province of Cincinnati

Among the official utterances of American bishops on the "Quam Singulari," several of which we have commented upon in previous issues of this REVIEW, the joint pastoral letter of the bishops of the Cincinnati Province¹ deserves a high place both for its emphatic insistence on the support of the parish schools and for the strict measures wherewith it threatens delinquent parents.

"The civil law of all the States of this Province requires that children go to school at least until they are fourteen years old; hence

¹ The letter is signed by all the bishops of the province except Msgr. Byrne of Nashville.

parents cannot with impunity take them out of school before that age and send them to work. And as our parochial schools are not only as good as, but often superior to the public schools, parents will not be so prone to withdraw their children from them, and deprive little ones of what is so important and necessary, namely, Catholic instruction. Besides, it is hardly proper to keep the children from Holy Communion because their parents are remiss in duty . . . To secure Catholic education of the little ones let us seek some means other than deferring First Communion. The punishment for delinquency should be meted out to parents, for they are the guilty persons."

"Wherefore we direct that in future no confessor, having faculties in this Province, absolve parents who require their sons and daughters to attend non-Catholic schools, unless such parents when going to confession promise that they will send their children to a Catholic school at the time to be fixed by the confessor, or agree that they will abide by the decision of the Bishop after the case has been referred to him."

It may be expected as one of the many good results of this joint pastoral letter that, wherever possible, parochial schools will be erected in places where they do not as yet exist. "The Holy Father states that the obligation of attending to the religious instruction of the children is most important; and hence it follows that to neglect it is a grievous offence. It is also plain that, as Christian instruction cannot be thoroughly and systematically imparted, except as an integral part of the school curriculum, parents delinquent in this most important obligation of Catholic discipline, burden their conscience with grievous sin." The many zealous pastors all over the country who with great personal sacrifice are maintaining parochial schools, are here having a fine compliment paid them, officially and publicly, for their efforts in behalf of the parish school. We do not remember, since the days of the Third Plenary Council of Baltimore, having read a more glorious vindication of the parochial school system than is contained in the above quotation.

In places where there is no Catholic school, it will be more difficult to prepare the children for their first Communion. "Pastors residing in places where there is no Catholic school, will gather together at least twice a week all the children between the ages of seven and fourteen, and instruct them in their Faith. Parents failing to send their children to these special catechetical classes cannot be absolved, and are subject to the same penalty as those refusing to send their children to Catholic schools."

In order to avoid a collision of the respective rights of the pastor and the confessor regarding the First Holy Communion of the child,

the letter prescribes the following. "The duty of deciding whether a child shall be permitted to make its First Holy Communion privately, rests, as the Decree states, with the father of the child or those representing him, and the confessor. There is a grave obligation for them to see that, when the child has arrived at the age of discretion, it receive Holy Communion at Easter and in time of serious illness. We deem it well to advise for the sake of good order that a confessor, when he gives permission to his little penitent to receive First Communion privately, should recommend that it inform the pastor of the favor granted. The latter will co-operate with the confessor by removing any unreasonable objections on the part of the parents. He will also in a kind and paternal way ascertain whether the child understands, according to its capacity, those mysteries of Faith which are necessary as means of salvation, and whether it has a becoming devotion towards our Lord in the Blessed Sacrament. This latter condition, as Benedict XIV teaches, includes a desire for the reception of our Lord. Let pastors, however, take care not to go contrary to the opinion of the child's confessor and parents, when they judge that it should be admitted to First Holy Communion. Let the case of a pastor who acts contrary to the parents and confessor, be referred to the Ordinary."

The following paragraph will tell us about an important change to be made regarding the confirmation of children. "It has been suggested, in order to keep the children in school, to defer their confirmation until they have finished the primary grades. However, we cannot sanction this suggestion, because it is not in accord with the discipline of the Church. This is plain from a letter addressed by Leo XIII on June 22, 1897, to the Bishop of Marseilles. His Holiness lauds this prelate for endeavoring to abrogate the custom of not confirming children until after they have made their First Holy Communion. In view of this action we would not be justified in refusing to confirm at least all who have made their First Communion. Therefore, when the Bishops visit the churches, pastors must not fail to present for confirmation all the children who have approached the Sacred Table, no matter of what age they may be."²

One more paragraph will complete our round of quotations from this splendid document. "As the decree of the Holy Father gives disciplinary prescriptions in a matter touching dogma, there can be no discussion about them. Moreover, the Pope, on account of his position as Vicar of Christ and Head of the Church, guided by the Holy Spirit, can best determine what is expedient for the welfare of souls. It be-

² A somewhat different practice obtains in the diocese of Pittsburg. See this REVIEW, page 105, No. 4.

hooves all to comply with what the Holy Father prescribes in the Decree."

Such sentiments are calculated to bring us in closer contact with the successor of St. Peter, who in turn has made it the aim of his pontificate to restore all things in Christ.

Are Little Children Capable of Grievous Sin?

We are asked to publish the following communication from an eminent moralist:

On page 145 of No. 5 of the C. F. REVIEW, a correspondent criticizes a previous writer for asking: "Who will say as a general rule that no child is capable of grievous sin before he is 8 or 9 years old?" As this is a matter of considerable importance in view of recent legislation, I beg leave to publish the following remarks:

1. The views of your correspondent are extravagant and unsound. Whether he intended it or not, he is in opposition to the Decree on the age for First Communion. In this decree, it is distinctly set down that the age of discretion for Confession and Holy Communion is that at which the child begins to reason, about the 7th year, above or under, and that from this time the obligation begins for fulfilling each precept of Confession and Communion. Now it is the common opinion according to St. Alphonsus (*De Sacr. Paenit.*, No. 667) and modern theologians generally, that there is no precept of Confession for those who do not commit mortal sin. Whence it should be inferred that at about 7 years of age people usually become capable of mortal sin, otherwise the Holy See or the common opinion of theologians must be in error.

Theologians state the law of Confession very clearly. Thus Genicot, Vol. 2, No. 323, says on the subject of this law: "Haec neminem obligat qui *venialia tantum* commiserit: nam Lateranense praecipit ut quisque *omnia sua peccata* confiteatur, quod sane intelligi nequit de venialibus quae, teste Trid. (Sess. 12, c. 5) citra culpam taceri possunt.—*Pucros* autem obligat postquam septennium complevere (Vol. I, No. 94), nisi forte tam tardi ingenii sint ut nondum habeant discretionem quae ad graviter peccandum sufficiat: Quod non est facile arbitrandum." In Vol. I, No. 94, the same author (who, by the way, was not an Italian writing with a view to Italian conditions or about Italian children) says: "*Praesumitur* autem infantes ad usum rationis sufficientem pervenire quando septennium impleverunt. Si qui citius rationis usu potiuntur, probabiliter legibus ecclesiasticis non tenentur, quia *Ecclesia* censenda est eas ferre *secundum communiter contingentia*."

Noldin, who did not take Italian conditions for the basis of his remarks, is equally clear (*De Praec.*, No. 682, 2): "*Praeceptum istud per se obligat omnes fideles, qui ad annos discretionis pervenerunt, i. e., gravis peccati capaces sunt; expleto igitur septennio fideles ad confessionem obligantur nisi constet ipsos praeter ordinarium naturae cursum ad sufficientem usum rationis nondum pervenisse.*"

Everywhere we find the same view expressed. In the above, in particular, please note the force of the *i. e.* In other words, to arrive at the age of discretion is the same as to begin to be capable of grievous sin, and this is the *ordinary* course of nature.

2. The proposition of the writer that he would "as soon believe in Calvinistic predestination as in the possibility of mortal sin in children at that age, 8 years and under" is deserving of theological censure. It is *temeraria* and *piarum aurium offensiva*. The proposition amounts to this: a Catholic might as readily hold the predestination of Calvin as the possibility of mortal sin in children of 8 years and under. The offensive character of such a view appears at once when it is examined in the light of our remarks above.

3. The correspondent's argument from contracts arises undoubtedly from ignorance of the law to which he refers. He says: "If there were question of a contract involving things of considerable value, no intelligent man would hold such a child to the contract, because the child is not capable of weighing what the contract involves or of resisting under persuasion, etc." As a matter of fact, children are bound by some civil contracts, *viz.*, such as relate to their own maintenance and education, and are therefore to be considered as capable of making contracts. If other contracts of children are not enforced by statute or common law, the reason is that the civil authority wants to shield them from the injustice of swindlers of more mature age. Besides, there is no parity between the civil requirements for a contract and the commission of mortal sin except that each requires knowledge and consent.

Bishop, a classical and recent writer on contracts, says in his work on Contracts (section 946): "In the criminal law, one under seven years cannot become punishable, and one over fourteen is as liable to punishment as an adult, while between those ages evidence of actual capacity may be submitted to the tribunal. In the matrimonial law, a boy and girl of seven may enter into such an inchoate and imperfect marriage that, if she becomes a widow at nine, the common law will give her dower." This shows that the common law recognizes children as capable of making contracts at seven.

Now for the Church's teaching regarding the age for making contracts. She allows children of seven years to make the contract

of sponsalia, according to all theologians and canonists. Compare Genicot, Vol. 2, No. 440, where he says: "*Quare regulariter ad sponsalia ineunda requiritur et sufficit septennium completum.*" Noldin, *De Sacram.*, No. 530 (in other editions: *De Matrimonio*, No. 36: "Ad valide igitur contrahenda sponsalia per se sufficit *aetas septem annorum*, immo iam ante septennium valide contrahi possunt, si malitia supplet aetatem, i. e. si adsit sufficiens usus rationis." Lehmkuhl, in Vol. 2, No. 844 of the latest edition, says: "Sponsalia *valide* fieri *praesumuntur*, si spondentes septennium egressi sint: antea praesumuntur *invalida.*"

Thus, the writer makes a grave mistake contrary to the teaching of theologians when he says that children cannot make contracts. And if they can make contracts at the age of seven, they are *a fortiori* capable of sinning mortally at the same age. The reason is that less deliberation is required for mortal sin than for a contract. Speaking of the contract of sponsalia, Genicot (Vol. 2, No. 440) says: "Hinc communiter dicitur requiri (namely ad sponsalia valida) deliberationem sufficientem ad moraliter peccandum. Inde tamen concludendum non est capacem esse ineundi contractum sponsalicium quicumque mortaliter peccare possit: nam *facilius* percipitur malitia violationis praecepti in praesenti quam onus gravis obligationis in futurum, quae per sponsalia assumitur" (St. Thomas, Suppl., qu. 43, art. 2).

It follows then that the reference of your correspondent to contracts as an argument in his favor is unfortunate for him: it just proves the contrary. An angry mood must have dictated your correspondent's concluding paragraph: "When the salvation or damnation of that child is in question, we find men dealing mechanically with sin and holding a mere baby capable of bartering away his immortal soul." We are at a loss to know what "mechanical" men he is referring to.

4. Your correspondent says: "I know nothing of Italian children, I speak of the children whom I know." No doubt it is very convenient for him to shield himself behind the children whom he knows. But when he begins to generalize as he does about the incapacity of children to commit mortal sin, is he not treading on dangerous ground and in conflict with sound reason as well as with the Church's teaching? With sound reason, for this demands that the conclusion be not wider than the premises; with the Church's teaching, for the Church as we have seen fixes the age of discretion and of the capacity for mortal sin at 7 years more or less.

The discussion started by your correspondent is one of the gravest importance. It is needless to add, however, that our criticism is not aimed at his intentions.

X. Y. Z.

An Objectionable Text-Book of English Literature

Messrs. Ginn & Co., of Boston, are sending out a circular in which they print "striking endorsements" of *English Literature: Its History and its Significance for the Life of the English-Speaking World. A Text-Book for Schools* by William J. Long, Ph.D. (Heidelberg). (582 pp. 12 mo. Illustrated. \$1.35).

Among these striking endorsements are such as these from Mr. W. P. Ratigan, S. J., of Marquette Academy, Milwaukee, and the (Quincy, Ill.) *Western Catholic*, respectively:

A classic among text books—that is our designation for Long's *English Literature*, says Mr. Ratigan. From the colored frontispiece to the final index it is a perfect work of the printer's art. Binding, type, print, arrangement, illustrations, are of the best; while the cost is not above the usual price of similar publications. But not only the outward form is above criticism; the contents are ideal for class work and private study. The historical summaries are good. No religious bias has been suffered to warp the author's judgment. His perspective of merit, in assigning space to the masters, is very satisfactory. The book, while an ideal working volume for English teacher and student, is so well written and ably edited that it should be on the desk of every lover of English literature. The Senior class of our high school department is using Long as a text with gratifying results.

The *Western Catholic*, edited by the Rev. M. J. Foley, does not hesitate to say:

We admire the tact Long displays in handling delicate questions in history, and commend him particularly for the avoidance of any word or phrase that might wound racial or religious sensibilities. We have no hesitancy in recommending it [Long's book] to our Catholic schools and colleges and we cannot praise it too highly.

These recommendations, to say the least, are very strange, in view of the fact that Long's *English Literature* contains a number of statements absolutely untenable from any point of view. For instance, on page 83, Mr. Long states that Wyclif is "by far the most powerful English figure of the 14th century." etc. etc., *ad nauseam*. Again, on page 99, in discussing the characteristics of the Elisabethan age, Mr. Long says: "The most characteristic feature of the age was the comparative religious tolerance, which was due largely to the Queen's influence." And on page 100, in the course of the same paragraph: "Elisabeth favored both religious parties, and presently the world saw with amazement Catholics and Protestants acting together as trusted councilors of a great sovereign." And again, on page 101: "To sum up, the age of Elisabeth was a time of intellectual liberty, of growing intelligence and comfort among all classes, of unbounded patriotism, and of peace at home and abroad."

Catholic educators would do well to examine works of this kind more carefully before they issue such sweeping and flattering commendations.

It is bad enough to find Protestants perverting the facts of history and literature, but to have such statements placed before Catholic schools as "free from religious bias," and therefore "most commendable for Catholic schools," is outrageous.

† JOSEPH SCHREMBES,

Auxiliary Bishop of Grand Rapids.

"Iconoclastic Criticism"

[The Rev. Herbert Thurston, S. J., in *The Month*, No. 561]

Something more than a year ago a rather remarkable paper was read in Rome before a crowded and distinguished audience by the Professor of Ecclesiastical History at the Gregorian University, Father Fedele Savio, S. J. The occasion was that of a general meeting of the Accademia di Religione Cattolica, and the assembly met under the presidency of his Eminence Cardinal Rampolla. Taking for his theme "the Popes and popular religious traditions," Father Savio read a carefully-prepared essay, which was published immediately afterwards in a Catholic periodical of Milan, *La Scuola Cattolica*,¹ and it is perhaps worth while to add that, so far as I am aware, no protest or retraction has been evoked by any of the statements to which the Roman Professor there committed himself. The interest of the paper is such that it seems worth while to introduce my present article with a rather close analysis of it.

Father Savio begins by warning his hearers that he is concerned only with *popular* religious traditions, and that he consequently excludes from his field of view anything which could be called a dogmatic tradition, in other words, anything touching upon the deposit of faith bequeathed to the Apostles. But fixing attention only upon those vaguely attested beliefs, for which the acceptance of good people in general is the ultimate guarantee, the writer very appositely remarks that many of these popular traditions appear to the world as if they had so been taken under the aegis of ecclesiastical authority that the credit of the Papacy is pledged to their truth. This, as he points out, is wont to happen in two ways, either because a particular shrine or devotion, which is declared to owe its origin to some supposed revelation or relic or miraculous event, has been enriched by the Holy See with special Indulgences, or because the said tradition is commemorated in official books, *e. g.*, the Breviary, Martyrologium, Missal, Calendar,

¹ June, 1909.

etc., more or less directly connected with the liturgy of the Church. Strange to say, the people who are most determined to make the Church, or at least the Papacy, responsible for the historical accuracy of these traditions belong to two very opposite categories. On the one hand we have the class of those most earnest but sometimes over-zealous Catholics who welcome everything which comes from the Head of the Church with the same unquestioning acceptance with which they would receive a definition of faith. These good people, says Father Savio, whenever any Catholic scholar raises a doubt regarding any popular tradition for which they consider that the Holy See has made itself responsible, at once take scandal, and though the scholar in question be perfectly loyal to the faith and may have given ample proof of his orthodoxy, nevertheless they cannot divest their minds of the idea that he has somehow been corrupted by the atmosphere of the world or has allowed himself to be sucked into the vortex of that rationalistic spirit which is but too clearly the inheritance of so many of the professors of learning in our generation.

On the other hand, we have a vast array of hostile critics of the Papacy who are persuaded that these questionable traditions are stuffed down the throats of all faithful children of the Holy See and are placed upon the same footing as dogmas of faith, simply because the Popes and the clergy, animated as they are by the most sordid motives, perceive that an exposure of the falsity of these stories could only lead to a great loss of revenue and of influence. What then, we are fain to ask, is the truth? Is it a fact that the Church and the Popes set these popular religious traditions before us as part of the Catholic faith which no one can refuse to accept without imperilling his soul's salvation?

To this question [says Father Savio] every theologian will reply that all popular religious traditions which have no necessary nexus with dogma are purely human traditions, and that consequently they can in no way form part of that sacred deposit of truth which was revealed by the Incarnate Word and by Him entrusted to His Church to be jealously guarded and kept intact for the salvation of future generations. Hence these popular beliefs can be examined, discussed, and as occasion may require, rejected, like other human traditions which have no sort of religious bearing.

In confirmation of this it should be noted that the Popes have never shown any wish to define the objective truth of these traditions. When spiritual favors are granted to shrines, devotions, etc., based upon some alleged vision, or the authenticity of some relic, the documents which embody such concessions contain in their reference to these stories some qualifying clause *ut fertur*, *ut vulgo traditur*, etc. (as it is said, as tradition declares). Moreover, the same writer continues, we must not forget that such concessions are usually made upon the showing

of the persons—nearly always Bishops or ecclesiastical dignitaries—who apply for them. It would be difficult for the Popes, whose hands are full of important business, to inquire personally or to have adequate inquiry made into the truth of the facts alleged in these petitions. The responsibility must almost necessarily be left to the prelates or other persons of distinction who press such applications upon the Holy See. Hence the Papal sanction involved by the grant of such spiritual favors amounts to no more than this, that the objective truth of these traditions was honestly believed in by men who *for their day* were men of education and intelligence, men whose word there was no sufficient reason to distrust.

Further, the admissibility of the critical attitude towards popular traditions is not a new idea, or a concession extorted from a reluctant obscurantism by the pressure of scientific progress. More than two centuries ago the illustrious Bollandist, Father Daniel Papebroech, laid down quite clearly the same principles as have just been enunciated. And the fact that since the end of the sixteenth century corrections have been admitted into the Martyrologium and Breviary, certain traditions, formerly embodied in these official books, having been either modified or suppressed, must clearly show that no infallible authority is claimed for the historical statements which they contain.² The fact is, that the Popes fully recognize the progress which is continually being made in historical scholarship. Their proper business, however, as the successors of St. Peter, is not to encourage historical studies, but to promote piety. They have accepted in the past certain popular religious traditions, at a time when the belief in these same traditions was shared by the great majority of educated men, but whenever science succeeds in clearly demonstrating that these legends are unworthy of credence, the Holy See is prepared to welcome any new light which fuller investigation is able to afford.

[To be continued]

The Immigrant Problem

[From the *Extension Magazine*, Vol. V, No. 11]

We note with great interest a quotation from the *Correspondance de Rome*, made by the CATHOLIC FORTNIGHTLY REVIEW quite recently, on the question of saving Catholic immigrants flocking into the United States in increasing numbers year by year. The *Correspondance* sug-

² For example, in the Roman Breviary, edited by command of St. Pius V., there is included under May 31st, a fanciful legend of St. Petronilla, the supposed daughter of St. Peter the Apostle. In the revision published au-

thoritatively in 1614, under Clement VIII, the whole legend is omitted, and lessons *de communi* are substituted for it. See De Smedt, *Introductio*, p. 497.

gests that provision be now made to calculate "the annual percentage of Catholic immigrants; and the annual percentage of births in Catholic families, both native and foreign born," in order to ascertain the truth regarding the growth of the Church in this country. "Is the Church in the United States," the Roman writer asks, "developing a great power of expansion? Or is there underlying all these figures a real deficit, covered by the perennial flow of immigration? It is necessary to be fully conversant with the facts in order to pronounce judgment on the future of Catholicity in this great country, and especially also to regulate present conditions."

The editor of the *FORTNIGHTLY* gives it as his opinion that there is a real loss, and says that when he acknowledges it, he is denounced as an "unpatriotic crank, pessimist and croaker." Mr. Preuss may perhaps console himself in the knowledge, however, that he is not alone in being thus denounced. If any one has had more denunciation to his credit on the same subject than ourselves, he is welcome to his unenviable position. The fact is that nine-tenths of us really do not want to know the truth.

Have there been losses in the Catholic Church of the United States? So many, brethren, that it would appall you to know what your share of them will be, if the blame is parcelled out among those who remain faithful; and we fail to understand how any one should feel that there is merit in concealing the fact or why any one can expect to stop a leak the existence of which he studiously ignores. There is, however, something to be said in explanation, if not extenuation. The losses which have taken place in the past have been largely because they could not, under the distressing condition of things, have been avoided. For example: how would it have been possible to stem the tide of losses in the very early days of the Church in this country, when there were neither priests nor churches available, and when Catholics were scattered over a territory which would make good standing-ground for thirty or forty European nations? But one of the reasons why we are so sensitive on this point is because some of our neighbors will not, and do not want to, understand the difficulties of the situation. European countries which send out a weekly flood of immigrants to our shores, possessing well-organized churches and a people compactly situated, from the height of their superior position ask wonderingly why we, so differently situated, can not give even better spiritual care than they do themselves to those of their countrymen whom they let loose upon us. Many of them refuse even to send us priests who are willing and able or worthy to help out the difficult problem. Some of our brethren in Canada, always alert for a chance to make invidious com-

parisons, secure in their own happy entrenched position, expect us to produce like results to theirs, forgetting that we have many races to deal with, no advantages from solidarity, and are working with a scattered people and without a single fortified position.

We have reason to retort to our European and Canadian critics that if they had sent their people to us better instructed, it might have been easier for them to stand the blast of religious adversity, which they must necessarily expect when they wander from their firesides, into an open country, where the storms to be faced are fiercer than at home. The difficulties surrounding the building up of the Church in the United States were and are extremely great, but the foreign critics will not recognize the existence of problems at all; though they themselves are responsible first and foremost for the fact that these problems are here to be faced. We can only work on the material which is sent us.

In the face of criticism the natural tendency of Catholics in the United States, thus put upon the defensive, is to make sweeping denials and cover up ugly facts with the flowers of rhetoric. To listen to the congratulations we shower upon ourselves at conventions, banquets and such like, makes us who know conditions groan in spirit, not because we do not like the smell of flowers, but because we know that if the ugly thing beneath them remains there much longer the smell of a million flowers, fortified by all the cologne on earth, will not prevent unpleasant consequences to our peace of mind and our ease of conscience.

This systematic covering up of the missionary difficulties of this country is responsible for a great neglect and a consequent loss of souls. We might as well own it, for it is the truth. In spite of all that we may say in our oratory, we can not shake off the responsibility. If one hundred and thirty-five thousand souls in New Mexico and Arizona are imperiled by proselytizing, where ten thousand dollars a year judiciously expended would overcome it, we are not giving a satisfactory answer to God when we say that the people are only half-Indians anyhow, and that nothing can be done with the Mexican element. It has been clearly and distinctly pointed out by missionary bishops that Catholic settlers in new dioceses can be saved if chapels and priests are provided for them; but that the bishops themselves are powerless to raise the money required. Now no amount of beautiful singing in the most gorgeous churches in America is going to drown out the voice of these successors of the apostles. God will hear their complaint. It will be no answer or excuse then to urge that we had so much to do at home. When we know that in the great cities of this country, children of the Italians are being gathered into night schools, day schools, social settlements, clubs, etc., etc., all to wean them away from the Faith of their fathers, can

we believe that there will be any satisfaction for us on the day of judgment, if we inform the Lord that they were nothing but "Dagoes," anyhow? The fact that the Church in the Philippines, which we almost destroyed by war, ought to have money from the friar lands, does not answer the greater fact that there are hundreds of parishes without priests, and that the people are crying for the bread of Truth and are handed the stone of the proselytizer. We may have magnificent universities, colleges and schools; and we may erect gorgeous cathedrals, churches and clubs; we may band ourselves into Knights-of-this or Knights-of-that; we may array the officers of these august societies in purple and fine linen; we may have conventions and banquets to resolve and then resolve over again; we may cultivate pious confraternities which pray much and pay little outside their own circle of local good works: but none of these things is going to drown out the appalling cry which comes from thousands of neglected souls under the American flag, who could be saved to God and His Church by the expenditure of a thought given to the problem, a single determined action and a pittance from our store.

Why the Church Cannot Tolerate Modernism

Modernism professes to be a re-interpretation of Catholicism (we confine ourselves to the "Catholic" Modernists) required to make it intelligible to modern minds.

The phrase itself is admissible, says the Rev. Sidney F. Smith, S. J., in No. 560 of the *Month*. It would be useless to give the Catechism of the Council of Trent to a Kaffir; you must interpret it to him by translating its ideas into forms that he can understand; and doubtless an analogous process is required if we are to get men trained in modern rationalistic schools to understand what we really mean by our Catholic doctrines and practices.

But on the lips of the Modernists, re-interpretation means something quite different. It means retaining the traditional terminology, but under the cover thus secured substituting for the doctrinal conceptions which it has hitherto expressed, conceptions quite different and even opposite; it means taking away conceptions which have a supreme spiritual value for us, and giving us in exchange conceptions in which we can find no spiritual value at all. From as far back as the author of the Book of Wisdom, indeed from a time much more remote than that, we have been taught to believe that the arguments from causality, as they are called, give us a firm assurance of the existence of a Personal God, all-wise, all-holy, all-loving.

all-powerful, supreme. It is a conception of the highest spiritual value. But Modernism would shut us up in subjectivism, telling us that at best those time-honored arguments suffice to justify an aspiration, a conjecture. And then, to supply for the deficiency of this conjecture, it offers us the theory of a supposed sense of religion welling up within us from the depths of subconsciousness. So interpreted, this sense is a treacherous foundation on which to build. We are asked, in fact, to remove our religion, with all its splendid hopes, from the firm rock to set it on the quicksand.

This new construction, this so-called re-interpretation, has no value for us at all. We are asked to transform our belief in Jesus Christ, to believe that when we worship Him as God, we are not worshipping a real historical personage who is God and really became man, but only an ideal personage—in other words, an ideal, created by the pious illusions of the early Christian generations, who misconceived in their ignorance what they had heard of the Christ of history. Our Catholic conception of Jesus Christ has supreme value for us. This which is offered to us in exchange, as a re-interpretation, has no value for us at all. We have been taught that Jesus Christ, the historical Christ, before His Ascension, founded a Church to last through the ages; that He enriched it with a store of holy doctrines and priceless sacraments, and secured their preservation by placing us under a succession of pastors who hold their authority from Him, and could count on the unfailing guardianship of His Holy Spirit. But Modernism assures us that this is all wrong; that the historical Christ merely originated a religious movement the ultimate issues of which He could not foresee and did not provide for; that our traditional doctrines and sacraments are not from Him, but are conceptions formed and symbols devised and elaborated by the reflection of successive generations, which eventually acquired a certain fixity; that the Church's hierarchy likewise is of purely human origin, the outcome of the realization of what was required to secure organization and permanency, the authority which it exercises being derived from those it is set over and revocable at their pleasure. Once more, what we have hitherto held is of priceless value to us, what this re-interpretation offers us in exchange is of no value at all.

Such being the nature of Modernism it is manifest that it cannot be tolerated in those who wish to remain in the communion of the Catholic Church. But would it not have been sufficient to condemn it and forbid the sacraments to those who refused to give it up, trusting to their honor that, greatly as they might feel the loss, they would not wish to steal the offices and sacraments of the Church by practising

deception on the authorities set to guard them? It might well have seemed so, but unfortunately the evidence is too strong that this party which wishes to re-interpret our doctrines for us has embarked on a deliberate policy of such deception. Mindful, we may imagine, of the lesson taught them by the "Old-Catholicism" of forty years ago, they have felt that to organize themselves into a new schism would be to invite the disaster of a speedy collapse, and so their plan is to remain where they are in the hopes of gradually leavening with their ideas the ranks of both clergy and laity.

Eucharistic Echoes

Ever since the Holy Father issued his now famous decree *Quam Singulari*, which settles once for all the important matter of the first communion of children, the Catholics of the United States have been the witnesses of a great demonstration of loyalty to the Holy See and zeal for the children's best interests on the part of the hierarchy. In former issues of this REVIEW we have commented on the pastoral letters of several ordinaries. Since then, there has not been a week without bringing to our notice some fresh echoes of the great Eucharistic movement so happily inaugurated by our Holy Father. So far as we have been able to judge, there is but one note ringing out strong and clear from these episcopal utterances—complete confidence in the divine guidance of the Church, who is ever the Spouse of Christ. All bishops without exception are unanimous in their conviction that "here indeed is the finger of God."

But apart from this feature, common to all pastoral letters, several bishops have availed themselves of the occasion to speak out their mind fully and frankly on certain grave matters which needed re-emphasizing in these parlous days of religious unrest and indifference. We note especially that interest in the parish school has received a new and strong impetus. Indeed, now more than ever before in the history of the Church in this country, is the need of the parochial school felt and its place in the religious upbuilding of our people rightly understood. As Bishop Spalding somewhere said: The parochial school is the most valuable contribution of Catholics towards the civilization of this country. This re-awakening, by the way, proceeded from no less a man than our Holy Father himself. He provides in the very decree under consideration that, although a minimum of instruction should be considered sufficient for first communion, the parents are in duty bound to secure a more thorough instruction of their children before they leave school to enter the arena of life.

Some bishops have been briefer than others in discussing the *Quam Singulari*. We note from the *Catholic Advance* that Bishop Hennessy in his official announcement to the clergy and laity of the Diocese of Wichita contents himself with stating that "this order is not a new practice in the Church, but a return to a custom prevailing in the early days of Christianity when even infants at their baptism were sanctified by communion." Evidently, this practice rests on the Catholic doctrine of the operation of the sacraments *ex opere operato*, a doctrine which was minimized or at least obscured in modern times by writers of modernistic tendencies. If we are not mistaken, the late Father Tyrrell, in his book on *External Religion*, laid too little stress on the *opus operatum*, to the grave detriment of the intended sacramental power of the means of grace. It may be useful for the Catholic priest to remember this point in his dealings with dull and otherwise irresponsible children. Spoiled children must not be deprived of holy communion. If at the moment of their reception they are actually in the state of grace, it will always be better for them to receive than not to receive, precisely because the sacraments work *ex opere operato*.

The Archbishop of Boston, in an elaborate letter full of zeal and enlightenment, dwells on the great central character of the Blessed Eucharist as a divine preserver of the Catholic faith and a promoter of holiness. "The spirit of the time is all against Christ and his Church, and unless we wake up to the insidious wiles of unbelief, the flock entrusted to our care will inevitably seek the luring mirage of fantastic pastures. The greatest remedy against all these deceptions is the remedy which Christ himself has provided. The Bread of Angels alone can give us that fortitude of spirit and clearness of spiritual vision by which all the schemes of the enemy will be openly revealed and our hearts be made strong in the fixedness of our faith and devotion."

There is one more point which we desire to bring out in connection with this pastoral letter of the Archbishop of Boston. As an effectual means of realizing the intentions of our Holy Father, Msgr. O'Connell recommends that "all the pastors institute as soon as convenient the Confraternity of the Most Blessed Sacrament, which need interfere in nowise with the parish societies already established, but which may well be the means of strengthening those now existing. The erection of this confraternity requires no formality but the permission of the bishop, which is hereby granted. The chief exercises of devotion of this confraternity are adoration of the Blessed Sacrament by attendance at the Holy Hour once a week, and at those services when Benediction of the Blessed Sacrament is given, together with the inculcation and practice of frequent communion. To these may be added a novena in

preparation for the feast of Corpus Christi and special devotions at the time of the Forty Hours. This confraternity is enriched with many very great indulgences and will be a powerful incentive to the faithful to increase their faith and love for our Blessed Lord in the great Sacrament of the altar."

Let us hope that, as the voice of the Great White Shepherd has elicited such a ready response from the hierarchy, the voice of our bishops may in turn find a cheerful response from the people.

MINOR TOPICS

"EVERYWOMAN"

Innocent persons, unfamiliar with theatrical wiles, who expect to find in "Everywoman," now so widely advertised, something closely akin to the ancient moralities—a first cousin to "Everyman," for instance—will be surprised to discover how far a word may be twisted from its original significance. Possibly, Mr. Walter Browne, in composing the text, was inspired with the ambition of treating a serious work. The sentiments and general morality of his play are unexceptionable, if terribly trite; but it is difficult to reconcile the idea of serious endeavor with the slatternly verse, the childish plays upon words, the amateurish confusion of symbolistic and actual characters, and the innumerable tricks so painfully suggestive of time-worn and tawdry theatricalism. Nothing could be more true or more wholesome than the professed theme, that the woman who forgets her modesty, abuses her youth, listens to flattery, mistakes passion for love, and profligacy for happiness will come to a bad and miserable end,

but the value of the lesson is lessened considerably when, at the end, the soiled outcast—after a very tardy repentance—is promptly rewarded by reunion with a true lover and the promise of prolonged domestic peace and felicity. This is not a proper finish for your true morality.

PRESERVING CATHOLIC HISTORICAL RECORDS

Mr. Martin I. J. Griffin, the editor and publisher of the *American Catholic Historical Researches*, (1935 N. Eleventh Street, Philadelphia) and one of the founders of the Catholic Historical Society of that city, writes to us under date of April 3rd:

"Your remarks about 'Preserving Historical Records' (C. F. REVIEW, No. 7, pp. 195 sqq.) much please me. You call upon the Catholic Historical Society of Philadelphia to take action in the matter. Permit me to say that after the destruction of the Colleges at Plainfield and Ellicott City, in both of which valuable Catholic historical records perished, I called the attention of the Rt. Rev. Msgr.

McDevitt, the President of the Society, to the necessity of endeavoring to obtain copies of all such Catholic American historical documents, letters, papers which might be deemed worthy of transcribing, to show the contents of the originals. So the matter will be considered at the next meeting of the Board of Directors, and I doubt not action will be taken to do the work. But alas! money to do this and other needed work is lacking. Why should not every institution possessing such records contribute transcripts to the Society for preservation or use? Experience shows they have been loath to have copies made, because this lessened the value of the originals. But fire destroys the whole worth and leaves the world poor indeed.

I have always been hungry for such things. So I will pay all charges for copies of such documents that may be sent to me.'

"MONTES PIETATIS"

In these days, when the public has so much reason to take an interest in the study of economics, the story of the medieval lending-houses, known as *montes pietatis*, cannot fail to attract attention. A good account of these institutions is given by Monsignor Benigni in the tenth volume of the *Catholic Encyclopedia*. They were established "with a view to protecting persons in want from usurers," who were accustomed to charge from twenty to sixty and sometimes even eighty per cent. interest. "The first true *mons-pietatis*," says Professor Benigni, "was

founded in London, where Bishop Michael Nothburg, in 1361, left 1,000 marks of silver for the establishment of a bank that should lend money on pawned objects without interest." But as a fund yielding no interest at all would soon be consumed, the *montes* had to charge sufficient interest to defray the costs of administration. This encountered serious opposition from certain theologians and canonists. "The controversy was long and bitter," but was finally decided in favor of the *montes* by Leo X, in 1515. From that time they spread rapidly in Europe, but especially in Italy, where, in 1896, there were 556 of them. "In England this form of charity never obtained a foothold; an attempt to establish such an institution at London in 1797 failed in less than twenty years, through default on the part of its managers." Defaulters, evidently, are not a product of recent years. But why can't we have *montes pietatis* in America? We need them badly.

THE FIRST COMPLETE GAELIC DICTIONARY

Edward Dwelly of Herne Bay, Kent, England, has fairly out-Johnsoned Johnson as a lexicographer, says the *N. Y. Nation*. After thirty years of incredible industry and perseverance, he has nearly finished the first complete Gaelic dictionary. The magnitude of his task is apparent, however, only when it is realized that he has not only compiled the work, which makes three volumes of over 80,000 words, but has set, stereotyped, printed, illustrated, and

published it with his unaided hands; he had only a little home press to do it with, and no previous printing experience. Dwelly was educated for the engineering profession, but drifted into a bank. There he joined the band of the London Scottish Volunteers, was fascinated by the old Celtic music he played, and as a consequence began the study of Gaelic poems and ballads. In this pursuit he came to feel the need of an exhaustive Gaelic dictionary, and, after ten years of work as a clerk, with £1,200 saved, he went to Scotland to gather material.

Dwelly earned his living by doing whatever he could get to do, and after another ten years, with two hundred pounds of manuscript, approached publishers. Even his offer to back his venture with the whole of his small fortune received little encouragement, however, and at last Dwelly resolved to carry it out himself. He spent two years in putting his manuscript into shape and in picking up a knowledge of stereotyping, printing, drawing, and binding. He then purchased a second-hand press and a font of nonpareil type, enough to set ten or a dozen pages at a time, and settled down to the work of publication. His investments failed, his money gave out, and he had to earn his bread by turning from the dictionary to print such things as dance programmes, parish notices, and Christmas cards. He had to part with his Gaelic library, which had been an important section of his sources. But all his difficulties

have been surmounted, and the final proofs are in his hands. Dwelly has a civil list pension of £50, and it has been suggested that he be knighted.

NEED OF CATHOLIC INSTRUCTION

"Catholic parents will readily understand the necessity of sending their children to the Catholic school which now becomes if anything even more important than hitherto, for if the Holy Father wants these little ones admitted to holy communion with barely sufficient knowledge of divine things, he also insists and demands that these children be afterwards well grounded in their holy religion, so that their faith and piety might grow and develop with the knowledge of religion at the proper through hearing, says the Apostle, and how can they have a strong faith unless they obtain the knowledge of religion at the proper source which in our times and conditions is particularly the Catholic school? Good Catholics know this and realize that the home alone and one or two instructions a week by the priest is not enough to safeguard the faith of our young; but it is the lukewarm, the weak, the indifferent Catholic, the proud and disobedient, whose children often suffer shipwreck of the faith because those worldly people deprive their children of prayer, of instruction and good example at home, and not content with this cruelty, even keep them from the only hope of saving them, the Catholic school." (Bishop Fox of Green Bay.)

THE PRIEST'S HOUSEKEEPER

"The problem of the priest's housekeeper," says the *London Universe*, "has been often raised, but, so far, it has not been an office for which those who seek to fill it have sought definite training. But in this day, when women's work in all its phases demands ever-growing specialization, it is as well to remember that the ecclesiastical household may, as well as many other departments of work, benefit by special qualifications and training. Without in the least depreciating the steady and excellent work done in this respect by so many hard-working and diligent women in a post that often demands most exacting duties, one may note with gratitude the effort now being made at St. Martha's College of Housecraft, 4 Chichester street, S.W., to educate women specially for the post of priests' housekeepers. Miss Marguerite Fedden, whose name in connection with the good work done at St. Martha's is so well and widely known, makes it a department of training to which she devotes particular attention. The students are taught how to qualify for housekeeping in all its branches, and to the most careful practical knowledge of their duties is added that of theoretical study, without which no curriculum, even in the domesticities, can be deemed complete."

Cannot we have a St. Martha's College of Housecraft in America? Surely hundreds of our clergy would hail the establishment of such a training-school with great joy.

A. R. WALLACE ON DARWINISM

Uncommon interest and importance attaches to the recent work in which the whole question of organic evolution is discussed by Mr. Alfred Russel Wallace,¹ Darwin's own colleague and partner in the discovery of Darwinism.

Mr. Wallace tells us that besides natural selection, another factor in the production of the world for which old-fashioned philosophers have always contended, is as much required as ever, namely, a designer whose Mind contrived all those marvels which it is the glory of science to disclose.

No one can pretend that Mr. Wallace does not understand what Darwin's system really is, and what is the evidence by which it is supported, or that he lacks zeal on its behalf; yet now we find him insisting that amongst the forces of which Nature gives clearest evidence is this one with which we are constantly assured Darwinism enables us altogether to dispense. His line of argument, says Fr. Gerard in the *Month* (No. 561), is radically the same as that of old Paley, which many with far less claim to authority are accustomed to deride as being unscientific and antiquated. Where he differs from Paley is only in his fuller knowledge of natural phenomena, enabling him greatly to amplify the argument which they furnish. And the conclusion at which he has arrived is that not merely here and there in Nature, but everywhere,

¹ *The World of Life* (London: Chapman & Hall).

in her most minute operations to which man's observation has been able to penetrate, there is Purpose and a continual Guidance and Control.

RELIGIOUS VOCATION: A FRUIT OF EARLY FIRST COMMUNION

"The lack of vocations to the priesthood and religious life is undoubtedly due to the material atmosphere of our age, and to the defect of religious training in the home. With the early and frequent reception of Holy Communion we are profoundly convinced our homes will become sanctuaries of prayer, whence our children will go forth armed with the strength of Him who overcame the world. What wonder, if a large and increasing number of them should become leaders in the army of Christ." (Bishop Carroll of Helena, Montana.)

GERMAN IS INDISPENSABLE

German alone is a sufficient reason why boys should leave off 'composition' (in the writer's opinion Latin prose composition should be curtailed or discarded in order to give them more time for other and more useful studies). We see people gravely proposing to teach German instead of Greek, and some schools actually making the two alternatives, as if the boys that learn Greek were not among those that want German the most. German is such an indispensable tool for every kind of knowledge, and the knowledge of the ancient classics in particular, that every boy who stays at school beyond six-

teen ought to be required to read at least one German book bearing on his special school study, and translate passages from other books of the same kind.... German is a matter of great importance. Quite apart from the study of German literature and history, it is so indispensable as a tool for knowledge, and so inaccessible to most of our undergraduates that some direct effort ought to be made to get it taught to all boys intended for the university. But it need not involve any writing or speaking, only the reading of books. (T. C. Snow, in *How to Save Greek*).

As some bodies are non-conductors of electricity and others very good conductors, so some people are capital conductors of gossip and scandal, and others (God reward them!) are just the reverse. (M. Russell, S. J.)

*

We have all of us often been surprised at the disagreeable thing that very pious and amiable people can allow themselves to say about other people. Persons who deny themselves every other sinful indulgence make compensation to themselves by indulging pretty freely in this. No doubt conversation is made more spicy by being well sprinkled over with proper names. When the interest flags, some one breaks in with the question, "Did you hear what happened to So-and-So last week?" In public and private discourse personality is a sovereign somnifuge." (M. Russell, S. J., in *At Home With God*.)

FLOTSAM AND JETSAM

Throughout Dr. Jowett's first sermon in his American pulpit, notes a wondering reporter, "there was not an intimation or reference to politics or business, either in America or England. The sermon was a strict exposition of the Biblical text." Could sensationalism go further?

*

The Cleveland *Catholic Universe* (March 25) recalls that the late Bishop Gilmore "sank \$36,000" in the enterprise of publishing a Catholic paper. Then let us praise those zealous Catholic publishers, who, without any assistance from diocesan funds, keep good Catholic papers going.—Milwaukee *Catholic Citizen*, Vol. XLI, No. 21.

*

According to a special cable dispatch from London to the *Chicago Tribune*, "Prof. Arthur Keith, Lunterian professor at the Royal College of Surgeons, in a lecture intimated that as a consequence of recent discoveries bearing on the relation between the pituitary gland at the base of the skull and the growth of the body, science might soon be able to regulate human growth. Not only may increased stature be obtained, the expert said, but the growth of various parts of the body may be regulated, and the time may come when a doctor will be able, for instance, to cause a nose to grow to any desired shape."

Without artificial prolongation some people's noses are long enough to be easily pulled by al-

most any quack or pseudo-scientist.

*

The Rev. Herbert Thurston, S. J., contributes to Vol. X of the *Catholic Encyclopedia* a calm, dispassionate consideration of the so-called Holy Nails. After considering the question whether Christ was crucified with three or four nails, and concluding that archaeological data do not in any way contradict the Christian tradition of four nails, the author says: "Very little reliance can be placed upon the authenticity of the three or more nails which are still venerated, or which have been venerated until recent times. Probably the majority began by professing to be facsimiles which had touched or contained filings from some other nail whose claim was more ancient. Without conscious fraud on the part of anyone, it is very easy for imitations in this way to come in a very brief space of time to be reputed originals."

*

Over-feeding and over-speeding are the chief causes of the physical ills of to-day. Over-worrying follows as a consequence, and then we enter into the region of mental ailments. Wasn't it Dean Swift who said that the best physicians were Doctor Diet, Doctor Quiet and Doctor Merryman?—*Sacred Heart Review*.

*

"All forms of physical exercises are based upon a thorough examination of the heart, lungs, spine,

eyes, and general condition, and no student is allowed to take part in any of the more violent forms of exercise if he be found physically unfit." (*Washington University Bulletin*).

This is a sound rule to follow. Physical exercise at school achieves its purpose only when taken as a medicine. An overdose of it is poison to the system, and only the conscientious physician is competent to decide how much of it an individual student can stand without detriment to his health. An excessive craving for *this* medicine is almost as injurious as the so-called drug habit.

*

U. S. Consul J. I. Brittain, at Prague, reports that the valuable material from which meerschaum pipes are made is continually getting scarcer, and the large industry which has flourished in Vienna, Budapest, Nuremberg, Paris and in the Thuringian town of Ruhla seems endangered.

The manufacture of meerschaum pipes is much more important than is generally supposed. The town of Ruhla alone has been exporting in round figures pipes to the value of \$1,500,000 annually. The finest grade of meerschaum is found near Eski-Schilir, in Anatolia, Asia Minor, in a hollow, which in early days was a lake, in which the meerschaum was precipitated. Meerschaum is also found in other places, including Thebes, Egypt, the Bosnian Mountains in the neighborhood of Grubschitz, and Nuendorff in Moravia, and in some sections of Spain and Portugal.

The question of heredity is of perennial interest, and no article of recent times deals more interestingly with the subject than the one in the January number of the *Edinburgh Review*. It is not possible to give very briefly even an outline of the article. "Sexual reproduction," says the writer, "has at least the one obvious function of pooling divergent variations." We have eight great-grandparents, and sixteen great-great-grandparents. If we carry the calculation back to the twenty-first generation, the number of our progenitors exceeds two millions. "On the supposition," says the author, "that there have been no intermarriages, and no admixture of foreign blood, we must each represent in our own body the germ-plasm and the characteristics of the entire population of England less than six centuries ago."

*

Father Camillus Crivelli in his valuable article on Mexico in Vol. X of the *Catholic Encyclopedia*, advances the theory that the aboriginal Aztecs may have had some close connexion with the Egyptians and probably came to America by way of Behring Strait. There is much plausible evidence to support this, *e. g.*, the pyramid of San Juan Teotihuacán, the hieroglyphics, and the costumes of the mural paintings of Chichen-Itza. A remarkable feature is the amount of Biblical tradition which exists in the Aztec folk-lore, *e. g.*, stories recalling the Garden of Eden, the Deluge, the Tower of Babel, the Confusion of Tongues etc. Still more suggestive are the

Christian traditions which existed ages before the coming of the Conquistadores, and especially the worship of the Cross.

*

Mosquitoes have their uses, after all. The veteran naturalist, Alfred Russel Wallace, in his new volume, *The World of Life*, gives proof of their importance to many kinds of birds. Mosquitoes are in most minds associated with the swamps of tropical and temperate climes, but their fullest development is in the icy plains of the Far North, where, during the warm months, they often swarm in such numbers as to obscure the sun like a thundercloud. There they supply abundant food to the millions of

migratory birds which go there in summer to breed. The birds have but to open their mouths to fill them, and the appetite of their most voracious offspring is easily satisfied. One naturalist took over a hundred mosquitoes from the throat of a night hawk that was carrying them home to feed its young. But it will hardly be necessary to call a halt in our war on mosquitoes. There will always remain enough to go round for all the birds, even though there be fewer than at the time of the Irishman Mr. Wallace tells about, who covered his head with a copper kettle, which the mosquitoes pierced in such countless numbers that their combined strength enabled them to fly away with it.

BOOK REVIEWS AND LITERARY NOTES

—From St. Bernard's Seminary, Rochester, N. Y., comes a *Short Catechism for Those about to Marry*. Its author, the Rev. Andrew Byrne, dwells in thirteen lessons on different points of interest to matrimonial candidates. Writing distinctly for those on the very threshold of the married state, the author can afford to speak plainly on certain delicate themes, and we think he does so with propriety. Young people when about to marry have a right "to be told" by their priest, and also after their nuptials they have a strict right to look to him for further advice. Not merely must they be told, but they need be warned in the strongest possible terms and to have brought home to them the terrible consequences, both temporal and

eternal, of marital wrongdoing. Father Byrne is fairly outspoken. Here and there, if he had had more space at his command, he would undoubtedly have been more precise or have answered *distinguendo* in stating the doctrine of the Church. But this the clerical reader can easily supply. The frequent quotations from the Scriptures, Pope Leo's encyclical on Christian marriage, and the III^d Plenary Council of Baltimore are particularly welcome. 15 cts. net.

—*La Correspondance de Rome*¹ reproduces its most important articles in the form of handy pamphlets, which it calls *Cahiers Con-*

¹ Cfr. The CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 5, pp. 136 sq.

temporains—Documents et Études du Jour. No. 8 of these *Cahiers*, just out, gives a well documented account of the development of the politico-religious controversy now raging in Spain. (*Une Année de Lutte Religieuse en Espagne par le Ministère Canalejas, Février 1910—Mars 1911.*) These *Cahiers Contemporains* can be ordered directly from the office of the *Correspondance*, 23 Place Mignanelli, Rome, or through any Catholic bookseller. Those who cannot afford to subscribe for the *Correspondance* itself (which is practically a daily) will do well to procure at least these *Cahiers*. They cost but a few cents per copy.

—*A Short Course in Christian Doctrine* by the Rev. J. T. Durward deserves commendation. It is intended for such non-Catholics as wish to marry a Catholic. In twelve brief addresses the principal truths of our holy religion are set forth. Some will think non-Catholics need a somewhat fuller instruction on the sixth commandment than is here given. There are numerous references for supplementary reading to the *Question Box* and to *Plain Facts*. (Benziger Bros.)

—Reading Horace with a class should be a distinctly literary occupation. No doubt grammatical, archaeological, mythological and other difficulties must be cleared away before an Horatian ode can be approached with anything like literary appreciation. The traditional exegesis cannot be entirely dispensed with. But this done, teacher and pupil will enter into the spirit of the poem and relish the sentiments expressed. In this

they will be materially helped by seeing how the Horatian sentiments were anticipated by the great masters of Hellas, and how they were re-echoed in modern times. The teacher's burden will be much relieved by using *Horace, Odes and Epodes. Revised Edition* by Paul Shorey and Gordon J. Laing. (Sanborn and Co. Boston.) The numerous quotations from English poets are particularly welcome.

—The Rev. Fr. Joseph H. Schmidt, of Taos, Mo., contributes to the *Missouri Historical Review* (Vol. V, No. 2) an entertaining paper on the early Catholic missions in central Missouri. It is a pity that the proof-reader has allowed a number of provoking typographical errors to escape him. In contributing to non-Catholic periodicals, Catholic writers should insist on reading their own proof-sheets. We are glad to see so much information gathered together about the saintly Jesuit missionary Fr. Helias. But is it quite certain that the paintings of St. Francis Xavier and St. Francis of Assisi which P. Helias obtained through his Roman friends for the Taos church, are "originals of Guido Reni"?—We hope to see some other Missouri priests, and cultured Catholic laymen, too, for that matter, follow Father Schmidt's example, so that the Catholic Church may be properly represented in the official organ of the State Historical Society.—The *Missouri Historical Review* is a quarterly, edited by Mr. F. A. Sampson, Secretary of the Society; it appears at Columbia, Mo., the seat of the State University, and the subscription price is one dollar per annum.

—We are indebted to the Rev. Fr. M. D. Krmpotich, of Kansas City, Kansas, for a copy of a pamphlet published by him in the name of the Croatian National Committee, under the somewhat exuberant title: *Observations on the Address of His Excellency the Count Albert Apponyi, a Member of Hungarian Nobility, Who Has Come to the United States to Speak in Behalf of Peace and Liberty.* (31 pp. 8vo.) The object is to show that Count Apponyi is not entitled, either by his character or his record at home, to pose before the world as an angel of peace. The brochure is made up mainly of extracts from Seton-Watson's *Racial Problems in Hungary* and breathes the angry sentiments of the non-Magyar races of Hungary and Croatia, the story of whose wrongs is apt to inspire sympathy with them and indignation at their high-handed oppressors. (Price and name of publisher not given.)

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Intellectuals. An Experiment in Irish Club-Life. By Canon Sheehan, D.D. \$1.50 net.

A Conversion and a Vocation. Sister Mary of the Sacred Heart Sophia Ryder. net \$0.75.

God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. By the Reverend Joseph Poide, Ph.D., D.D. Authorized English Version with Some Abridgement and Added References by Arthur Preuss. net \$2.

Robert Kimberly. By Frank H. Spearman. \$1.50 net.

The Dawn of Modern England. Being a History of the Reformation in England 1509—1525. By Carlos B. Lumsden \$3.00 net.

A Mediaeval Mystic. A Short Account of the Life and Writings of

Blessed John Ruysbroeck. By Dom Vincent Scully, C.R.L. net \$0.75.

The Mission of Pain. By Père Laurent. net \$0.75.

John the Presbyter and the Fourth Gospel. By Dom John Chapman, O.S.B. net \$2.

The English Lourdes. By Father Clement Tyck, C.R.P. net \$0.70.

Devotions for Holy Communion. Compiled from the Roman Missal and Breviary with a Preface by the Rev. Alban Godier, S.J. net \$1.

Why Should I be Moral? A Discussion on the Basis of Ethics. By Ernest R. Hill, S.J. net \$0.15.

Chinese Lanterns. By Alice Dease. net \$0.40.

The Inner Life and the Writings of Dame Gertrude More. Revised and Edited by Dom Benedict Weld-Blundell. In Two Volumes. net \$3.

Christ in the Church. A Volume of Religious Essays. By Robert Hugh Benson. net \$1.

New Fairy-Tales for Children Young and Old. Told by Aunt Emmy. net \$0.35.

The Way of Perfection. By Saint Teresa of Jesus. net \$1.90.

Lays and Legends of Our Blessed Lady. net \$0.30.

A Sermon on the Anniversary of the Dedication of a Church. By Rev. Harold Tate. net \$0.05.

Saint Charles Borromeo. A Sketch of the Reforming Cardinal. By Louise M. Stacpoole-Kenny. net \$1.10.

The Song Lore of Ireland. Erin's Story in Music and Verse. By Redfern Mason. net \$2.

Spiritual Considerations. By Fr. H. Reginald Buckler, O.P. net \$1.25.

An Appeal for Unity in the Faith. By Rev. John Phelan. net \$1.

Catholics and the American Revolution. By Martin I. J. Griffin. Vol. III. net \$3.25.

Blossoms of the Cross. By Emmy Giehrl. \$1.25.

Towards the Sanctuary. By Rev. J. M. Lelen. \$0.25; dozen copies net \$2.25.

Three Fundamental Principles of the Spiritual Life. By Moritz Meschler, S. J. \$1.00 net.

Sonnets and Songs. By John Rothensteiner. \$0.50 net.

A Short Catechism for those About to Marry. By Rev. Andrew Byrne. \$0.15 net.

A TEXT-BOOK OF DOGMATIC THEOLOGY. VOL. I.

GOD:**His Knowability, Essence and Attributes**
A Dogmatic Treatise

Prefaced by a Brief General Introduction to the Study
of Dogmatic Theology

BY

THE REV. JOSEPH POHLE, Ph.D., D.D.

Formerly Professor of Apologetics in the Catholic University of America,
now Professor of Dogma in the University of Breslau

Authorized English Version with Some Abridgement and Added References

BY

ARTHUR PREUSS

Cloth, 8vo. 479 pages, net \$2.00. Postpaid, \$2.20

Dr. Pohle's famous *Lehrbuch der Dogmatik* has reached five editions in less than a decade. This is the first volume of an authorized English translation and comprises the "Gotteslehre (*De Deo Uno*). It is complete in itself.

The second volume of the series, to be issued about Sept. 1st, 1911, will contain the treatise on the Divine Trinity. The remaining volumes are to follow at the rate of two per annum.

One of the French theological reviews not long ago published a "symposium" of opinions on manuals of theology, in which the chief suggestions, agreed upon by a large number of theological professors, were these:

(1.) The ideal manual should sacrifice questions of merely Scholastic controversy; (2) it should pay due attention to the latest researches in the history of dogma; (3) it should be philosophical in its doctrinal exposition; (4) it should be discriminative in its choice of proofs from Holy Scripture and the Fathers; (5) it should be more careful than the average textbook of the validity of arguments from "theological reason;" and (6) it should be written in the vernacular, aim at conciseness and strength in style, and be equipped with an up-to-date bibliography.

Competent critics agree that Pohle's *Lehrbuch* fulfills all these requirements.

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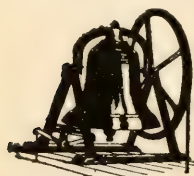
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The Catholic Encyclopedia

The volumes of our *Catholic Encyclopedia* are following each other in such rapid succession that the conscientious reviewer scarcely finds time to put one to the test—the only satisfactory test of such a work is a few months' actual use on one's reference shelves — before the next one makes its welcome appearance. Thus we were still leisurely probing Volume IX¹ when Volume X² bobbed up on our book table.

Our admiration increases as we con each succeeding volume of this pretentious and epoch-making cyclopedia. From letter to letter all subjects of particular interest to the Catholic reader are exhaustively and ably treated, nearly always by savants who are acknowledged authorities in their respective branches of scholarship.

Now and then, perhaps, there is a superfluous article, one that the average reader will not look for in a specifically Catholic work of reference, and which in fact scarcely belongs there. In a few instances we come across an amateurish *Lückenbüisser*, sufficiently characterized as such by its inadequate or defective bibliography. (Thus Thomas Kennedy's note on Paul Majunke is translated almost verbally from Herder's *Konversations-Lexikon*; we say "almost verbally," because the *Konversations-Lexikon* is not responsible for the ludicrous blunder of making Majunke editor of the *Kölnische Zeitung*). Again we note in passing an occasional article that falls below the general standard set by the editors. (Thus the one on Magnien is rather a eulogy, while that on McMaster strikes us as a libel rather than as a fair biographical sketch).

But these flaws impress one as glaring precisely for the reason that the *Encyclopedia* as a whole is so wellnigh perfect. We can imagine of nothing more admirable, both in form and substance, for reference purposes, than the various articles contributed by the Rev. Herbert Thurston [Lent, Lord's Prayer, Mary Tudor, Medals (devotional), Minister, Missal, Nails (Holy), Names (Christian), Natal Day, etc.]. Bréhier's article on Manuscripts, Pohle's on the Mass, Mooney's on the Mission Indians of California, Harris's on the Mormons, De Wulf's on Neo-Scholasticism, Gruber's on Masonry, Senfelder's on the His-

¹ From *Laprade* to *Mass.* xv & 800 pp. royal 8vo. New York: The Robert Appleton Co.

² From *Mass* to *Newman.* xv & 800 pp. do.

tory of Medicine, and a considerable number of others are classic monographs. The article on Luther is good, though one cannot but regret that it was not entrusted to the supremely competent and judicious pen of Fr. Hartmann Grisar, S. J., the first volume of whose voluminous life of the great Reformer is just now causing such a profound stir in Catholic and Protestant circles alike. We also believe that a savant of the scientific acumen that distinguishes Fr. Thurston could have dealt with "Lourdes" in a manner more satisfactory to the Anglo-Saxon mind than Fr. Bertriu, whose critical methods are not entirely convincing.

But who would not willingly forego such and similar desiderata in view of the actual achievements of the *Catholic Encyclopedia*? Truly it would be unjust and ungrateful to urge them in a work which not only reaches but far surpasses the legitimate expectations of all its subscribers. And so with gratitude and a feeling of genuine satisfaction we add these two volumes to the eight already published, and glory in the thought that the English-speaking world will soon have a Catholic work of reference equal if not superior to those for which we have so long envied our brethren of Germany and France,—a work which, for all time to come, will stand as a monument to international Catholic scholarship and distinctively American business enterprise.

In process of time, when the original fifteen volumes are ready, the publishers of the *Catholic Encyclopedia* may find it advisable to issue one or more supplementary volumes, after the manner of the *Ergänzungsband* which B. Herder has recently got out to keep his admirable *Konversations-Lexikon au courant du jour*. We suggest that the first of these supplementary volumes be introduced by an account of how the *Catholic Encyclopedia* originated and developed, together with adequate life sketches of the great and courageous savants who are so unselfishly devoting all of their scholarship and a great part of their valuable time to its perfection. We bow in admiration before the scientific acumen, the wide knowledge, the admirable courage, the unswerving devotion and industry of the editors of the *Catholic Encyclopedia*—Dr. Charels G. Herbermann, the Rev. Dr. Edward A. Pace, Dr. Condé B. Pallen, the Rev. Dr. Thomas J. Shahan, and, last but not least, the Rev. Fr. John J. Wynne, S. J.

"Iconoclastic Criticism"

[The Rev. Herbert Thurston, S. J., in *The Month*, No. 561]

II

None the less, there are certain good and worthy people who seem panic-stricken at the idea that the pious beliefs which have long been accepted without dispute, should be called in question by Catholics, and even by priests and religious.

It seems impossible [says Father Savio] to these good people that any one can be a thoroughly orthodox Catholic and at the same time entertain any doubt about traditions which have been held sacred for centuries, and which have been credited in past ages by men who were as learned as they were holy. Neither can such persons ever come to understand how modern historians in regard of events so remote, can possibly claim to know better than those who lived in times which were much nearer to the days when the traditions arose.

Though Father Savio declines the task of combating these objections in detail, he does not hesitate to condemn unequivocally this "mistaken point of view," which, he adds, "I consider to have most disastrous practical effects upon the cause of Catholic apologetic, seeing that it must in certain cases tend to bring such apologetic into contempt and thus hamper its efficacy." For any complete reply it would be necessary, the same writer maintains, to study the habits of mind of the people in ages when simplicity and ignorance everywhere prevailed, to show how easily the wildest imaginings arose, took root and were propagated far and wide, and to make clear on the other hand the sure progress of historical criticism during recent times, and the vast range of experiences upon which its inductions are based. One very effective illustration of the changed conditions of our times Father Savio does permit himself. Fifty years ago, he says, the recognition of history as a subject of study at the Universities and other educational institutions was practically unknown. At the present day, not only in Italy and Germany, but throughout all Europe and America, and even in such remote lands as Egypt, India, and Japan, there exists a class of persons who find their principal if not their only occupation in historical research, and for whom in many cases such research supplies the means of earning their daily bread. In almost every modern University each faculty has now its historical branch, often with chairs separately appointed and endowed. In many seats of learning the total number of professors of various branches of history, including such subjects, of course, as the history of law, the history of mathematics, the history of medicine, the history of philosophy, etc., exceeds the number of the whole staff of professors under any earlier dispensation. And Father

Savio instances the case of the University of Berlin where, as we may learn from the *Vorlesungs-Verzeichnisse der Universitäten von Deutschland*, etc., the professors more or less directly occupied in the study of some kind of history amount at the present moment to the surprising total of sixty-four.

Is it, then, altogether astonishing that in view of these changed conditions and of the immense number of periodical publications now devoted to the same subject, an advance should have been made in positive knowledge and a notably clearer insight obtained into certain principles of criticism? As the Science of fifty years ago has become obsolete, so in some measure has also the History. We shall undoubtedly have to reform many of our judgments, and we must in any case be prepared to find that the accepted traditions of past ages will be submitted to the severest scrutiny.

For any one [says Father Savio] who understands the present universal competition, we might almost call it the craze, to find new lines of research, it can only be a matter of surprise that all our religious traditions of this kind have not already been thoroughly sifted and weighed. What is certain is that if this work has in any case not yet been done, it soon will be done, and we Catholics must be prepared to see our popular religious traditions regarding relics, churches, shrines devotions, all of them subjected to the test of historical criticism. Moreover I should like to point out that there are excellent reasons why this scientific examination should be performed by ourselves, by us Catholics, by us priests and religious, before it is done for us by the enemies of our faith.... In view more particularly of the danger that the assailants of the Church may rise up against her and seduce the people with the pretext that the Popes and the clergy have taught falsehood, or at least have accepted traditions which are demonstrably untrue, it is of supreme importance that both clergy and laity should be forearmed against this danger, which is unfortunately a very real and imminent one. And for this the one great and necessary means is to insist in season and out of season.... upon the distinction between the word of God and the word of man, between the truths revealed by Jesus Christ which constitute the deposit of faith, and those beliefs which, however pious and however widely spread, are still founded on traditions which are purely and entirely of human origin.

I have been somewhat minute in reproducing the substance of this address, because the circumstances under which it was delivered, before a fashionable audience in Rome itself, by a professor at the Papal University, must necessarily lend it exceptional weight. It is now rather more than ten years since a series of articles upon "Our Popular Devotions" contributed to the *Month* by the present writer raised quite a little storm of protest in a section of the Catholic press. Even at this distance of time the ripple caused by the disturbance has not entirely subsided—witness for example the words which I have ventured to

adopt as a title for this paper.³ Hence the recent appearance of an essay on the scapular vision in a scholarly and entirely orthodox French periodical⁴ has suggested to me the idea that it might be worth while to cast a backward glance at some of the opinions which ten years ago gave so much offence. Have they or have they not been justified by subsequent developments? Was the attitude then adopted by the *Month* in accord with the principles laid down by Father Savio in the Address that I have been summarizing? It is true that in the series of articles to which reference has just been made, the scapular devotion was not included. It found no place there simply because I could not have honestly spoken my mind without incurring the risk of giving fresh offence and raising another storm.⁵ But the original idea had been to discuss the history of the Scapular as well as that of the Stations of the Cross, the Rosary, Benediction of the Blessed Sacrament, the Nine Fridays, and the rest, and it seems fair now to test the utility of such discussion by some reference to those two studies which specially occasioned protest—I mean the Rosary and the Brown Scapular.

The Principles of Catholic Social Action

The central principle of Catholic social action is that it must be Catholic. I mean, that it must be inspired by the Catholic social spirit; it must be informed by Catholic teaching; it must be seasoned and matured by the knowledge and practice of Catholic social effort; and it must be regulated by Catholic authority.

(1) Is it correct to speak about a Catholic spirit in social work? All social activity is influenced by our outlook on life. The social activity of the man who does not believe in God will take a different direction from the activity of the man who does believe. With the same end in view, both the methods and the temper in which the work is undertaken will differ widely. Historically, Catholic social activity always presents certain characteristics. Because it always

³ The phrase "iconoclastic criticism" was recently used in connection with my name in a brief and perfectly courteous reference to my share in the scapular controversy by Dr. Morrisroe. See the *Irish Ecclesiastical Record*, January, 1911, p. 98.

⁴ I refer to Abbé Saltet's paper entitled "Un Faussaire bordelais en 1642" in the *Bulletin de Littérature Ecclésiastique* (January, 1911), a periodical published under the auspices of the Institut Catholique de Toulouse.

⁵ I subsequently published an article in the *Irish Ecclesiastical Record* (July, 1904) in reply to a series of three contributed to the same periodical by my friend Father Benedict Zimmermann, O. C. D. As this was a professional journal for the clergy which does not make appeal to lay readers, and as the question had already been raised there by Father Zimmermann's own articles, it seemed to be an arena in which such a discussion might fittingly be carried on without danger of scandal to the faithful.

responds to the needs of the times, it varies in form. But its spirit is always the same. It is never altogether material. It seeks to meet the needs of the whole man, spiritual as well as material. In Catholic times, if a hospital was built, it had its almoner. If trade guilds were organised, they had their masses and prayers, their patron saints, their special holidays and observances. The Catholic spirit demands that we never lose ourselves in the material aspect of things. It is our special function to press upon the notice of the world that social organization must rest upon a moral basis. It is our special care to maintain the authority of divine justice and the exercise of divine charity as the two leading principles of social regeneration. We condemn slums and sweating, for instance, because they are an offense against justice. We work to get rid of them because we are driven to it by divine charity.

In dealing with the problems of individual welfare and State organization, we have to look for solutions that are compatible with the dignity of man, that respect the dignity of man as God's creature, and that recognise the sanctity of State authority as emanating from God, but limited by, and subordinated to divine law.

Such is the Catholic spirit in social work.

(2) All this implies a knowledge on our part of the nature of Catholic social teaching. This is especially necessary now, when the enormous changes in our social organization, with the myriad complexities that have arisen from the industrial and political revolution of the past hundred and fifty years, have altered the form of social problems and have demanded new solutions for them.

Catholic moralists, theologians, and philosophers have not failed to supply us with ample materials. The application of the moral law to economics and politics keeps pace with new necessities. The old principles find new applications. The encyclicals of Leo XIII and Pius X on social problems are not new in substance though they are new in their relevancy to modern conditions. These encyclicals are the crown and seal of Catholic opinion and Catholic social teaching. It is our business to know them thoroughly.

Since the appearance of these historic documents, their principles have been elaborated in the schools and applied in practical politics. We must acquaint ourselves with these developments. This is the field of knowledge which we must cultivate to qualify ourselves for social work.

(3) Knowledge by itself, however, is apt to be sterile. It must be applied. It must be made fruitful by social work. A vast area of social needs is served by religious orders. It would be of enormous

value if the experience gained by the religious orders were put at the disposal of the community by some of their experts. How little is known of the work done by religious in training children—children of the poor, the orphans, even the criminal—in the reclamation of the fallen, the care of the aged poor? How little is known of the work done in educating the blind and the deaf? The world rings with the fame of non-Catholics who attempt these things. Is there not a crying need that the work done by Catholics should be made known, not for the fame of it, certainly, but for the instruction, encouragement, and support of Catholics, and for the enlightenment of the world at large?

Lay Catholics have many schools of social activity, and in one or other of these all Catholics who wish to do social work should graduate. A year or two's work with the Society of St. Vincent de Paul, for instance, is a valuable introduction to the problem of poverty and it is largely the problem of undeserved poverty we have to face. Wherever poverty is preventable we should work to prevent it. Catholics have no foolish dreams of an earthly paradise. Man's nature prevents this. But many evils that are complacently and lazily regarded as necessary are not so. We must cease making the mistake of regarding as acts of charity, deeds that are only acts of bare justice.

4) Finally, Catholic activity must be regulated by Catholic authority. Social work is not without its dangers. It often involves association with those who take a "this world" view of things. It is easy to be tainted with this spirit, even unconsciously. It is easy to be so enamoured of plans and so devoted to projects as to mistake the means for this end. It is a very important thing not to minimise our principles; but it is just as important not to push them too far. Now the only safe way for a Catholic is to stand by Catholic teaching. He must pull up at all costs if he finds his views or his activities taking him into dangerous places. Authority is always safer than individual opinion for the Catholic. The great aim for Catholics is to endeavor to impress Catholic principles and the Catholic spirit on social methods. It is a work as important as it is difficult. But if it is undertaken boldly, sincerely, and sympathetically, not in a spirit of controversy but with the persuasion of charity, I believe heartily that it will achieve a very large measure of success. For Catholic principles are so reasonable, they are so perfectly in accord with all that is best in human nature, they are so faithful to the historical development of human society, that they can only fail by our failure to present them adequately.

"Quamprimum"

In a letter of the Holy Father to His Eminence Cardinal Fischer, Archbishop of Cologne, (v. *Acta Apostolicae Sedis*, 16th Jan., 1911) we find the following passage:

"We are also pleased to be informed that, for the purpose of putting into effect Our Decree *Quam Singulari*, you [the German bishops, assembled in Fulda] have decided to instruct the people by means of a common pastoral letter and to admonish them, what in general should be done in order that the children may partake as soon as possible (*quamprimum*) of the Eucharistic Table. In this matter we would have the faithful to understand that this law should be observed not so much to obey the Roman Pontiff, but in order to satisfy a duty which flows spontaneously from the very teaching of the Gospel,¹ and that the old and perpetual custom of the Church may be reestablished where it has been interrupted."

We learn from the above utterance of the Supreme Pontiff that he is very anxious to have the little children admitted to their first holy communion forthwith (*quamprimum*), and, furthermore, that this should be done not so much in obedience to the Church, but rather in obedience to God. He says plainly that, by divine law ("the teaching of the Gospel"), all children who have "some use of reason," must go to holy communion at once, and not wait till Easter time, to fulfill the Church law, binding all the faithful.² The Holy Father plainly tells us in No. 3 of the decree *Quam Singulari* itself, what a child must know in order to have a right and an obligation to receive holy communion, and it seems that no one is authorized to prescribe more, as *e. g.*, certain prayers to be learned, or repeated confessions to be made before approaching the Holy Table.

Perhaps Prof. Mausbach of Münster, after reading the above quotation from the Holy Father's letter to Cardinal Fischer, will have changed his opinion that the decree *Quam Singulari* is merely a matter of ecclesiastical discipline, and therefore obliges only by virtue of the lawgiving power of the Church. Perhaps he will now side with P. Bessmer, S. J., who says, that it is a *doctrinal* decision.³

¹ "...quod ab ipsa Evangelii doctrina sponte nascitur."

² In the language of Canon Law *quam primum* means within three days. Granted however, that in this case it should not be interpreted in its strictest sense, but only in the general meaning of "as soon as possible," it seems certain that those who are waiting with

first holy communion until late in Easter time, or shortly before school closing, are not within the mind of the Church. The above cited words of the Holy Father were written long before Easter time.

³ Cfr. the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 7, p. 219.

The above-quoted utterance of His Holiness may also open the eyes of priests in regard to their duty as confessors of such parents or priests as stand between Jesus and those little ones who have just arrived at the "beginning of the use of reason." A penitent who does not at least promise to cease violating a divine law, cannot be absolved, even though he plead in extenuation of his conduct the probable collapse of the Catholic school system, nay of the Church and of heaven itself.

Troy, Mo.

(Rev.) L. F. SCHLATHOELTER

The Jubilee of a Great Robbery

On March 29th, 1861, Rome was solemnly proclaimed the capital of United Italy; and this year Italy is celebrating the jubilee of that event. The attitude taken by the Vatican towards this celebration has already been sufficiently explained by the Catholic press.

Whatever any one might think of the inevitableness of the new order of things, or again of the advisability or utility of the sustained attitude of protest maintained by the Vatican regarding it, one thing seems quite clear, namely, that if we look at the facts of history in the light of definite ethical principles, the capture of Rome was a great robbery. Father E. R. Hull, S. J., descants on it as follows in the *Bombay Examiner* (Vol. 62, No. 12):

If we turn to the history of the papal monarchy, and inquire into the titles which justified its existence, we find them to be quite as strong as and in fact much stronger than the titles on which England today exercises dominion over so large a percentage of the world. If the title by which the Teutonic races invaded and annexed Northern Italy was unjust in origin, namely, wanton conquest by force of arms, equally invalid is the title by which the Romans themselves had acquired *their* dominion. But if we admit the right of the Romans, in the fourth and fifth centuries, to hold and retain possession against all aggressors, so in turn we must accept the right of the Teutons in the seventh or eighth century on the same ground, namely, long pacific possession and the lapse of counter-claims on the part of the previous possessors.

Now it was precisely these lands held in pacific possession, etc., that certain leaders of Teutonic Europe gave over as a patrimony to the Pope, and thus created the papal monarchy. The power and right to make such donations was not disputed at the time, either by the people or by anyone else who had a say in the matter. The donations were accepted and recognised as legitimate on all sides; and therefore

on the score of original acquisition, the papal claims to dominion must be acknowledged entirely valid and just. But even if controversy were possible as to the legitimacy of the original acquisition, that other title of long pacific possession and the absence of counter-claims, on which nearly all our modern empires solely rest, is in this case absolute, and has stood for centuries upon centuries. In other words, if there ever has been a monarch in the world who really possessed a solid title to his dominions, that monarch was the Papal King of Rome.

Now let us see the conditions under which the papal monarchy was brought to an end. The chief landmarks of the process as written in recent history are as follows:—

April 2, 1808.—Napoleon incorporates the Pontifical States with the French Empire, and declares them to be irrevocably united to the Kingdom of Italy, the vassal of France.

July 4, 1809.—Pius VII is called upon to renounce all temporal sovereignty of Rome and the Papal States. On refusal he is carried away into France, where he remains prisoner till the fall of Napoleon in 1814.

1815.—Organization of the Carbonari—a secret society which conspired to overthrow the papal monarchy and unite the whole of Italy under one republic.

1817.—Their first attempt at an insurrection.

1823-1829.—Leo XII reforms the administration, reduces taxes, founds hospitals, promotes education, ameliorates the condition of prisoners, etc., and is known as a most popular ruler.

1829-1830.—Pius VIII improves Rome; profound tranquillity reigns in the Papal States.

1830-1845.—Gregory XVI makes further improvements in administration.

1845.—Pius IX makes further administrative reforms, grants amnesty to political offenders, gives new liberties. The party of intrigue are not however content and agitate for more.

1848.—A revolution in Rome. A rabble siding with Garibaldi demands the abdication of the temporal power. Pius IX retires from Rome. The revolutionary party proclaim a republic and establish a triumvirate.

1849.—The powers unite to put an end to anarchy, and Rome is occupied by French troops.

1850.—The Pope is restored and welcomed back by the people.

1850-1858.—A spell of tranquillity. In 1857 the Pope travels through his dominions and is popularly received.

March 1860.—Piedmont annexes Naples and the greater portion of the Papal States.

March 29, 1861.—The Parliament of Turin proclaims Rome the capital of United Italy.

September 15, 1864.—A convention settling that the capital of United Italy shall be at Florence; France is to evacuate the States of the Church; Piedmont is not to interfere in their government and development, etc.

1866.—Evacuation of the Papal States by the French. A new attack by the Garibaldians against the Papal States, which however is defeated at Mentana (Nov. 3, 1867). France declares that the Italians shall never be allowed to take Rome or the papal dominions. Thereupon follow three years of tranquillity.

1870.—The Piedmontese army begins a fresh attack, and finally enters Rome, 20th September. The Pope retires to the Vatican. Total loss of the Papal dominions.

July 2, 1871.—Victor Emmanuel takes possession of Rome, which becomes in actual effect the capital of United Italy. Since then the Pope has never ceased his protest against the spoliation.

* * *

What are we to think of the morality of the whole proceeding?

The grounds which are usually alleged to justify a conquest or annexation where a direct title is not obtainable are:

(1) That the present occupant is not altogether a rightful possessor, or does not occupy the country except nominally, so that either the whole or part of it is *res nullius* and may be seized by the first comer;

(2) That the seizure of this particular territory is necessary for our existence, either on account of over-crowded population or inability to live on the resources of our own country—while at the same time the territory is not necessary for the existence of the actual possessor or for the sustenance of its people. “They have too much, and we have too little, and so they ought to meet our necessities half-way out of their abundance; and if they will not do this by asking, we must of necessity resort to force of arms.”

(3) The country is so ill-governed that we are justified in the name of humanity to step in for the protection of a downtrodden or neglected people, and assume the government in order to put things right.

Endeavors have always been made to justify the annexation of the Papal States on these grounds.

1. Under the first head it has been argued that the original acquisition may have been right according to the ideas of ancient times; but circumstances have changed so much that the title can without scruple be regarded as antiquated and obsolete. In reply, the same plea would justify any socialistic mob in seizing on the landed properties of the aristocracy. It would also in European eyes justify the annexation of China. However, not much stress is laid on this point.

2. Under the second head, it can hardly be argued that a United Italy was necessary for the existence of the different states which went to compose it. Since the fall of the Roman empire Italy has always been a collection of small states, and, allowing that they were constantly at loggerheads, still they managed to flourish excellently well in every other respect. Granting again that amalgamation of Italy into one organised kingdom was an entirely rational scheme, still the necessity of including the Papal States and of making Rome the capital certainly cannot be proved; and even if it could, this would not carry with it a right to coerce these states into union, still less to annex them by force. There are many ideals which we can conceive and desire to realise by all legitimate means; but when the realization involves dethroning a king and annexing a kingdom simply because it enables us to carry out our scheme, we are bound to stop short and remember that, after all, the end does not justify the means when the means in themselves are wrong.

3. But then comes the third head. The Papal States, they say, were miserably governed and hopelessly out of date. The people felt the grievance and longed for a change. Therefore it became, if not the duty, at least the right of a foreign power to intervene on their behalf. The abolition of the papal monarchy was moreover a benefit, not only to the subjects of the Pope by delivering them from obstructionism and depression, but also to the rest of the country, by enabling it to unite and organise itself into a first-class and up-to-date power in Europe. Therefore at least on the two grounds taken together the annexation was practically justified. Such is the argument.

As regards the accusation against papal rule we believe, first, that its alleged misgovernment and backwardness has been grossly exaggerated; secondly, that if left to themselves, and not stirred up by foreign intriguers, the people on the whole were contented and happy, prosperous in their own way, and above all very lightly taxed; thirdly, that when an agitation arose for reform, the Pope did not hesitate to grant a constitution calculated to meet all reasonable demands; fourthly, that had this constitution been fully put into effect it would probably have worked well and brought the country up-to-date; fifthly, actual

experience of the new regime has given the people much more to regret than to congratulate themselves upon. Taxation has been multiplied enormously without corresponding advantages, poverty and discontent have spread, and emigration to foreign lands has become almost an epidemic as it is in Ireland, etc., etc.

In short, our conclusion is that, since the annexation of the Papal States was unjust in the first instance on every ground, and has not been subsequently justified even by results, the designation of the present celebration as "the jubilee of a great robbery" is not too strong. Rather it seems just to fit the case.

Vignaud's Conclusions on Columbus and the Discovery of America

The final volume of Mr. Henry Vignaud's monumental work on the life of Christopher Columbus up to the time of his discovery of America has just been published in Paris.

It will be remembered that Henry Vignaud was for more than thirty years secretary of the United States legation and embassy at Paris, and that ten years ago he began publishing the results of a long and laborious critical study in the original sources of the history of Columbus. These volumes form the completest repertory existing of such history, in its original documents and its controversies; and they give in detail each of its events in the light of that serious and enlightened criticism which has become possible only with the wealth of material placed at the historian's disposition in these recent years.

The substance of Mr. Vignaud's conclusions may be stated in his own words as follows:

(1) The object of Columbus was not originally to go to the Indies; his expedition was made solely to discover new islands and lands.

(2) He had what he believed to be sure indications of the existence and situation of such islands and lands—indications which must have come to him mainly from the unnamed pilot to whom public rumor gave so great a part in his first discovery.

(3) The documents attributed to Toscanelli, which would show, if we relied on them, that the original design of Columbus was to go to the Indies, were produced only to make it be believed that such had been his design, and they cannot be authentic.

These propositions are so contrary to those which Columbian tradition has finally caused to be accepted that it is well to recall with some exactness the reasons on which they are based.

The assertion of Columbus, repeated by his two first biographers, and, it may be said, accepted by all modern authors, that his design consisted in going to the Indies by sailing to the west; that it was this which the Catholic Kings ordered him to do, and that it was this which he undertook to carry out, is confirmed by no document, by no testimony, which has not a Columbian origin.

On the contrary, documents and testimonies show:

That there is no trace of Columbus ever speaking of going to the Indies, either to the King of Portugal or to the Catholic Kings;

That it is not that which King Ferdinand and Queen Isabella charged him to undertake, nor that which they supposed he would do;

That what he undertook to do was to discover new islands and lands, of whose existence he had had indications;

That the indications which gave him the certainty of finding what he proposed to discover, and which permitted him to assert that he would find land 700 or 750 leagues off, came from testimonies as to the existence of new islands to the west, which he had carefully gathered, and, in particular, from a pilot, who had by accident touched at one of the islands;

That for no one, at the departure of the expedition, was there any question of going to the East Indies, and for every one there was question only of new discoveries;

That it was only after they had reached the Antilles, which were discovered far beyond the distance at which he believed he should find land, that Columbus imagined he was in the Indies and in the vicinity of Cathay;

That, on his return, he declared he had come back from the Indies, of which there had been no question before, and he applied himself to finding theoretic reasons to justify such an illusion, under the influence of which he undertook his three other voyages—an illusion which he kept until his death;

That it was after his second voyage, whence he returned with the conviction that Cuba was a projection of Asia, and after his third expedition, in which he discovered the continent, which confirmed him in his illusions, that he completed his theory of the littleness of the globe and the proximity of the Indies—a theory first formulated by him in 1498;

That Behaim, who had exactly the same ideas, had made them known probably as early as 1489, and certainly in 1491 and 1492, at the time of the construction of his globe, and in July, 1493, the date of a letter now well known which he caused to be written by Müntzer;

That it is chiefly in the "Imago Mundi," in the "Historia Rerum," and in the relation of Marco Polo that both Behaim and Columbus found the essential elements of the cosmographic theory which they held in common;

That the documents attributed to Toscanelli had nothing to do with the formation of such ideas in the discoverer of America and in the author of the Nuremberg globe, each of whom has informed us exactly of the sources from which they drew;

That these documents (attributed to Toscanelli), whose existence no one suspected, were produced in the middle of the sixteenth century only to confirm the Columbian version that the expedition of 1492 had the Indies for its aim.

The true merit of Columbus, that which really distinguishes him from all the sea adventurers of his time, that which places him among the privileged men who have added to the sum of our knowledge, is that he drew from all the vague, uncertain, and for the most part erroneous indications which were given him the right conclusion that land existed there, where America is found, and that he took this hypothetic conclusion as a fact.

Mr. Vignand's conclusions are sufficiently novel and startling to justify the prediction that they will be vigorously impugned.

Why It Is So Difficult to Determine the Precise Moment of Death

In discussing the question of real and apparent death in the *Irish Ecclesiastical Record* (No. 520), the Rev. John J. Sheridan, C. C., comments on the strange fact, which must have struck every thinking man, that while medicine has made such progress within recent years as to perform almost miraculous cures, it has not yet been able to discover any means whereby we may know with absolute certainty the precise moment at which death takes place.

"We have several signs of greater or less degrees of probability, but the most eminent members of the medical profession are agreed that there is really no certain and universal sign of death other than decomposition of the whole body, and that in a somewhat advanced stage. As this change in the body, however, cannot take place except a considerable time *after* death, it merely shows us that the person is dead without giving us any infallible means of judging when death actually occurred."

Whence does this difficulty of determining the moment of death arise? Fr. Sheridan thinks, and we are inclined to agree with him, that it arises "in great part if not altogether, from our inability to comprehend the nature of the union of body and soul. We learn from psychology that the human soul is united to the body as its substantial form (*tamquam forma substantialis*), and from this union results the suppositum, Man. We know, too, that this union is produced by or at generation, that it is maintained during life, and that it is dissolved at death, but as to *how* this union is effected, or how it is dissolved, we can no more explain than we can explain how from the union of the divine and human nature there results but one suppositum in Christ. And indeed this comparison is made in the Athanasian Creed: '*Sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.*'"

It follows that although man partakes of the three forms of life—the vegetative, the animal, and the rational—there are not in man three principles of life corresponding to these three forms, but only one: the rational life being *principium* from which all three spring. It was held by some theologians that the fetus existed for some time before the human soul was infused, but that opinion, although supported by the weighty testimony of St. Thomas, is now rejected as erroneous, and the unanimous opinion on this question is that the vegetable, the animal, and the rational life begin and end simultaneously.

Fr. Sheridan concludes (1) that in no case does death occur until the soul absolutely ceases to inform the body; and (2) that in no case does the rational soul cease to inform the body as long as any vital function takes place therein.

"Now, let us take a case in which the heart suddenly stops, while the lungs, by means of the reserve force of nutrition stored up, continue to act. Can such action be considered a vital action produced by the agency of the soul really present? or is it merely an effect produced indeed by the soul, but continuing after the soul has departed? just as when we press an electric bell it continues to ring for some time after we have withdrawn the pressure.

"That such actions may take place *after death* seems to be the opinion of an eminent professor¹ of University College, London. I shall quote his words: 'I take it that just as *the heart may beat for a few minutes after sudden death. . . . so the growth of the hair may, theoretically, proceed for a few minutes after death.*' If we take death here, according to our definition in the beginning, as being the separa-

¹ Vivian Poore, *Medical Jurisprudence*, 2nd ed., p. 64.

tained. These cannot be considered other than vital functions since they are *motus ab intrinseco in intrinsecum*, and as such they must proceed from the *principium vite*, or, in other words, they must be informed by the rational soul actually present."

The same arguments hold good in cases where the heart stops while respiration goes on for some time afterwards.

Catholic Social Work in England and at Home

Catholic social workers in the United States have of late been learning valuable lessons from their brethren in England, for there the social apostolate is carried on along broad lines and many agencies have been successfully started to enable Catholics to take part in effective social reform movements. A *Catholic Social Year Book* for 1910 told of the excellent work that had already been done in the preceding year in the cause of the Catholic social apostolate, and now we have before us the annual for the present year¹ with its record of progress and plans for enlarging the field of social service for English Catholics.

It is gratifying to learn from the preface of the present volume that "the Catholic public has shown its appreciation [of the *Year Book* for 1910] in the most practical fashion and has bought up the whole of an edition which was so large as to incur for its publishers the charge of rashness." Among so many bright and suggestive chapters by a score of different contributors it were hard to single out articles of special merit. The various chapters of the *Year Book* cover almost the entire field of Catholic social activity and have been written by men and women, priests and laymen, who take special interest in and hence write with authority on the phase of social activity which they chronicle.

Right Rev. Msgr. Parkinson leads off with a short paper on "The Church and Social Problems," and the Bishop of Northampton follows with an extract from a sermon delivered by him at the National Catholic Congress, 1910, on "The Supernatural as a Factor in Social Reform." In these days when a shallow humanitarianism has become the mainspring for much social service, our Catholic social workers and societies should give heed to the warning voice of his Lordship. What more beautiful inspiration can we find for social effort than in the following: "I say, brethren, that we cannot go back upon our Catholic principles in our social work any more than in other fields of thought or activity; and our Catholic principle is this: that the only cure for this world's ills is to be found in otherworldliness. To succor men's

¹ *The Catholic Social Year Book for* 69 Southwark Bridge Road, S. E.—
1911. London: Catholic Truth Society, 1911. Sixpence net.

tion of soul and body, I fail to see how such an opinion can be sustained; you must bear in mind that they will live forever; otherwise you will labor in vain, applying quack remedies without healing the wounds of society. The proof of these seeming paradoxes is written large in the dogma and in the history of the Church." And again, "taught by faith charity can never be otherwise than lovable." Of course, in any social work undertaken by English Catholics we expect to find the name of the Rev. Charles Plater, S. J., and to the present book he contributes a short, practical paper on a timely topic: "The Need of Method in Social Work."

It should be an encouragement to those interested in social and welfare work in the United States to find that the American "Central-Verein" is mentioned with the "Action Populaire" of France and the "Volksverein" of Germany as one of the beneficent social institutions of the Catholic world today, and it should help to strengthen the spirit of solidarity and bond of union between Catholic social students in various countries.

An eminently practical and useful contribution is that on "The Circulation of Literature." In this chapter stress is laid upon the fact that "social action must be based upon certain principles," but that the carrying out of them necessitates "the previous task of vindicating Catholic dogmatic and moral principles." Hence the importance of the apostolate of the press, and the writer of this chapter counsels us to learn from the children of the world in this matter, a point which has also been suggested in our article on "Helping the Catholic Press" (CATHOLIC FORTNIGHTLY REVIEW, *Vol. XVIII, No. 6). The writer in the *Year Book* expresses the hope "that a serious endeavor may be made to organize such circulation (of literature) in every parish with something of the businesslike zeal which characterizes the advocates of certain non-Catholic and anti-Catholic movements."

Some practical hints on distributing Catholic reading-matter may be gleaned from an account under this chapter, of the working of the "book-boxes" of the Catholic Social Guild. These boxes, containing well selected and standard works on ethics, sociology, economics, etc., "are only supplied to branches of the C. S. G. or to affiliated societies," and correspond somewhat to our "traveling libraries." Regarding the practical method of operating these "traveling-libraries" we learn that "every effort is made to send people the books they want, and suggestions are invited. Thus one box sent out was all Poor Law, another Poor Law and Socialism, another mainly Economics, and so on. Political matter is avoided, and no attempt is made to exert influence in

favor of any one among the various schools of thought open to Catholics. The aim is educational throughout and the endeavor is to represent all points of view, avoiding extremes. As far as possible the best available books are supplied; this does not necessarily mean the most expensive, for it often happens that shilling or eighteen penny books are extremely valuable for study." In this matter of helping others to understand the Catholic viewpoint on questions ethical and social, the Catholic Social Guild woe for England what the Action Populaire does for France.

Social workers in the United States and England have long felt the want of a guide such as their Catholic colleagues of France and Germany possess—a manual of social science based on Catholic principles. Hence it is welcome news that "the Guild is also, in response to requests from many study clubs, undertaking the preparation of a suitable text-book of Catholic sociology."

Fruitful suggestions for the management of study clubs are given in Chapter VI, while work on behalf of Catholic girls is outlined in Chapter VII.

We have touched so far only on the contents of Part I of this splendid manual. Part II, giving a detailed account of the work of "Some Catholic Social Forces," is perhaps even more valuable for American readers, as the "social forces" of our Catholic brethren in England are also found here and the suggestions of the *Year Book* for making these forces more efficient may be readily applied to our conditions. We cannot learn too much from the good example that is offered us by Catholic social workers in other parts of the world. Just now a new "social force" is much discussed by Protestant clergymen, educators, managers of Y. M. C. A., etc.—the "Boy Scout Movement." We intend to discuss this latest development for social betterment more fully in a future number of the REVIEW. But we may repeat once more that we cannot be too earnest in co-operating with our Catholic fellow-workers in other lands and learning from them sound methods of social work, so that we be not outstripped in a field which is ever engaging more and more the attention of thoughtful men.

St. Louis University

ALBERT MUNTSCHE, S. J.



MINOR TOPICS

THE LEGEND OF LORETO

Msgr. Battandier writes in one of his recent letters to the *Semaine Religieuse de Montréal* (Vol. LVII, No. 16, p. 247):

"Speaking of Loreto, let us mention the recent discovery, in the ancient church of St. Mark at Iesi near Ancona, of a fresco painting representing two angels carrying a facsimile of the Holy House. Since the miraculous translation [of the Holy House of Loreto] took place about the year 1292, this painting is equivalent to another historic document postdating the miraculous event by not more than fifty or seventy years. This will no doubt embarrass M. Ulysse Chevalier and destroy his thesis; but the series of new discoveries [in favor of the authenticity of the Holy House of Loreto] is not yet at an end and the learned Canon will experience a good many more such surprises."

We hold no brief for Canon Chevalier, but should like to observe that this newly discovered fresco proves no more than similar representations discovered long before Canon Chevalier wrote his famous book (Gubbio, Castelletto d'Orba, Atri, Volaterra, Savona, Syracuse, etc.). In other words, it is simply another proof that belief in the miraculous translation of the Holy House of Loreto was quite common in Italy as early as the fourteenth century. Even if the newly discovered painting were contemporaneous with the origin of the famous legend, it would not

possess the value of an historic document in its favor. Fr. Stephen Beissel, S. J., in a very conservative discussion of the legend in his lately published work, *Geschichte der Verehrung Marias im 16. und 17. Jahrhundert* (Herder 1910), reproduces (p. 433) a fifteenth-century miniature in the museum at Aix-la-Chapelle, representing several angels in the act of carrying a small chapel. This picture is taken from a missal, where it appeared at the beginning of the mass which is sung at the dedication of a church, and Fr. Beissel comments on it as follows (p. 432): "It is certain that this picture stands in no relation whatever to Loreto, which warns us to be cautious in attributing such representations without positive proofs to Loreto."

CONFESSION ON THE STAGE

A recent press dispatch, which was reproduced by several of our Catholic weeklies, told of the first performance, in New York City, of a melodrama by James Halleck Reid, entitled "The Confession." The report stated (we quote from the *Denver Catholic Register*, Vol. VI, No. 34), that "The audience sees and hears a priest receive a confession of a sin and grant absolution. Subsequently he acts as the spiritual adviser of a man condemned to death, and recites the service for the dying on the way from the cell to the gallows. No words or emblems are omitted from these ministrations. At the

opening performance a dozen to a score of displeased priests quit their seats during the confessional scene, and didn't come back for the death procession."

We felt like congratulating these priests upon their good sense and their regard for the proprieties when we came across the following letter addressed by Msgr. M. J. Lavelle, one of the vicars-general of the Archdiocese of New York, to the author of "The Confession":

I attended a performance of your play at the Bijou Theatre last night, and I wish to say to you that "The Confession" represents accurately the doctrine and practice of the Catholic Church upon the obligations of the priest to preserve inviolate the confidence he receives from the penitent. The play seems to me very strong, tender and well constructed. It tells a story dear to my Catholic heart; one we would be glad to have the whole world see. Although attending during the lenten season, I found nothing in your play to offend conscience, but on the other hand, was most pleased with the absorbing story, and the great moral truth which you have so splendidly and fearlessly presented. I gladly advise all loyal members of the Mother Church to see "The Confession," as after having seen it myself, I know it will be of great and lasting benefit to them.¹

Here we have a nice kettle of fish! Who is right—the Vicar-General or the 12-20 priests who quit their seats in disgust? One would have to see the play to be able to decide this question. On general principles we are inclined to think that the Sacrament of Penance is not a proper subject for presentation on the stage.

¹ N. Y. *Freeman's Journal*, No. 4018.

APROPOS OF THE TERCENTENARY OF THE KING JAMES' BIBLE

We have lately witnessed the different varieties of non-Catholic Christianity in the English speaking world combining to celebrate the tercentenary of the Authorized Version of the Bible, that great classical monument which occupies so unique a position in the history of the language, because it has itself become the standard of literary excellence. "The Archbishop of Canterbury," says the *Month* (No. 562), "made a speech on the presentation of a Tercentenary Bible to His Majesty the King which expressed the old traditional Protestant view that, previous to the dissemination of the vernacular Bible, its teachings were practically unknown to Englishmen, and that since that time it has fulfilled for that favored race all the functions of a teaching Church. Elsewhere it has been implied that the immediate result was an improvement in morals and a strengthening of the religious spirit, whereas contemporary testimony both here and in Germany deplored the lamentable effect on faith and conduct of the substitution of a dead book for a living authoritative voice. Of course, as spokesman for a deputation 'so comprehensive in respect to the branches of the Christian Church in which they hold office,' the Archbishop could not but assume the Protestant standpoint and dwell on the one point they had in common, their traditional regard for the Word of God. Yet that precious deposit, in their unauthorized keeping, is fast losing its

value. They extol King James' Bible for its wonderful literary charm, and dwell on the beauty of the casket, while refusing to face the fact that, owing to the action of Protestant principles, its precious contents—its inspiration and historicity—are gradually melting away. If the Bible is inspired only as Shakespeare is inspired, if it has merely the historicity of Homer—which is the conclusion non-Catholic criticism is coming to or has reached—then the future stages of its history will more fittingly be celebrated by the British Academy or the Athenaeum Club."

A QUESTION OF ACOUSTICS

The misfortunes of the New Theatre in New York City, which could be paralleled by those of certain churches we wot of, give point to the suggestion, made in a recent number of *Science*, that there is room for a new profession, that of acoustical engineering. Although the laws governing the perfect distribution of sound in an auditorium have not been completely worked out, our writer maintains that the theoretical results obtained by physicists are far in advance of what architects have been putting into practice.

The trouble seems to be that the physicist is not concerned with the practical problems that confront the architect, while the architect is concerned with many important problems other than that of acoustics. Hence the necessity for a specialist to mediate between the two.

The suggestion is an attractive

one. There have been great architects who have forgotten to put stairs and doors into their buildings; but a defective auditorium is a much more serious affair, no matter whether it be a church or a theatre. If science can work out approximately true acoustic formulae for auditoriums of various types, the architect's function would be reduced to the problem of putting this model space into the most appropriate shell he can devise. At present the auditorium is too often scooped out within the solid mass, instead of having the exterior frame the interior.

SIMPLIFYING THE "OUR FATHER," ETC.

The Rev. Henry Becker, D. D., of Highland, Ill., writes to us:

There is a general desire to simplify the prayers for little children. Hence I would call attention to the difficulty of learning the "Our Father." It is not only the word *hallowed*, but also (and mostly) the word *trespass* that gives trouble. The vowels *a*, *e* and *i* are used promiscuously if the children are asked to write it from memory. Why not use the simple word *sin*, forgive us our *sins*, as we forgive those who *sin* against us. Is there any reason why this word should not be used?

The following simplified form of the Ten Commandments I have taught to children six years old in one hour:

I. Honor God; II. Respect His name; III. Keep His day; IV. Be obedient; V. Be kind; VI. & IX. Be modest; VII. & X. Be honest; VIII. Be truthful.

THE SURVIVAL OF SCHOLASTICISM

A story is told of an old-fashioned pedagogue who, owing to the confusion of his personal mental development with the historical sequence of events, had arrived at the startling conclusion that large portions of "Hamlet" were borrowed verbatim from Smith's English Grammar. This story, though probably a libel upon an innocent man, admirably illustrates the attitude of the modern mind towards Scholasticism. We suffer from an almost unavoidable illusion of historical perspective. The time-stream seems to run away from us into the past instead of flowing towards us. Now that a knowledge of medieval speculations is becoming more widely diffused, philosophers are amazed at the remarkable resemblance between certain modern theories (as those of Descartes, Spinoza, Leibniz, and Hegel) and older Scholastic views. Dr. Perrier, for example, tell us of Hegel that "his system presents so striking a resemblance with those of the Scholastics that one might be tempted to believe that he has borrowed directly from them."¹ And in fact, the thinking of most modern philosophers is steeped in medieval theories. Even those thinkers who flattered themselves upon having finally broken with Scholasticism, still speak the language and think the thoughts of the Schoolmen. It is quite impossible to definitely destroy historical continuity. Descartes' philosophy

rests upon St. Augustine (his methodic doubt), upon St. Anselm (his theodicy), upon Duns Scotus (his theory of the will). Bacon's theory of "forms" is borrowed from Scotus. Spinoza is deeply indebted to medieval Averroism, and to the philosophy of Maimonides. Even Locke attempts to revive the Scholastic experiential theory of knowledge, though in a crude shape. Kant's system is in closest touch with medieval theories, and some portions of his critical philosophy as, for example, his Cosmological Antinomies, at once bring to mind allied medieval discussions.

The truth is that though medieval philosophy appeared to suffer an eclipse about the time of the Renaissance, and did in fact decline, still it is necessary to remember that its influence survived in a very real way. Its language and terminology had passed over largely into common speech; its view of the universe and of the meaning and purpose of human striving, passed current, not merely in the work of professional philosophers, but in the philosophical substratum of literature which represents the thought of the cultivated men of each period. The very success of Scholastic modes of thought and their universal diffusion are apt to conceal from us their originality and historical importance. The categories of this philosophy have grown into the very fibres of our minds.—Extract from a lecture delivered before the Belfast Literary Society by the Rev. D. O'Keeffe, of Queen's University, Belfast.

¹ *The Revival of Scholastic Philosophy*, p. 19.

FLOTSAM AND JETSAM

Editor Desmond, who ought to know, says in the *Catholic Citizen* (Vol. 41, No. 22) that "a good one-third of our [Catholic] weeklies" "must pay expenses with from 1,000 to 2,000 subscribers." Yet the complaint that the Catholic press in America is inferior in quality and sorely deficient in scholarship, will not down. Let us repeat *importune opportune*: Catholics must support the Catholic press, not because it is superior to the secular press, but because it is Catholic, until their support enables the proprietors to bring it to greater perfection.

*

The Rev. Henry Becker, D. D., of Highland, Ill., has kindly sent us a copy of the second edition of his Perpetual Calendar, extended to the year 10,000. The form is more convenient than the first, as it is printed on a sheet 16 x 20 inches, and the arrangement more compact. Either edition can be had from the Rev. author for 25 cts. Dr. Becker has a third edition in preparation which will reach from the beginning to the end of the world. If one hundred subscribers will subscribe one dollar each, he will have it printed and send each subscriber three copies. It is the most complete, the shortest and the most beautiful chart of its kind that we know of.

*

The current number of the official *Acta Apostolicae Sedis* (Vol. III, No. 4, p. 133) contains a re-

ply of the S. Consistorial Congregation to a *dubium* from the United States. The *dubium* was: Is the decree "Maxima cura" concerning the administrative removal of parish priests operative in the United States or not? The answer is: *Affirmative*.

Fr. Pustet & Co. have just sent us a Latin commentary on this important decree by the Rev. Felix M. Cappello. It is entitled *De Administrativa Amotione Parochorum, seu Commentarium in Decretum "Maxima Cura,"* comprises 125 pages 8vo and bears the imprimatur of the Master of the Apostolic Palace and of the vicerent of the Cardinal Vicar of Rome. Price 80 cts. We shall print a review of this book later.

*

Besides the letters already published (C. F. REVIEW, No. 7, p. 217; No. 8, pp. 239 sqq.) we have received still another in reply to "A Perturbed Missionary's Query" in our No. 6, pp. 178 sq.:

"To contribute our humble share towards quieting the perturbed conscience of 'A Missionary in Missouri,' we would suggest to him to say a Low Mass, instead of singing a High Mass, to cut out his preaching as well as the Benediction, and to utilize the time thus gained for a practical catechetical instruction to the whole congregation.—Two Missionaries in Oregon."

*

A new judicial court, called "City Court of Domestic Rela-

tions," was opened in Chicago on April 3rd, with Judge Charles N. Goodnow as presiding official. This new court has been called the "adults' juvenile court," since its special function is to be the adjustment of jarring domestic conditions for the sake of the children, who are usually the chief sufferers.

*

The indifference of Catholics in the United States to the Catholic press is unaccountable. We cannot explain it in an intelligent Catholic people. Were it not for the self-sacrifice of a comparatively few individuals, the Catholic press of the United States might be represented by a series of noughts. We have not one single English daily; and we have but few Catholic weeklies that are not battling against extinction. The poverty and the neglect of Catholic editors are almost a proverb. And it is only through the fascination of the faith that men like Daly and McCarthy and O'Shea and O'Hagan and so many other fine Catholic laymen cling to their work. When the gifted O'Malley died, he left his family struggling. We charge that the Catholic laity, in general are dead to the necessity of a strong Catholic press and we are of opinion that much of this indifference is due to the priesthood.—Rev. Wm. P. Cantwell in the (Newark, N. J.) *Monitor*, Vol. XII, No. 16.

*

Why should our architects devise a new, artistic, and satisfactory building material and then try to make it resemble something

else? The answer to this query was given many years ago by Leopold Eidlitz, in his day one of America's foremost architects: "American architecture is the art of covering one thing with another thing to imitate a third thing, which, if genuine, would not be desirable." Mr. Montgomery Schuyler, in *Building Progress* (quoted by the *Literary Digest*, Vol. 42, No. 14), says that this epigram continues to be at least as well founded as it was when it was made.

*

Ray Stannard Baker touches the right key in the *American Magazine* for April, when he distinguishes between the family-managed beer saloon of fifty years ago and the brewery-and-distillery-ringing saloon and bar of today. There is in this distinction all the difference between folk custom and monopoly exploitation. In maintaining exploitation, the liquor monopoly and the high license temperance people are in unconscious partnership, as Mr. Baker's article indicates; for high license furnishes a powerful leverage to liquor monopoly.

*

The late Professor John C. Freeman, of the University of Wisconsin, was a careful and devoted student of the works of old Geoffrey Chaucer. An anecdote is current in this connection. Prof. Freeman used to relate it himself, but he always kept his own personality out of it until the very modest conclusion. In those days many Englishmen believed that Americans knew little or nothing

about the masters of English literature. On a trans-Atlantic voyage, an Englishman declared at table that he could name an English poet from whom, he ventured to assert, no American could quote so much as a couplet. He named Chaucer. Prof. Freeman's conclusion, as handed down in the anecdotage of Wisconsin University, was this: "I am credited on that occasion with having repeated the entire prologue of the Knight's Tale" [only 858 lines!].

*

For those Americans of ancient stock who sit up o' nights and wonder how we are ever going to assimilate the alien hordes that pour in upon us, we quote from a paper read before the Kittochtinny Historical Society of Pennsylvania, as recorded in a recent number of the *Pennsylvania-German*: "When the captured Hessians of

the Revolution were paroled many of them decided to stay in the new country, and a number found their way into the Cumberland valley. In this out-of-the-way valley several made their new homes. Hessian was a term of much opprobrium for more than a century after the Revolution, and the descendants of Hessians were looked on with suspicion, if nothing more. But that feeling is passing, and their descendants are good, trusty American citizens." Thus, says a clever writer on the editorial staff of the *N. Y. Nation*, Time's gentle hand effaces all prejudice and all hatreds and moulds the diverse elements to the single preordained idea. To-day, no doubt, a candidate for the United States Senate from Pennsylvania would find his Hessian descent less embarrassing than his lack of a campaign barrel.

BOOK REVIEWS AND LITERARY NOTES

—That there are 4,000,000 men in the United States who are receiving incomes of less than \$600 a year, although \$650 is the minimum "living wage" in cities of the North, East, and West; that one-third of the factory workers of the country are underfed, and that no less than 1,300,000 years of labor time are lost in the United States on account of unemployment, are among the conclusions reached by Mr. Frank H. Streightoff, M. A., in his just published work, *Standard of Living among the Industrial People of America*. To secure the estimate of the number of people underfed, Mr. Streightoff com-

pared the amount of proteids required to maintain a certain standard of efficiency, as set forth by Professor Atwater in his famous "calorimeter" experiments, with the amount actually consumed by the workers, according to the Bureau of Labor statistics. The book, in essay form, secured the highest prize of \$600, given by a Chicago firm. It contains separate chapters on the family incomes and expenditures, food, clothing, housing, health, etc. The author, a native of Brooklyn and a graduate of Wesleyan University, is a fellow in economics at Columbia.

—*Ecce Sacerdos Magnus*. Anthem for four Mixed Voices and Organ by Albert Lohmann. Price 35 cents. J. Singenberger, St. Francis, Wis. This is an excellent composition, very effective, with a pretty climax on the word "crescere". Medium difficult. The soprano, tenor, and bass parts are occasionally doubled.—D. W.

—No. 1 of the current (ninth) volume of Herder's *Biblische Zeitschrift* contains a most plausible reconstruction of the Canticle of Canticles by the Rev. Ch. Sigwalt. Fr. Gees of Chicago, Ill., whoever he may be, contributes "Hebräische Wortstudien." We dislike to see such articles as Professor Schulz's "The Hare as a Ruminant," because they merely raise difficulties without even making an attempt to solve them. One rises from the perusal of this article with the unpleasant feeling that, somehow, Sacred Scripture contains palpable errors. With the exception of an occasional contribution of this stamp, the *Biblische Zeitschrift* is admirably conducted and must prove helpful to all who are engaged in the study of Holy Writ. One of its strongest features, as we have repeatedly pointed out, is the bibliographical survey of Biblical literature appearing in each number. (Quarterly, \$3.50 a year. B. Herder.)

—*Summa Juris Ecclesiastici Publici, Auctore Augustino Bachofen, O. S. B., in Collegio S. Anselmi de Urbe SS. Canonum Lectore*. (156 pp. Pustet & Co. 1910. \$1.50.)—Fr. Bachofen, formerly of Conception Abbey, Missouri, and now a professor at Rome, gives us a short but very interesting treatise on the public law of

the Church. He defines this as comprehending (a) the constitutive law of the Church; (b) the governing power, legislative, judicial and coercive; (c) the international law, or the relation between Church and State. The last division will probably be found the most interesting. After laying down the proposition that Church and State are supreme in their respective spheres, he discusses the much controverted question as to how far the Pope has a right to interfere in purely civil or political matters. He will allow the Church no direct or indirect power over the State, but holds that the Pope has a directive office in these matters; that is, he may offer his counsels and admonitions to the civil power, but the latter has the right to reject them. The author thinks that Christ has bestowed on His Church no right to compel the State's obedience in such matters. As to concordats, he declares them to be true bilateral contracts or treaties between the Pope and a civil prince. It will be seen that Fr. Bachofen holds opinions adverse to many other canonists on the foregoing subjects. The work has a good bibliography annexed to its introduction.

—Volumes XV and XVI are before us of Miss A. M. Christie's translation of Janssen's great History of the German People since the Close of the Middle Ages. The two volumes correspond to Vol. VIII of the original edition, as edited by Dr. Ludwig Pastor. They deal exhaustively with the conditions of culture and civilization that prevailed among the Germans from the close of the Middle ages up to the beginning of the Thirty Years' War. The chapters

on witchcraft and witch persecution, while they make melancholy reading, are of immense historical value and alone worth the price of the two handsome volumes (\$6.25 net). Kegan Paul, Trench, Trüb-ers of this great work; their American representative is B. Herder, 17 S. Broadway, St. Louis, Mo.

—Fr. Pustet & Co. publish a new edition, revised and enlarged (the fifth), of the Rev. D. I. Lanslots' (O.S.B.) *Handbook of Common Law for Congregations of Women under Simple Vows*, for the improvement of which we made a number of suggestions in Vol. XVII, No. 12, pp. 366-368 of the CATHOLIC FORTNIGHTLY REVIEW. We are pleased to note that, with one exception (Qu. 90, p. 274 a), these suggestions have all been carried out. Needless to say, the work has thereby gained in accuracy and value. Fr. Lanslots' *Handbook*, as those who have read its preface are aware, is a compilation from Dom Pierre Bastien's standard work, *Directoire Canonique à l'usage des Congrégations à Voeux Simples*. A full German translation of this standard work has just been published by B. Herder, under the title *Kirchenrechtliches Handbuch für die religiösen Genossenschaften mit einfachen Gelübden, nach den neuesten Erlassen des Hl. Stuhles. Mit mehreren Anhängen von Peter Bastien, O. S. B. Unter Mitwirkung des Verfassers aus dem Französischen übertragen von Konrad Elfer, O. S. B.* (xix & 456 pp. 12mo. \$1.50 net).

—*Spiritual Considerations*. By Fr. H. Reginald Buckler, O. P. (Benziger Brothers. 1911. \$1.25).
—*Spiritual Instruction on Relig-*

ious Life. By Fr. H. Reginald Buckler, O. P. (Benziger Brothers. \$1.15.) Father Buckler holds a prominent place among spiritual writers of our day. His books reveal deep spiritual insight and a keen discernment of dangers peculiar, especially in modern times, to souls consecrated to God in the priestly or religious life. Father Buckler insists throughout on a practical realization of the supernatural and on the inner spirit and union with God without which externals are of little avail. Worldliness, externalism, superficiality and distaste for solid spirituality are capital enemies of the sacerdotal and religious life. The instructions here given are applicable to all walks of Christian life in general as well as to the religious life. They will be read with genuine profit not only by priests and religious, but by all who take an earnest view of life and who wish to bend all their efforts to the final and supreme end. Both volumes are of great practical value, full of earnestness, force and unction. May they be to many an aid to realize the true Gospel idea of inner spirituality!

—*Das Brot des Lebens*. Von Emil Seipel (B. Herder. 1910. 90 cts.) is a valuable and practical commentary on John VI, the synoptic accounts of the institution of the Bl. Eucharist, and 1. Cor. X, 16 and XI, 23-30. Abundant material is gathered in these pages and made available for Eucharistic sermons and instructions. Dogmatic theology and the results of sound exegetics furnish the basis for many useful applications. The book is recommended to those who have to reveal the astounding marvels and hidden glories of the Eucharist to the faithful.

—*Union with Jesus* is a little brochure that deserves to be distributed among the people. Its gist is: Perhaps you cannot manage to hear Mass every day, but can't you manage to communicate every day that you hear Mass? The pamphlet is by the well-known Canon Antoni, the translation by A. M. Buchanan. (Benziger Bros., 5 cts.).

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Opuscula Ascetica Selecta Ioannis Cardinalis Bona, O. Cist. (Bibliotheca Ascetica Mystica). xiv & 385 pp. 16mo. B. Herder. 1911. \$1.25 net.

ENGLISH

Webster's New International Dictionary of the English Language. Based on the *International Dictionary of 1890 and 1900.* Now Completely Revised in all Departments. Including also a *Dictionary of Geography and Biography.* Being the Latest Authentic Quarto Edition of the Merriam Series. W. T. Harris, Ph. D., LL. D., Editor-in-Chief; F. Sturges Allen, General Editor. lxxx & 2620 pp. 4to. 6000 Illustrations. Springfield, Mass.: G. & C. Merriam Co. 1910.

Freddy Carr's Adventures. A Sequel to "Freddy Carr and His Friends." By Rev. R. P. Garrold. 262 pp. 12mo. Benziger Brothers. 1911. 85 cts.

The Child Prepared for First Communion according to the Decree "Quam Singulari." By Rev. F. M. De Zulueta, S. J. 58 pp. Benziger Brothers. 1911. \$2.50 per 100. (Wrapper.)

The Chief Ideas of the Baltimore Catechism, With Some Additions Arranged According to the Method of Rev. John Furniss, C. SS. R. By Rev. John E. Mullett. 96 pp. 32mo. Benziger Brothers. 1911. \$3.25 per 100. (Wrapper.)

Science of Education. By T. P. Keating, B.A., L.C.P. With an Introduction by Rev. T. A. Findlay, M.A., National University, Dublin. 130 pp. 16mo. Benziger Brothers. 90 cts. net.

Her Journey's End. By Frances Cooke. 307 pp. 12mo. Benziger Bros. 1911. \$1.25.

The Little Girl from Back East. By Isabel J. Roberts. 132 pp. 16mo. Benziger Brothers. 1911. 45 cts.

The Practical Catholic. Maxims Suited to Catholics of the Day by Rev. Gabriel Palaú, S. J. Authorized American Translation by Francis A. Ryan. 350 pp. 32mo. Benziger Bros. 1911. 60 cts.

Sonnets and Songs by John Rothensteiner. 26 pp. 16mo. B. Herder. 1911. 50 cts. net.

Cases of Conscience for English-Speaking Countries. Solved by Rev. Thomas Slater, S. J., St. Beuno's College, St. Asaph. Vol. I. 351 pp. 8vo. Benziger Brothers. 1911. \$1.75 net.

FRENCH

Cahiers Contemporains. Documents et Études du Jour. 7: Les Leçons de l'Histoire. Rome et la France de l'abandon de Rome au Kulturkampf Français. 30 pp. Rome: La Correspondance de Rome. 1911. (Wrapper.)

GERMAN

Die Gründung. Sozialer Roman von Pierre l'Ermite. Autorisierte Übersetzung von F. Mersmann. Einleitung von François Coppée. Mit 21 Originalillustrationen von H. Rousseau. 416 pp. 8vo. Benziger Brothers. 1910. \$1.10 net.

Gebetsschule der hl. Theresia. Neu herausgegeben von Fr. Joseph vom Hl. Geiste, Carm. Disc. xii & 208 pp. 18mo. Fr. Pustet & Co. 1911. 45 cts.

Das Buch der Psalmen. Lateinisch und deutsch mit erklärenden Anmerkungen herausgegeben von Augustin Arndt S. J. 480 pp. 32mo. Fr. Pustet & Co. 1911. 50 cts.

Grundlage und Ausbildung des Charakters nach dem hl. Thomas von Aquin. Von Dr. Joseph Mausbach, ord. Professor an der Universität Münstser i. W. 98 pp. 8vo. B. Herder. 1911. 75 cts. net.

Über Doppelberichte in der Genesis. Eine kritische Untersuchung und eine prinzipielle Prüfung von Dr. Arthur Allgeier, geistlicher Lehrer am Friedrichsgymnasium zu Freiburg im Br. (Freiburger Theologische Studien, Heft 3). xvi & 143 pp. 8vo. B. Herder. 1911. 85 cts. net.

Führer durch die deutsche katholische Missionsliteratur von Robert Streit

O. M. I. xii & 140 pp. 8vo. B. Herder. 1911. 85 cts. net.

Das Schuldkapitel der Ordenspersonen. Eine Studie von P. Tezelin Halusa, O. Cist. iv & 56 pp. 12mo. Brünn, Austria: Druck der päpstlichen Buchdruckerei der Raigerner Benediktiner. 1911. (Wrapper).

Luther von Hartmann Grisar S. J., Professor an der k. k. Universität Innsbruck. Drei Bände—Erster Band: Luthers Werden. Grundlegung der Spaltung bis 1530. xxxv & 656 pp. royal 8vo. B. Herder. 1911. \$3.90 net.

Joseph Georg von Ehrler, Bishop von Speyer. Ein Lebensbild von Jakob Baumann, Domvikar in Speyer. Mit einem Bildnis. ix & 348 pp. 12mo. B. Herder. 1911. \$1.25 net.

Der Ursprung des Menschen oder die gegenwärtigen Anschauungen über die Abstammung des Menschen. Von Professor Dr. Alois Schmitt. xii & 118 pp. 8vo. B. Herder. 1911. 65 cts. net. (Card board covers).

Motuproprio Unseres Heiligen Vaters Pius X.... über Gesetze zur Abwehr der Modernistengefahr (1. Sept. 1910: "Sacrorum Antistitum.") Autorisierte Ausgabe (Lateinischer und deutscher Text). 59 pp. 8vo. B. Herder. 22 cts. net (Wrapper).

Dekret auf Befehl Unseres Heiligen Vaters Pius X.... erlassen von der Konsistorialkongregation über die Entfernung der Pfarrer von Amt und Pfründe auf dem Verwaltungsweg (20. August 1910: "Maxima cura semper"). Autorisierte Ausgabe (Lateinischer und deutscher Text). 33 pp. 8vo. B. Herder. 14 cts. net. (Wrapper).

Patrologie. Von Dr. Otto Bardenhewer, Apostol. Protonotar, Geh. Hofrat, Professor der Theologie an der Universität München. Dritte, grossenteils neu bearbeitete Auflage. xi & 587 pp. 8vo. B. Herder. 1910. \$3.15 net.

Der Modernismus und die Freiheit der Wissenschaft. Von Dr. Karl Braig, Professor an der Universität zu Freiburg i. Br. vii & 58 pp. 8vo. B. Herder. 1911. 21 cts. net. (Wrapper).

Die Tragödie der Königin von Robert Hugh Benson. Historischer Roman aus der Zeit Marias der Katholischen. Autorisierte Übersetzung aus dem Englischen von R. Ettlinger. Mit einem Titelbild und 7 Einschaltbildern. 434 pp. 12mo. Benziger Brothers. \$1.40 net.

Kirchenrechtliches Handbuch für die religiösen Genossenschaften mit einfa-

chen Gelübden nach den neuesten Erlassen des Heiligen Stuhles. Mit mehreren Anhängen. Von Peter Bastien O.S.B. Unter Mitwirkung des Verfassers aus dem Französischen übertragen von Konrad Elfner O.S.B. aus der Beuronener Kongregation. xix & 456 pp. 12mo. B. Herder. 1911. \$1.50 net.

Das natürliche Sittengesetz nach der Lehre des hl. Thomas von Aquin. Von Dr. theol. et phil. Friedrich Wagner, Benefiziat an der Domkirche zu Breslau. 120 pp. 8vo. B. Herder. 1911. \$1 net.

Katechesen für die vier oberen Klassen der Volksschule. Im engsten Anschluss an den Thurer (Rottenburger) Katechismus ausgearbeitet und gehalten von P. Cölestin Muff, O.S.B. Zweiter Band: Katechesen über Gnade und Gnadenmittel. 249 pp. 16mo. Benziger Brothers. 1910. 75 cts. net.

Dantes Gastmahl. Übersetzt und erklärt mit einer Einführung von Dr. Constantin Sauter. Mit 2 Bildern von Dante Gabriel Rossetti. x & 385 pp. 16mo. B. Herder. 1911. \$2 net.

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One of the French theological reviews not long ago published a "symposium" of opinions on manuals of theology, in which the chief suggestions, agreed upon by a large number of theological professors, were these:

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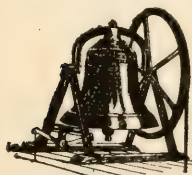
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A New Life of Luther

The Rev. Hartmann Grisar, S. J., of the University of Innsbruck, has just published the first volume of what promises to be the most exhaustive and in every way a monumental life of Martin Luther.¹

This volume comprises the period from Luther's birth to the diet of Augsburg, A. D. 1530. A very large portion of it is devoted to Luther's early training, his psychological development, and his career as a monk of the Order of St. Augustine. Grisar shows, even more exhaustively and convincingly than Denifle, that Luther, "the great theologian," never acquired a solid knowledge of theology, and derived what shreds he possessed not from St. Thomas, St. Bonaventure, and other true leaders of Scholasticism, but from the tainted sources of Nominalist speculation.

The early years of his monastic life seem to have been happy enough. It soon appeared, however, that the young monk was headstrong and excentric. Though inclined to excessive scrupulosity, he frequently neglected to recite his office and to say mass. Thus neglecting to keep himself in union with Christ, he gradually got the notion that concupiscence, *i. e.*, the inclination to evil in the human soul, is irresistible and that there is no use in trying to observe the moral law. This led him ultimately to deny free-will and to assert the horrible doctrine of absolute predestination.

Fr. Grisar brings to light many new and important scraps of information and not infrequently treats old and well-known data from a novel point of view. The principal aim of his work is to dispel the myths and fables that have accumulated about Luther (*Lutherfabeln*) and which owe their origin partly to the reformer himself, partly to his admirers, and partly also to Catholic controversialists. One by one these fables fall under the merciless criticism of the learned Jesuit, whose sole and palmary motive is to tell the truth, the whole truth, and nothing but the truth.

One of the most widely current of these myths alleges that honest Martin was a most devout and exemplary Catholic when he posted his famous theses on the door of Wittenberg castle church, and was driven to extremes only by the violent attacks of such hotspurs as

¹ *Luther von Hartmann Grisar, S. J., Professor an der k. k. Universität Innsbruck. Drei Bände—Erster Band: Luthers Werden. Grundlegung der Spal-*

tung bis 1530. (xxxv & 656 pp. royal 8vo. B. Herder. 1911. \$3.90 net.)—Vol. II is already in press; Vol. III is completed in MS.

Tetzel, Eck, and Prierias, who by their defence of manifest superstitions, abuses, and scandals, goaded the well-intentioned Augustinian, who only meant to protest against certain abuses connected with the preaching of indulgences, to madness and finally drove him out of the Church. This hoary fable has been adopted in America by Prof. Henry E. Jacobs and Prof. Arthur C. McGiffert.

In matter of fact Luther already taught the fundamental doctrines of Protestantism in 1515-1516. This is made manifest by his commentary on St. Paul's Epistle to the Hebrews, which he delivered in the form of lectures at Wittenberg University from April 1515 to September 1516. Denifle cited this work from a manuscript copy found in the Vatican archives. It has since been published in full by Dr. John Ficker, and Grisar quotes from it copiously.

The following are the principal doctrines Luther inculcated in that commentary:

(1) God foreordained all things by an eternal and immutable decree.

(2) Whatever exists and happens, exists and happens by absolute necessity.

(3) God's eternal and immutable decrees include the fall of mankind, which consequently happened by absolute necessity.

(4) God predestined a number of men (the "elect") for heaven without regard to their merits or demerits.

(5) By the same eternal and immutable decree He predestined the great mass of mankind for eternal damnation, again without any regard to their merits or demerits. These "reprobates" will be eternally tortured, not because of their sins, but "for the glory of God."

(6) Man possesses neither reason nor free will. He is like a staff in the hands of a wayfarer, or like a saw in the hands of a carpenter.

(7) God with an irresistible impulse effects both moral good in the "elect" and moral evil in the "reprobates."

(8) Man cannot coöperate with divine grace. To assert that he can is rank Pelagianism. The performance of good works in the order of justification is not only useless but positively detrimental. Already at this early date Luther declared unrelenting war upon the *justitiiarii*, who seek to earn salvation by good works.

(9) The elect are justified and saved by the imputation of Christ's merits. Their sins are not wiped out by sanctifying grace; they are merely covered, *i. e.* imputed. The merits of Christ are appropriated by humility. A few years afterwards Luther substituted faith for humility; hence the Protestant principle: "Justification by faith alone."

(10) Christ fulfilled the moral law for us. We need not and cannot observe it. In his first commentary on the Epistle to the Galatians, which he began October 27th, 1516, Luther maintained with great vehemence that Christ completely abolished the Decalogue and that neither the laws of God, nor the commandments of the Church, nor the ordinances of the State bind Christians in conscience. Thus he proclaimed his rebellion against the authority of God and man as early as 1516.

(11) There are two contradictory wills in God: His "secret" and His "revealed" will. By the latter He wills to save all men; by the former only a few. Absolute predestination is the work of His "secret" will, which predominates over and defeats His "revealed" will.

These and other doctrines which Luther strove to impose on his hearers in 1515-1516, are manifestly and decidedly anti-Catholic. His fatalism had been condemned by the council of Constance against Wicklif and Hus. Luther not only revived this heresy but made it the foundation stone of his theological system.

How long will it take our Reformation enthusiasts to find out that Luther was, at least materially, a rank apostate from the Catholic Church some time before the 31st of October, 1517, which Prof. Jacobs calls "the birthday of the Protestant Reformation," and that he started his fight against the improper preaching of indulgences chiefly for the purpose of scattering broadcast the anti-Catholic doctrines which he had hitherto confined to his lecture room?

As the years rolled on Luther defended his pagan fatalism with increasing vehemence, declaring it to be "the infallible word of God, the pure gospel of Christ, the sum and substance of the Christian religion." He did not hesitate to denounce the Catholic teaching that man is endowed with free will as "an invention of the Devil," and human reason as "a blind cow" and "the Devil's bride."

It does not require much brains to comprehend that Luther's doctrines spell the death not only of Christianity but of all religion. Religion is impossible among beings who lack reason and free will. Luther's "restored Christianity" was a horrible caricature. The God whom he sets up for our worship is an execrable tyrant, for He condemned countless millions to everlasting misery without any regard to their intentions or deeds. The great work of the Redemption becomes a farce. For Christ descended from heaven, suffered and died merely for the purpose of repairing a part of the mischief which God Himself had done by His absolute decree concerning the fall of mankind. And Christ played his part wretchedly enough. For He was not able to gain for us sufficient grace to keep the divine commandments. Much

less was He able to gain for us a grace which cleanses the soul from sin and makes it holy in the eyes of God. According to Luther, Christ is nothing more than our "Schanddeckel," a cover for our shame. Luther's "system" completely destroys both actual and sanctifying grace. Fr. Grisar points this out to show how falsely the Saxon reformer praised himself, and has been praised by countless enthusiasts, as "the champion of divine grace." Lastly, Christians are, according to Luther, ex-lex, *i. e.*, under no obligation to divine or human law, so far as their conscience is concerned. Good works, performed by Christians, are mortal sins in themselves; they are venial sins only in virtue of a special indulgence of God. A fine brand of "Christianity," forsooth!

Space will not allow us to mention other features of Fr. Grisar's work. Suffice it to add that the distinguished author has written his book with great learning, accuracy, clearness, and moderation. Far from attempting to conceal the evils in Church and State at the time of the Reformation, he describes them at considerable length (pp. 34 sqq.). When he catches Luther in manifest lies, he strives to palliate them by saying: "This sentence cannot be taken in its literal sense," or: "Luther's memory must have failed him." It remains to be seen whether this policy of palliation will produce good effects. As yet Fr. Grisar's experiences have not been particularly encouraging. He says in the introduction to his work that the moderation with which he wrote certain essays in German periodicals was gratefully acknowledged by some Protestants, but denounced by the Luther enthusiasts as "artful bungling," calculated to deceive the reader. If a man like Fr. Denifle writes with severity, he must be a bigot. He cannot be trusted. And if a man like Fr. Grisar writes with sweetness, he must be full of "Jesuitic tricks." Beware of him! He cannot be trusted. Surely, our Protestant brethren are hard to please. What is to be done under these circumstances? Write the bare truth in plain words, no matter whether people like it or not. Truth is bound to prevail in the end.

Those who understand German will make no mistake in buying Grisar's *Luther* and studying it carefully.

Morgantown, W. Va.

(Rev.) C. J. KLUSER

“Iconoclastic Criticism”

[The Rev. Herbert Thurston, S. J., in *The Month*, No. 561]

III

And first, as regards the origin of the Rosary. It would be quite beside my present purpose to recall here any of the very strong things which have been said regarding the conclusion arrived at in the *Month* articles to the effect that St. Dominic had nothing to say to the institution of the Rosary. But it may not perhaps be out of place to plead in justification of that conclusion (a conclusion which I respectfully submit was not expressed intemperately or provocatively in the articles referred to), that the view which was then declared to be so iconoclastic and upsetting, has now taken its place in nearly all our newest works of reference, as the opinion generally accepted. The *Month* articles appeared in 1900—1901. Two years later, in 1903, a young Franciscan Father who was studying Church history at Munich, published an essay, much discussed in Germany, entitled, “St. Dominic and the Rosary.”⁶ The results of his investigation agree in all respects with those formulated in the *Month*. The *Month* articles are mentioned by him in a footnote upon his first page, but, as the writer explains, he knew them only through the summary published by M. l'Abbé Boudinhon in the *Revue du Clergé Français*,⁷ and his own conclusions had been formed quite independently. Father Holzapfel's paper obtained wide recognition, as the reviews show, and the permanent result seems to be that in all scholarly circles throughout Germany, the question is now regarded as settled. Two notable publications of recent date, both of them at the same time popular and authoritative, may be appealed to in support of this assertion. The first is the *Kirchliches Handlexikon*, edited by Professor M. Buchberger, and contributed to by almost all the Catholic scholars of note in the Fatherland, including such men as Father Fonck, S. J., the Rector of the Biblical Institute in Rome, Father Mauser, O. P., University Professor in Freiburg, and a hundred more of unquestioned orthodoxy. In the article *Rosary*, which appears in Fascicule 41, published in 1910, the writer, Professor Karl Bihlmeyer, of Tübingen, speaks as follows:

According to a legend, incorporated in the fourth lesson of the second nocturn of the feast of the Holy Rosary, the Rosary was revealed by our Lady to St. Dominic as the most potent weapon against the Albigensian heresy, and was propagated everywhere by him. But, as Holzapfel shows, the twelfth and thirteenth centuries knew nothing whatever of any connection between St. Dominic and the Rosary, and the various testimonies adduced in proof of such a

⁶ *St. Dominikus und der Rosenkranz. Von P. Heribert Holzapfel, O. F. M.* München 1903. ⁷ December, 1901.

connection (*e.g.*, the documents, pictures, etc., brought forward by Mamachi, Duffaut, and others) are either spurious or of much later date. The legend appears for the first time in the writings of the wholly uncritical Dominican preacher, Alan de Rupe, who hailed St. Dominic as "the restorer and propagator" of this Rosary prayer, which, as he pretended, had originally been instituted in the time of the Apostles. After being at first contradicted by Alan's own fellow-Religious, the legend, in the course of the sixteenth century, came to be generally accepted, and since the time of St. Pius V (himself a Dominican) it has found recognition in Papal documents, though generally with some qualification, such as *ut pie creditur*, or other equivalent.

This is explicit enough, and it is further borne out by the fact that the article *Dominic* in the same *Kirchliches Handlexikon*, though written by an eminent Dominican, Father Reichert, who is one of the editors of the *Monumenta Ordinis Praedicatorum Historica*, says not a word about the Rosary. On the contrary, the brief notice of Alan de Rupe by the same Father Reichert, refers the reader to only one source of information besides Quétif and Echard—to wit, the above-quoted pamphlet of Father Holzapfel, who therein⁸ describes all Alan's communications about St. Dominic as hallucinations and his supposed authorities as invented either by himself or by some clever rascal who imposed upon his credulity.

Not less noteworthy is the treatment of the Rosary in the new (third) edition of Herder's popular encyclopedia (the *Konversations-Lexikon*, 1902—1907). The account mentions that the Carthusian, Dominic of Prussia, was the first to introduce meditation on the mysteries of our Lord's life as part of the Rosary devotion, and that its most earnest propagators (in the fifteenth century) were the Dominicans, and especially Alan de Rupe. But the article adds with regard to the last-named that "in his wholly uncritical writings, he was the first to mention the name of St. Dominic as the restorer and propagator of the devotion."⁹ Further, under the heading "Dominic," the only reference to the subject is the statement that in modern art "St. Dominic is generally represented with a Rosary, since legend ascribes to him the introduction of this form of prayer."

What makes this testimony the more important, as I have already pointed out elsewhere,¹⁰ is the fact that the high value and entire orthodoxy of this popular work of reference have been everywhere descanted upon. On June 24, 1907, the present Pope addressed to the publisher a letter of warm commendation, in which he says amongst other things:

We are attracted not so much by the abundance of its information, or by its remarkable conciseness, as by the soundness of its doctrine. For in the articles which touch on religion, whether they are concerned with history, phi-

⁸ P. 26.

⁹ Vol. vii, p. 698.

losophy or sacred studies, not only does the reader find nothing which is contrary to Catholic faith, but useful material is provided both to acquire knowledge and to undertake the defence of the truth. With good reason, then, have the Bishops of the Church in German-speaking countries heaped eulogies upon you [Herr Herder] and the learned men who have assisted you, in that you have rendered a service in every way opportune to the Catholics of your nation and especially to the laity.

Of course, it would be ridiculous to regard this Papal commendation as implying approval of each and every article in the Encyclopedia, but it does afford satisfactory evidence of the tone of mind of the editors, and it renders it supremely unlikely that any rash or scandalous opinion would be tolerated in regard of a matter of such general interest as the Rosary. If I, or any other writer, content myself with advancing conclusions which are to be found in a popular work of reference so commended, it can hardly be maintained that any serious outrage has been committed upon the *sensus fidelium*. Moreover it is interesting to note the judgments passed in the same *Konversations-Lexikon* upon other religious traditions, hardly less widely accepted than that of the Rosary itself. In the short article upon St. Simon Stock¹¹ it is stated that "he is specially remembered on account of the scapular which according to the legend was given to him by Mary in a vision as a token of protection." Again, under "Scapular" we are informed that the scapular is for those who wear it a sign of their dedication and a reminder of their duties, while the blessing imparted to it by the Church gives it the character of a sacramental. "For this reason the question of the credibility of the private revelations, often but ill-supported by evidence, which are connected with the introduction of the various scapulars, can safely be left an open one."¹² Similarly, under "Sabbatina" we are told that

the Bull of John XXII, which in 1322 promulgated the Sabbatine Indulgence, is held to be spurious, though no suspicion can attach to the decree of Paul V in 1613 which allowed it to be announced as a "pious belief" that Mary would succour those in Purgatory who fulfilled the conditions of the Indulgence.¹³

(TO BE CONTINUED)

The Reverse Side of Mr. Carnegie's Gifts

Speaking of the libraries and other "benefactions" which advertise the name of Mr. Andrew Carnegie, the New York *Evening Sun* of April 21, says:

¹⁰ I refer to a letter of mine in the *Tablet*, May 16, 1908.

¹¹ Vol. vii, p. 1640.

¹² *Ibid.*, p. 1677.

¹³ *Ibid.*, p. 910.

All the Carnegie gifts have not proved unmixed blessings to the communities receiving them. Mr. J. C. Dana, discussing the libraries scattered over a groaning land, in the *Library Journal* says: "About 1,500 towns in the United States have accepted library buildings as gifts. In the vast majority of cases these buildings have not been fitted to their purpose; have not been large enough for their purpose; have not been properly situated for their purpose; have cost more to heat, light, keep clean, keep in repair and administer than the people of the town supposed they would, and have not been greatly instrumental in securing for the town the two things which, above everything else, make a library a library, that is, a good collection of books and a competent librarian."

So it would seem that, instead of deserving medals for bravery in committing future generations to the upkeep of these institutions, those who accepted them may be accused by their children and children's children of something very like criminal negligence.

In other words, many communities that could ill afford the expense have been beguiled into accepting a gift which involves a constant and increasing burden upon the taxpayers altogether disproportionate to the moral or educational benefits which are supposed to result to the people. The one and only certain result achieved is that Mr. Carnegie's name has been advertised as that of "the great philanthropist." We believe that many of the towns, the smaller ones especially, which have accepted the steelmaster's donations regret having assumed to maintain a "Carnegie Library" and would be glad to be rid of their elephant whose keep and guardianship is so costly.

The educational endowments and pensions funds dangled before the colleges that were willing to apostatize from the religious principles of their founders are seen to be a menace to the cause of true education. The self-respect of the college which submits to the terms imposed by Mr. Carnegie is gone and the elimination of dogmatic religion—little as there is of it outside the Catholic Church—is a heavy price to pay for the dole of a share of his money.

There is one feature of these endowments in particular to which sufficient attention has not been called hitherto. Their amount runs into millions, not of real money, but, as we are informed, of Steel Trust Bonds, the income from which maintains Mr. Carnegie's educational trust. Now one of the greatest dangers to the country, in our opinion, is the Billion Dollar Steel Trust with its enormous money power, its suppression of competition, its exactions of excessive and unreasonable profits from American purchasers of its products, and its cruel and inconsiderate treatment of the workingmen in its employ.

Of course, it is the duty as well as the interest of every good citizen to contend against the oppressions and exactions of the trusts, and ministers of religion, college professors, teachers of economics and the like are the very class to whom the community naturally

turns for instruction on the questions in debate. But Mr. Carnegie has very cunningly silenced these men; for, what college professor or official, drawing his bread and butter in whole or in part from Carnegie money, can be expected to denounce the wrongdoing of his benefactor?

This art of purchasing the silence of men who otherwise might be relied on to denounce wrong-doing is by no means new. It has been practised on a large scale by that other eminent philanthropist who presides over the destinies of Standard Oil, and none of the churches, colleges, and universities which live by his endowment, dare utter a word in criticism of the iniquitous methods of that Trust. When President Andrews of Syracuse (N. Y.) University dared to teach economic doctrine which reflected on the practises of the Standard Oil Company, he was promptly relieved from office.

Altogether the canny Scot has succeeded in humbugging the American people to a greater extent than they have yet realized, and we do not wonder that some of his own country people call him a fakir.

Our Daily Bread

Consul General J. L. Griffiths (London) reports that a movement has been inaugurated in England in favor of what is called whole-meal bread. It is asserted, (rightly, we believe), that there is more nutrition in the whole-meal bread because of the mineral salts retained, and that the iron and phosphorus are of great value "in lending solidity and bulk to the rapidly growing bones, stability to the nervous system, and purity to the blood."

As in this country, there is a prejudice in England against whole-meal bread, due to its color, which varies from cream to light brown, according to the wheat used and to the percentage of germ and the amount of fine middlings left in. There has been a very liberal response on the part of bakers throughout Great Britain to the appeal for whole-meal bread, and it is said that a great many millers and bakers are making whole-meal flour and bread.

A morning newspaper which is prosecuting the crusade made the statement that nearly 150 loaves and samples of whole-meal flour sent from towns and villages in all parts of the United Kingdom had been received during the preceding two days, and expert examination had shown that the flour in each instance contained at least 80 per cent of the wheat, including the germ and semolina. It is insisted by those who favor whole-meal bread that there should be a legal standard for

bread as there is for milk and butter, and that there should be legislation on this subject without delay. Attention is called to the fact that while the general law of adulteration applies, of course, to flour, as to everything else, no steps have been taken to prevent the most nourishing portion of the wheat grain from being extracted in the process of milling. It is suggested that the standard should require a loaf of bread to be made from flour containing at least 80 per cent of the wheat grain, including the germ of the semolina.

Whether this movement, for it may be almost so considered, will bear permanent fruits, or whether it is only a passing fad, can not now be determined. All that can be said is that for the time being there is in England a growing disposition to use what is called whole-meal bread in preference to the white bread, which heretofore has been almost exclusively sold in this country.

The supporters of the movement realize that the first thing to be overcome is the preference, what they call an "insane preference," for whiteness in the loaf, and they are laboring earnestly to this end. It is urged that if a 2-pound standard loaf is established it should not cost any more than the 2-pound white loaf of the same grade.

One baker writes, "I have been inundated with orders for stone-ground whole-meal bread from all parts of the country," and another states that he is compelled, so great is the demand, to make whole-meal rolls as well as loaves of bread.

"The American millers who export flour to the United Kingdom," says Mr. Griffiths (see U. S. *Daily Consular and Trade Reports*, p. 954), "are doubtless attentively following the movement in favor of whole-meal flour in Great Britain, and it is a matter deserving their close attention."

No doubt it is, and we sincerely hope that some such movement will soon be started in this country, where those few who appreciate the value of whole-meal bread at present find it extremely difficult to obtain genuine whole-wheat flour to bake it with. The "staff of life" would not only be cheaper but decidedly more wholesome, and more digestible if it were made from flour from which the most nourishing elements have not been foolishly extracted. The craze for "white bread" is proving a veritable menace to the health of the American nation. Let's agitate for whole-meal bread! McFadden's *Physical Culture* Magazine has been doing pioneer work for some time, and such articles as "The Passing of the White Flour Evil" in the May number deserve the widest possible circulation.

Archbishop Ireland on First Communion

Under date of April 1, the *Catholic Bulletin* of St. Paul printed a letter by His Grace Archbishop Ireland on the admission of children to their First Holy Communion.

The conditions of admission to First Communion are therein set forth as follows: "1. That it [the child] be sufficiently instructed in Christian doctrine; 2. That in other ways it give adequate evidence of that devotional and reverential spirit of which all must be possessed who draw near to the Blessed Lord in the august Sacrament of the Eucharist; 3. That together with its parents it subscribe to a written promise to attend the religious instructions, as hereinafter explained, to which children in general of the parish are invited in preparation for Solemn First Communion."

It is a delight to see how emphatic the Archbishop is on the point of religious instruction. He insists that the small child must not, on account of its early communion, be deprived by its parents of a complete course of instruction in Catholic doctrine. He therefore demands that a formal promise be given both by the child and by the parents that its religious training will be attended to "as hereinafter explained." In other words: "the promise entered into should contain a formal and explicit clause that the child will attend a Catholic school."

When first reading the above quotation, one might think that the Archbishop does not necessarily mean this formal promise to be a *conditio sine qua non*. But another line further on seems to leave no room for doubt that in his mind the 3d is as binding as, and quite on a level with, the first two conditions. "Where reliable guarantees are wanting that fuller instruction beyond the minimum possessed at an early reception of Holy Communion will not be sought, admission to the Sacrament should be held back until better sentiments prevail."

Much as we have always advocated the need on the part of our children of attending the parish school, nevertheless we are not sure that the 3d condition is going to be a very helpful one in practice. For, the *child* itself, being only seven or eight years old at the time when it is required to sign the contract, is hardly able to grasp the full significance of such a promise and the grave obligation involved in it. What is of greater importance, the child is not its own master. Being only seven or eight years old, it may with good conscience obey its parents, whether these send it to a Catholic or a non-Catholic school. The parents alone, so it seems to our lay mind, can reasonably be required to sign a contract as to the child's further instruction. But one may doubt if even a parental promise would be of much avail.

In the case of fervent and devout Catholics, this promise would be almost unnecessary. Such will of their own initiative provide for the child's instruction. On the other hand, many lukewarm, poorly instructed, and worldly minded Catholics will not hesitate to make the required promise in order to secure for their children an early first Communion; but whether they will *keep* it is quite another question. Some such considerations must have moved the bishops of the Cincinnati Province to say in their joint instruction that "it is hardly proper to keep the children from Holy Communion because their parents are remiss in duty. The child cannot but do what father and mother command in regard to its schooling. To secure Catholic education to the little ones let us seek some means other than deferring first Communion. The punishment for delinquency should be meted out to parents, for they are the guilty persons."

Besides, one might urge that the Decree "*Quam Singulari*" itself, on which we chiefly depend for our guidance in this difficult matter, knows of only *two* conditions. When a child begins to use its reason, the law of the Church regarding paschal communion begins to press for fulfilment. So that, as soon as the child has been instructed "after its capacity in those mysteries of faith which are necessary as a means of salvation," it is prepared for its First Communion. The two requirements, then, laid down by the Holy See are: (1) the dawn of reason, and (2) a certain minimum instruction. We wonder will the future bear out the wisdom of adding a third condition to the two laid down by the Holy Father. The first impression is certainly unfavorable to such an addition. One feels as though the Decree should be taken as it stands without placing further disabilities upon the little ones. The bishops of the Cincinnati Province are so deeply convinced of the inadvisability of penalizing the child for the sins of its parents that they will not even allow its Confirmation to be deferred until it has finished the primary grades, as had been suggested with a view to keeping it in school.

This whole matter of First Communion, not the theory of the Decree but its practical working, is certainly one of the knottiest questions that has ever clamored for solution. We have thought a discussion of it would be welcome to our readers. Only a concerted study of all the issues involved will speed the hoped-for solution, and a great deal of experience will yet have to be pooled before the best working plan is hit upon.

A very practical point is made by Archbishop Ireland in the following words: "It were well that parents receive Holy Communion at the same time as their little ones. The presence of parents at the

Holy Table edifies and encourages the child, and is a guarantee that their petition to have it receive the Holy Sacrament is the expression of deep-seated piety on their part, and not merely a tribute to custom and exterior religious observance."

We will conclude by quoting a paragraph which in form and substance is in every way worthy of the distinguished prelate of St. Paul.

Properly understood and explained and properly applied, the Decree of the Sacred Congregation on the admission of children to First Holy Communion cannot but be welcomed by pastors of souls who have at heart the spiritual welfare of the little ones of the flock. The more the Decree is perused, the more apparent become the fruits of grace it is destined to bring forth.

The gifts of God through the Holy Eucharist are precious and most abundant. Why should the child be deprived of those blessings, once it fulfills the conditions for a worthy reception of the Sacrament? Through its earlier communions it will have stored up for itself spiritual forces that will serve it well amid the trials of later years. Nor should the fact be overlooked that in its first steppings through life the child feels the rising ebb of passion and is exposed more or less to temptation and sin. The strength to resist evil should not be taken from it. Too often in the past this strength was offered, when sin had already discolored and seared the soul. Moreover, habits formed in infancy and youth endure through later years: it is of the utmost importance that the child be used, in its earlier years, to those practices of religion in which the Christian of more mature age should seek safety for faith and morals. To postpone the reception of First Communion until the formation of habit is more difficult, until, perhaps, evil habits have already been formed, is doing the child a harm, from which it may never afterwards fully recover.

The hope of religion is in the children of today. The children won over, the men and women are won over. The children of today are the men and women of tomorrow. And the men and women of today are more easily held under the influences of religion when their children are seen well instructed in their religion, and daily putting into practice the lessons of holy faith. Many the parent is drawn nearer to God by the example of his children.

The Holy Father has served religion well by his command that the little ones of the flock be cared for more diligently than perhaps they heretofore have been. Let priests and parents heed his words, and great will be the gain coming to faith and morals.

Pontius Pilate

We read in the Newark (N. J.) *Monitor* (Vol. XII, No. 19) and also in the *New York Freeman's Journal* (No. 4,022):

Every day, when we recite the Apostles' Creed, we mention the name of Pontius Pilate—"suffered under Pontius Pilate."

The tomb of Pilate is still to be seen in Vienne, France. A writer in the *Ave Maria*, H. E. Delamare, sums up the career of the weak Roman Governor after the death of Our Lord. Pilate never knew rest or peace till he flung himself, a suicide, into the river Rhone. Says the writer:

The punishment of Pilate began even in this world; for it appears that, soon after Our Lord's crucifixion, he gave offence to the Roman emperor, who recalled him from Judea, and later on sent him as governor, not of Gaul, but simply of the city now called Vienne.

This was a terrible blow to the proud Roman, whose ambition had made him willing to sacrifice even his integrity as a judge rather than suffer it to be said that he was not Caesar's friend. Though beautiful and stately, the Gallo-Roman city was quiet, and its life monotonous compared to that of Jerusalem; and, in his humiliation, Pontius Pilate was constantly haunted by the face of Him of whom he had said, "Behold the Man!"—of the Innocent One whom so many now proclaimed to be the Son of the one true God.

The sacred drama was ever present to his mind. Evermore he seemed to see that gentle Prisoner, so noble in His quiet dignity; and to hear Him say that He was a King, though not of this world. He remembered, too, how the soldiers at the tomb had related that they had been struck down and overwhelmed by the majesty of the risen Christ,—that Christ whom he had allowed to be crucified, in spite of his wife's warning message.

What to him were the beauty of the surrounding landscape, the balmy scent of the flowers, the songs of birds, and the brilliant sunshine on the blue waters! They seemed but to mock him in his shame and despair; to remind him evermore that he might have given his life for the grandest cause on earth, and had dismally failed even in his duty as magistrate.

Tormented by remorse, haunted by despairing fear, broken by his disgrace, desperate in his misery, he wandered away one day from his palace and attendants, and threw himself into the surging waters of the Rhone. But even the river refused to be polluted by the deicide; and, at a few yards from where he had taken his fatal leap, the waters cast his dead body upon the rocky shore. It was soon discovered, and buried with considerable pomp near the spot where it was found. This was at some little distance from the Roman city and over it still rises the monument, which bears no name but which is known to mark his grave.

Would it not be well if our Catholic newspapers, in rehashing such stories, informed their readers that this and similar accounts have no historic basis, but are based on apocryphal legends? Anticipating the eleventh volume of the *Catholic Encyclopedia*, which will no doubt give us a scholarly article on Pontius Pilate, we may remark that we really have no reliable knowledge about the later life and death of this Roman Procurator, beyond the fact that he was deposed about A. D. 36.¹ The *Ave Maria* article reproduced by the *Monitor* does not even state the most widely current apocryphal legend correctly. According to this legend the Emperor Tiberius became afflicted with a serious disease and, hearing that there was in Judaea a wonderful physician who healed by power of word, sent to Pilate an order to have the physician brought to Rome. To the messenger Pilate confessed that he had had the healer crucified as a malefactor. The messenger in returning meets Veronica, who gives him the miraculous handkerchief, by which

¹ Fl. Josephus, *Ant.*, XVIII, 4, 2.

the Emperor is healed. Tiberius was so enraged at Pilate that he had him brought to Rome, but was restrained miraculously from upbraiding him by the fact that Pilate wore the seamless coat of Jesus. In a second interview the anger of the Emperor is dissolved in the same unaccountable manner. By impulse or on advice, Tiberius then had Pilate deprived of the coat and sentenced him to the most disgraceful death possible. To avoid this, Pilate committed suicide. His body was weighted and sunk in the Tiber, but the demons which inhabited the body caused the water to boil as if in a storm. The corpse was then raised and sent to Vienne in France (etymologized as *Via Gehennae*), where the phenomenon was repeated. The body was then sent to "Losania" (Lausanne or Lucerne?) and buried.²

There are other ancient legends which exonerate Pilate from responsibility for the death of Christ and say that he became a convert to the Christian faith.³ The Copts and the Abyssinians even rank him among the saints. The legend of his suicide probably arose in the third century. It is first mentioned by Eusebius (*H. E.*, ii, 7; *Chron.*, ed. Schoene, ii, 150 sq.)⁴

A Serious Defect of the Public School

Catholics who send their children to parochial schools need not worry about the defects which our public school system has developed; at least not directly.

Yet the parochial schools themselves, if they have not yet yielded, are sorely tempted to follow in the wake of the secular schools, because the secondary and college curricula have set *praesupposita* which include the defects of the primary schools.

With the development of Catholic secondary schools and colleges this has no valid motive, unless our Catholic higher schools fall into the ways of their secular prototypes.

Time was when a professional education could be gotten only in secular professional schools; and the preparatory Catholic schools were compelled to meet the requirements for immatriculation.

Today we have Catholic professional schools, and therefore need no longer comply with the conditions set by secular colleges.

Still we notice a tendency even in our lower schools to ape the public schools; we are hearing of Latin and algebra in the primary.

² Cfr. "Mors Pilati," Tischendorf, *Evang. Apocr.*, ed. 2a, pp. 456-458.

³ *Paradosis Pilatou*, Tischendorf, l. c., pp. 449 sqq.

⁴ On the *Acta Pilati* and the general bibliography of the subject see A. Stücklen in E. Hennecke's *Handbuch zu den neutestamentlichen Apokryphen*, pp. 143-153, Tübingen, 1904.

The Encyclopedists of France insisted on a panoramic knowledge of "all things knowable," and their followers have introduced so many new branches into the early courses that the older generation to-day stands amazed at the volume of matter foisted on their children's curricula.

Whether we admit or deny it, *de facto* we have classes in this country. We have the laborers, the mechanics, the clerks and office helpers, the clerks in stores, the traveling salesmen, the office managers, and the professionals and literary dilettanti and donothings.

The effects of public school education manifest themselves in the steady diminution of the laboring class and mechanics, and the relative increase in the number of clerks; and a shrewd prognosticator can foresee the day when the menial duties of the body social will have to be done by the other classes, as there will be no more mechanics or laborers. Eliminate to-day the foreign element from labor of that class, and you will agree with the braggard who once told an audience in London, England, that "The Americans are all gentlemen and do no menial service."

Quite naturally the primary school is now regulated with a view to progress to the secondary; and the secondary school adjusts itself to the requirements of the college. There is no more education for the poorer classes: all children are educated to live in palaces, and to become "bosses."

Besides the short-sightedness which this plan implies, it works a direct injustice. A class of one-hundred is forced to learn matter which will be needed only by five, who are able and willing to progress to the high school.

In days when not everyone who had a "fad" could foist it on the schools, the honorable class of mechanics and the indispensable class of laborers were taught the three Rs, an outline of history, the "high places" in geography, letter writing, and religious doctrine. Their hours at school were from 8.30 to 3.30 or 4 o'clock—seven or seven and a half hours, with possibly a few weeks' vacation in summer. The pupil in the primary school to-day has only five or five and a half hours in the school room and a two to three months' vacation in summer, with numerous free days between. Roughly figured, a child was in the school room, formerly, 2,100 hours as against 1,000 hours today. In a course of six years now the child has about 600 hours in each one of the ten subjects, as against 2,500 hours in each of seven branches formerly. This accounts for the fact that so little is known in the common branches today, as against the thoroughness with which boys and girls used to face the world a generation and more ago. A.

Teaching the Catechism

Catechists will profit by a perusal of the catechetical instructions (*Katechesen für die oberen Klassen der Volksschule. II. Band: Gnade und Gnadenmittel*) by the Rev. P. Muff, O. S. B. (Benziger Brothers. 75 cts.) These instructions follow closely the catechism in use in the dioceses of Chur and Rottenburg. They may be warmly recommended, not as though they were "real gems in their way," but simply for the sake of a study of method. We want our catechists to be familiar with the best methods, because we cherish catechizing as the priceless heirloom of the Catholic teacher. Wherever we can learn, we should learn how to perfect and improve our teaching, and even those who have no predilection for the so-called Munich method in its entirety will nevertheless do well to make a study of it and assimilate the good points it undoubtedly possesses.

Personally, we believe in a combination, wherever possible, of the synthetical with the analytical methods. There is a time for analysis, and there is a time for synthesis. It seems absurd on the face of it to restrict the working of the human mind to synthesis. Zealous and clever teachers will familiarize themselves with all possible methods and see in each particular case how they can best get the child to grasp the lesson.

Those who wish to acquaint themselves with the Munich method (see the *Catholic Encyclopedia*, Vol. V, p. 85) have in Muff's *Katechesen* an opportunity to study both its merits and its shortcomings. An historical, usually biblical, introduction (*Vorbereitung*) is followed by a statement of the special object (*Ziel*) to be gained in each instruction. Then comes the presentation of the lesson (*Darbietung*). The results are summed up in the combination or summary (*Zusammenfassung*). Finally, a practical application is made in the form of a brief exhortation (*Anwendung*).

The summing up of results (*Zusammenfassung*) is that portion of the *Katechesen* which we like best. The complaint is well-nigh universal that the pupils of the grammar grades, and even in the high schools, for the most part read (and hear) words "without sensing their meaning." This complaint was recently voiced in the *Educational Review* (January 1911) and re-echoed by Rev. Dr. Shields in the *Catholic Educational Review*, I, 147. Shall we have the same indictment preferred against our *catechetical* instruction? There is little danger of that where the catechist (like Father Muff in his *Zusammenfassung*) by means of appropriate questions searches for evidence

on the part of the child of having grasped the explanation of the teacher. But such questioning was known to good teachers and practiced by them long before the Munich method came to be heard of. All roads lead to Rome, and all methods of catchizing are good, provided they get the child to know and love his religion. But we have no patience with advocates of one method to the exclusion of all others.

X. Y. Z.

The Kernel of Truth in Pragmatism

There is scarcely an error without some admixture of truth. This applies to Pragmatism no less than to many other isms excogitated by the mind of man.

The Rev. Leslie J. Walker, S. J., author of a recent volume on modern theories of knowledge, undertakes to show, in a paper contributed to the *Irish Ecclesiastical Record* (No. 520, pp. 337-354), that the principles which underlie the Pragmatic Method of William James and his followers are recognized in Scholasticism and actually used by the Fathers and Scholastics in proof of Christian doctrine and metaphysical truth. The Pragmatist does not wish to disparage the claims of the intellect, but merely to reassert the value of the will. Truth undoubtedly has the consequences which the Pragmatist assigns to it: it is good, beautiful, beneficial, and at the same time practically useful; and could we but trace these consequences back to the particular ideas from which they seem to flow, any one of them might serve as a criterion of truth. Again, harmony with old and well-established positions is a characteristic of truth which cannot be too emphatically stressed. Lastly, the moral and social benefits that result from truth are inestimable.

It should be the aim of a thoroughly modern and pragmatic treatment of Scholastic doctrines to bring all this out.

Fr. Walker concludes his interesting paper as follows:

"However repugnant Pragmatism may be as a theory of knowledge—and I, no less than other Scholastics, hold it to be both extravagant in its claims and vitiated by gratuitous assumptions and unwarranted generalizations—there can be no question but that there is much to be said in favor of the so-called Pragmatic Method. Not only is it attractive and interesting, but as the expression of a widespread reaction against the exaggerated intellectualism of Hegel and the Absolutists, it does but express the general trend of modern thought. Again, it is undoubtedly based upon the facts of actual cognition, upon the study of the way in which truth is *de facto* built up within

the human mind. It embraces, too, the scientific method of reasoning, starting as it does from hypotheses in concrete experience. At the same time it implies a most intimate acquaintance with the subject to which it is to be applied. And lastly, by the all-embracing character of its criteria, by its use of concrete illustration and example, and by its insistence upon the necessity of expressing all truths in terms of the differences that they make to actual and personal experience, it appeals to minds of every type, to the 'tough-minded' and to the 'tender-minded,' to the scientist and to the man in the street, to the artistic, the emotional, the moral, the religious.

"The Pragmatic Method is essentially a human method, a method of values; and the values which it recognizes are multiple and varied, so that whatever a man's bent, whatever his tone of mind, somehow or other a thesis—and above all a Scholastic thesis—if pragmatically worked out, will appeal to him, and in the end, when he has tested it in the living tissue of his own experience, will validate itself."

MINOR TOPICS

U. S. SENATOR O'GORMAN

The election in New York State of Senator James A. O'Gorman, apparently by command of Tammany Hall, has caused much curious comment, and naturally so.

O'Gorman, who is a Catholic of Irish descent, appears to be of the right kind of stuff for the political warfare the people of this country are just beginning to see before them. The *Public* (Chicago), whose judgment in such matters is generally sound, quotes (Vol. XIV, No. 682) from a letter of Franklin Pierce of New York, for whom it says it can vouch.

"I have known him [O'Gorman] for upwards of fifteen years," writes Mr. Pierce, "and have from time to time during that period been engaged in trying cases be-

fore him. He is a quiet, modest, intelligent and brave judge, taking dictation from no one; and as a circuit judge he has attained probably the respect of as great a number of lawyers as any judge in the State of New York. Although he has been a 'Sachem' in Tammany Hall, received his nomination from Tammany Hall, has been closely allied with Tammany Hall, yet I have never heard a lawyer intimate that his action as a judge was not the result alone of his independent judgment. But this is not the most which can be said of Judge O'Gorman. He is brave. Better yet, he is kind, and in sympathy with the common people, and has ever been a judge who would not see an injustice done to the poor plaintiff before him, however rich and powerful the defend-

ant might be, and however high the social position of the defendant's attorney might be. Although he comes from Tammany Hall and lives near Wall Street, the democratic Democrats and insurgent Republicans of the country will find ere long that no power in New York dictates his official action, and that he is in very truth a Senator of democratic tastes and a champion of popular rights. He has not given great attention to national questions; he will not become the greatest orator in the United States Senate; but for sound judgment, wholesome common sense, and certitude of purpose, he will be acknowledged before his term expires, as a leader in that august body. New York, in my judgment, has never sent to the United States Senate a man more independent, or better endowed with sound judgment and magnanimity than James A. O'Gorman."

The *Public* adds that "all the information and opinion coming to us about this new Senator, and much of both has come from sources commanding our confidence, is completely in harmony with Mr. Pierce's estimate."

So it seems that the Catholics of the United States can now congratulate themselves that their single representative in the Senate is at least not a retainer of plutocracy, as was the case for the last six years.

THE EUCHARISTIC FAST FOR CHILDREN

Readers of the American *Ecclesiastical Review* will know that the

wish and hope have been expressed in its pages that the Holy Father might deign to change the present law of fasting before H. Communion in order to facilitate a more frequent reception of the Blessed Eucharist. No doubt, there will be many who would like to see this rigorous law abolished which now bars them from the Holy Table. On the other hand, there will be those who, though they might welcome the abolition of the fast, would find no incentive in this for a more fervent Eucharistic practice on their own part. We do not know how this agitation for a removal of the obligatory fast will appeal to the Holy Father. Certain it is that, if the matter is properly presented to him, he will give due consideration to the pros and cons. Personally we think sundry people would be greatly benefited by a relaxation of the present practice.

Apropos of this agitation, a "Pastor Urbanus," writing in the May number of the *Ecclesiastical Review*, suggests that the present law be not "tampered with." Here is his own solution of the problem: "As the fast is for many a loving child the one thing that keeps it from daily Communion, what is to hinder us from calling upon ourselves as pastors to give them Holy Communion at our Masses and then invite them to have breakfast with us in the basement of the school? Of course, who will pay for the provender? Who will prepare it? Who will wash the dishes? etc. are such questions as proponents may know how to answer. I would hazard the prophecy that the pennies and the general

good-will of the children would go a long way in these directions. I also incline to the conviction that whatever pastor may branch out on these lines would have the jolliest lot of youngsters at his morning board and later on the most loyal parishioners in all the land."

There is no telling how the bulk of the reverend clergy will take to this suggestion. It is certainly unique and worth considering. The Pastor Urbanus has a heart for children and for the children's friend. The Pope's Eucharistic decrees are finding more and more friends and ardent champions, and even generous volunteers are coming forward to devise ways and means for a more complete victory of the views and wishes of the Holy Father. X. Y. Z.

BISHOP GILMOUR AND THE "CATHOLIC UNIVERSE"

We are in receipt of the following communication:

In your first May issue the Milwaukee *Catholic Citizen* is quoted as follows: "The Cleveland *Catholic Universe* recalls that the late Bp. Gilmour sank \$36,000 in the enterprise of publishing a Catholic paper. Then let us praise those zealous Catholic publishers, who, without any assistance from diocesan funds, keep good Catholic papers going."

The last sentence is objectionable; for it implies that the Bishop used diocesan moneys for the support of his paper, which is not true.

Msgr. G. F. Houck in his *History of the Catholic Church in the Diocese of Cleveland* disposes of the matter as follows:

"Like most Catholic papers, it [the *Catholic Universe*] had to suffer financially, largely because of dishonest subscribers who read the paper but failed to pay for their subscription.... The result was that an annual deficit had to be met by its founder, Bishop

Gilmour. This he did out of his own limited means, aided at times by some of the friends of the paper who knew of its financial straits. It was repeatedly, openly, maliciously and falsely charged by the enemies of the *Catholic Universe*, and of the Bishop, that he used diocesan money to cover the paper's deficits. The writer, who fully knew Bishop Gilmour's financial affairs for fourteen years, here states that the Diocese of Cleveland, neither directly nor indirectly, paid even so much as one dollar for the support of the *Catholic Universe*, or to meet its deficits. The Bishop felt this constant strain on his slender means; but rather than let the paper miss an issue, or cease publication, after it had done religion and the diocese such valiant service, in the face of opposition, he paid the deficits, ab. above stated." (Vol. I, p. 122.)

The foregoing quotation, I think, will convince anyone that Bishop Gilmour never used diocesan funds for the maintenance or support of the paper which he founded.

Surely, none is better qualified to bear testimony in this matter than Rt. Rev. G. F. Houck, who, in the capacity of private secretary, was intimately acquainted with the Bishop's affairs. Very respectfully, (Rev.) NICHOLAS PREIL, Cleveland, O.

FREQUENT COMMUNION AFTER THE FIRST

"Those who have charge of children must take the utmost care that after their first Communion the said children should approach the Holy Table very often, and if possible, even daily, as Jesus Christ and our Holy Mother Church desire it, and that they should do so with such devotion as their age allows." (Rule VI.)

To prevent a misconception, it should be understood that no pretence is here made of dealing with *non-spiritual* reasons for a child's receiving less frequently than would otherwise be most desirable. Difficulties may arise on physical or "health" grounds in the case of

particularly small children. These considerations are excluded from the present purview. Suffice it to say that, while these grounds *may* be perfectly *bona fide*, such as delicacy, distance from church, inconvenient Mass hours, etc., yet they *may* sometimes be mere excuses, prompted by the modern spirit of body worship and of that worldliness which is prone to "take more care of the body than of the soul." Sometimes, too, these temporal pleas for hindering the frequent or daily strengthening of young souls against that worst of evils, mortal sin, may be but a disguise for *spiritual* theories which stand discredited by the Eucharistic teaching of Pius X as a relic of Jansenism. Still, it must be frankly admitted that there may be, and sometimes are, perfectly legitimate reasons of a *temporal* kind interfering with the literal execution of the first half of Rule VI.

But genuine *spiritual* objections there can be *none*. The Holy See says that the "utmost care" is to be taken to procure a "very frequent," if it cannot be "daily" continuance of Communions once the First is made. The Vicar of Christ, who ordered the Decree to be issued, is our Head Spiritual Director, and does not ask us to do spiritually improper things. He takes the whole responsibility upon his shoulders, which are well fitted by his Master to bear it. If we remove it from his to our own unqualified ones, then the immense loss of grace and strength to our little ones, not to mention grave moral consequences which may

come from that loss, will lie at our own door.

Whereas, if every one concerned in this weighty matter follows his appointed guide in the path to heaven, everything will work out for the best, and as our Lord wills, though we—from our little corner in the battlefield—may not, as privates often do not, perceive the importance of orders from headquarters. Discipline is the first condition for success in the battle for Christ and for His Kingdom on earth, the Church now so rudely assailed in many lands. Without discipline the army is exposed to defeat. (F. M. de Zulueta in *The Child Prepared for First Communion*).

THE LEAKAGE IN CANADA

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

In your No. 9, in an article on the immigrant problem quoted from *Extension*, Canada is indirectly referred to as not deserving the reproach of having neglected the immigrant. Possibly the Province of Quebec may not merit this reproach; I do not know. As to the rest of Canada, the leakage always was and still is very great. For the last year or two I have been busy with the German Missions of Ontario with the view of writing their history. Thus far I have not been able to go much beyond our own county of Waterloo. Unfortunately I must say that in almost every village and hamlet, outside of church and Catholic school centers, we have to bewail a tremendous loss. Whole families and entire settle-

ments of whilom Catholics have drifted from the faith—not here or there only, but everywhere. In the far West conditions are as bad as they can be among all nationalities, particularly among the Galicians, Ruthenians, and Hungarians, as the *Catholic Register and Extension* newspaper of Toronto has been telling us so clearly. In the larger cities throughout Canada the Italians require a lot of attention and effort if they are not to be lost to the faith *en masse*.

Canada as a whole can certainly not point the finger of scorn towards any other country in the treatment of immigrants. Yours truly THEO. SPETZ, C. R., St. Mary's Rectory, Berlin, Ont.

CONDONING IMMORALITY

It is pitiful to see a paper of the pretensions and standing of the New York *Independent* condoning the gross immoralities of Gustav Frenssen. "Some of Klaus's adventures," it says in a review of the English edition of *Klaus Hirsch Bass* (No. 3255), "are gross and show the deterioration of German fiction when one recalls the stern [Christian] morality of Auerbach's *On the Heights*, of Freytag's *Debit and Credit*, that admirable study of merchant life, and of many other old, clean novels now less read than they should be. But Gustav Frenssen is less offensive than others, and there is, in his work, a groping after justice and honesty, if not a very high sex morality."¹

"Klaus himself is as shamelessly animal as any of the brute creation," says a writer in the *New*

York Times Book Review, (Vol. XVI, No. 16, p. 250). "His affairs cannot even be called 'amours,' so entirely gross are they; and the same may be said of his marriages. This sort of thing is sometimes lauded as 'strength,' any objection to it being regarded prudish and narrow. Nevertheless, in literature as in life, it is the glory of man that the spirit should dominate the flesh."

We cannot but wonder why American fathers and mothers do not insist on a higher standard of "sex morality" in a journal which, though it has of late year discarded its religious cloak, still lays claim to respectability and ethical leadership.

SUICIDE STATISTICS

The most complete collection of suicide statistics ever published appears in the third volume of Georg von Mayr's *Statistik und Gesellschaftslehre* (Tübingen 1910).

This excellent monograph outlines the present stage of scientific research with regard to suicides and suicidal attempts all over the civilized world.

The author first gives detailed statistical tables for the various countries and then inquires into the frequency of suicide in relation to country and city population, sex, profession, social environment, the seasons of the year and hours of the day, and into the relative frequency of the different methods which people have chosen to take their own lives, etc.

The chapter on unsuccessful suicidal attempts is of special interest. It is based on English,

German, Austrian, Hungarian, Belgian and Italian statistics and establishes the important fact, hitherto unknown, that the number of such unsuccessful attempts is considerably in excess of the number of actual suicides.

The author's inquiry into the religious affiliation of self-murderers confirms the observation that suicide is of most frequent occurrence among Protestants, considerably less frequent among Jews, and least frequent of all among Catholics. Dr. von Mayr, though himself a Protestant, frankly admits that the Catholic religion is most effective in keeping its faithful followers from taking their own lives.

THE WISDOM OF THE "QUAM SINGULARI"

The wisdom and far-reaching consequences of the "Quam Singulari" are being more and more appreciated everywhere. Talking of children's communion, a writer in the Munich *Allgemeine Rundschau* (April 15) remarks that in order to grasp the policy of the Holy Father one must put oneself on an entirely supernatural basis, view it in the light of supernatural principles, and divest oneself of even the last remnant of semi-pelagian thought "with which some of us are infected even without knowing it." The decrees and ordinances of Pope Pius, if properly understood and faithfully carried out, are likely to result in a spiritual harvest so abundant "that human wit could never have even dreamt of it."

JACK LONDON ONCE MORE

In Vol. XVIII, No. 4 of the CATHOLIC FORTNIGHTLY REVIEW we referred to Jack London's abysmal ignorance of conventional ways when he leaves his dogs and savages and begins to speak of human beings, when "he steps out of the region where the animal is pitted against the primal forces of nature in the wilderness." This criticism was made apropos of his late lurid production *Burning Daylight*. Since then he has enriched the sensational output of modern realistic fiction with another work, *Adventure*, which has been called "a good story if judged by distinctly popular and unliterary standards," but really merits the same condemnation as the former. Says *The New York Times Book Review* (April 2, 1911):

"As a rule, Mr. London, who is a master-hand at a certain kind of short story dealing with life in the raw, declines to a very crude apprentice when he tries to enlarge his canvas to novel size and take in the sort of cross-section of life which fiction on that scale assumes for its province. Usually what has been powerful in Mr. London's short stories becomes merely rank in Mr. London's novels, and almost always his petticoats are draped about lay figures."

The same journal goes on to describe this latest venture of the Socialist and materialist writer as "a sample of the kind used to fill certain magazines destined to fill time on railway journeys and intervals between trains."

THE ARCHIVES OF THE S. PENITENTIARY REDISCOVERED

Professor Emil Göller, of the University of Freiburg, Germany, announces an important discovery in the second volume, just published, of his learned history of the Sacred Penitentiary.

The Sacred Penitentiary is a tribunal of the Roman court, established for the forum of conscience, that through it the Holy See may give absolution from sins and censures especially reserved to it; that, moreover, it may grant dispensations from vows, from the obligation of reciting the office, from occult impediments and irregularities, and that it may decide doubts of conscience for those whose anxiety induces them to apply for an authoritative decision. The power and jurisdiction of this tribunal and of the cardinal at its head was at one time very great, but not much was known about its transactions, because its archives were believed to be lost since Napoleon transferred them to France.

Dr. Göller is able to announce that this important collection of documents has been rediscovered in the Cortile della Corazze in the Vatican, which also contains the archives of the Rota. With some exceptions nearly all the transactions of the Penitentiaria since the time of Pope Alexander V (A. D. 1409) are still extant and in good condition.

Whether and how soon the newly discovered treasures will be made accessible to historians depends on the judgment of the "Major Penitentiary," which office

is at present held by Cardinal Serafino Vannutelli.

A NEW "CYCLOPEDIA OF EDUCATION"

In the New York *Sun* of March 26th, the first volume of *A Cyclopaedia of Education*, edited by Paul Monroe, Professor in Columbia University, is made the subject of searching criticism. The reviewer recognizes "the general merit" of the work, and expresses his opinion that "the majority of the articles are good." But he finds much to criticize. The cases which call for comment may be classified under: defective method of presentation, incomplete and unsystematic treatment, redundant treatment or omission. Some of these are due to defective scholarship, others to defective editing.

As an instance of defective method, the article "Abbey Schools," instead of giving a statement of the constructive work done in the Middle Ages by the monasteries, is mainly a vehement attack on the monasteries as overrated institutions, in which the author seems to vent a personal antipathy to current opinion. Of course, says the *Sun's* reviewer, such a diatribe is here quite unsuitable and is besides contradicted by other articles.

The article "Archaeology" is an instance of defective editing. Again, in some cases, the best scholars, says our reviewer, even in the limited Anglo-American field, have not been secured. And often the writer is not even a specialist at all. Several articles are so superficial or erroneous as to

fall far behind the corresponding articles in a general encyclopedia. Unless this is remedied, it is difficult to see how the new encyclopedia can take in every respect the position of authority it deserves by the thoroughness of its scheme and the excellence of the bulk of its matter.

We cannot help quoting another paragraph from the New York paper, which incidentally brings into strong relief the wisdom and broad-mindedness of the editors of our *Catholic Encyclopedia*: "Would it not be more sensible to acknowledge that in our present conditions many subjects are beyond the powers of American scholars? If Professor Monroe should in these cases turn to European scholars, he would be applauded by all who love learning for its own sake. We are unfortunately not in the habit of frank

acknowledgment of these things. In most cases, it is not specialists in education who must be called upon, as he has often preferred to do, but specialists in each subject. Then we would have more coordination, less repetition, fewer lacunae, more uniform method of presentation and more solid scholarship."

The *Providence Visitor* is right in saying that there is little need for Catholics to spend time or money upon works that do not treat of educational topics fairly.

Unfortunately, much Catholic capital is invested in publications hostile to the Church, in trashy literature, in yellow newspapers, and other secular ventures, while all the time the productions of Catholic scholarship and Catholic enterprise are receiving less than their due measure of material support and recognition.

FLOTSAM AND JETSAM

The Milwaukee *Catholic Citizen* regrets that General Apathy has encamped in the midst of our best organizations of Catholic laymen. Our esteemed contemporary evidently does not consider the arranging and presentation of musical shows and comic operas, the organizing of balls, whist parties and moonlight dances as evidence of legitimate activity. — *Sacred Heart Review*, Vol. 45, No. 18.

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Mr. Martin I. J. Griffin, the Catholic historian of Philadelphia, is not optimistic as to an increased

demand for Catholic literature at the present day. He says that sixty years ago there were more Catholic books of all kinds bought and read than there are now. He asks his readers to look at the Catholic papers of the 'fifties and see three, four and five columns of advertisements of works suitable for Catholics. "People must have bought or publishers would not have continued advertising," he remarks. If anybody accustomed to making unconsidered statements spoke thus, it would not attract much attention; but Mr. Griffin

usually knows what he is talking about. — *Sacred Heart Review*, Vol. 45, No. 18.

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The March and April numbers of the *Catholic Educational Review* contain an interesting article on "The Struggle for the Christian School in France" by the Rev. G. M. Sauvage, of Holy Cross College, D. C. By numerous quotations from the text-books officially imposed upon Catholic pupils in schools supported by public money which are supposed to be neutral, in a country where education is obligatory for all children, he proves with what right the French Bishops could say that in them "the spirit of mendacity and detraction against the Catholic Church, her doctrines and history, is apparent." We would suggest that the text-books used in this country be subjected to a similar sifting process. Perhaps it might develop that we have been too little insistent in the past on a fair and objective presentment in them of the Catholic Church, her doctrines and history.

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Concerning the title of Monsignor, a great deal of uncertainty has always existed, which is set at rest by Msgr. Paul M. Baumgarten's scholarly article in Vol. X of the *Catholic Encyclopedia*. We learn that as early as the fourteenth century it was the custom to address high dignitaries of any kind with the title Monseigneur or Monsignore. At the present day, the only lay personages who use this title are the princes, regnant

or non-regnant, of the House of Bourbon. As to churchmen, there is a popular misconception that the Pope bestows the title Monsignor, which is quite incorrect. He bestows distinctions to which the title of Monsignor is attached. In itself it is no badge of distinction except as far as it denotes, in a very general way, an elevation above the ranks of the clergy. Technically, those only bear the title who belong as it were to the family and retinue of the Sovereign Pontiff. They have a privilege of being present in all public celebrations purely ecclesiastical at which the Pope assists. In France it is still customary to address a Cardinal as Monseigneur, but in no other country.

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If God were to bid us to do some great thing, surely we should do it. Let us prove this by doing the little things that he does ask from us day by day and hour by hour. When a hard trial comes, it is so manifest a share of the cross that we fly at once to Calvary, and soon we are resigned and even happy. But the trivial annoyances, the mosquito-bites of life, these worry and fret us without giving us the pleasing consciousness that we are exhibiting heroic patience, that we are martyrs. To listen with more than patience to a dull story and to smile intelligently at the proper places, to give up some little pet plan or employment of our own, and to enter with zest into the plans of others, here we have opportunities, all between ourselves and God, for displaying much genuine virtue, cour-

age, self-sacrifice, etc., etc. These are "the little things" of Father Faber's rhyme, that "like little wings waft little souls to heaven." "He who despises small things shall fall little by little; and he who is faithful over a few things shall be placed over many things and shall enter into the joy of his Lord." (From *At Home with God*. by M. Russell, S. J.)

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"Abused and extolled as 'Ages of Faith' they [the Middle Ages] were really ages of a mixture of logical argument and playful half-

scepticism. Regarded with scorn as 'Ages of Ignorance,' they knew what they did know thoroughly, which is more than can be said of some others. Commiserated as Ages of Misery, they were probably the happiest times of the world, putting Arcadia and Fairyland out of sight. Patronised as ages of mere preparation, they accomplished things that we have toiled after in vain for some five hundred years. They have in the rarest cases been really understood even, historically." — Saintsbury, *A History of Criticism*, Vol. I, pp. 372-3.

BOOK REVIEWS AND LITERARY NOTES

—A useful book for seminarians and students of church history in general is the Rev. Conrad Kirch's *Enchiridion Fontium Historiae Ecclesiasticae Antiquae*, which B. Herder presents in the same format, type, and style of binding as P. Bannwart's model revision of Denzinger's *Enchiridion Symbolorum*. The volume contains a selection of important texts bearing on the early history of the Church, —drawn partly from the works of the Fathers and ecclesiastical writers beginning with the *Didache*, partly from profane literature beginning with Josephus and Tacitus. The councils of the Church are, of course, liberally represented. All the texts are printed in the original language, the Greek ones with a faithful Latin translation appended in parallel columns. The whole collection comprises somewhat over two thousand extracts and reaches to the

beginning of the eighth century. We have but one objection to make. Fr. Kirch's selection of texts is too predominantly (we had almost said one-sidedly) dogmatic and apologetical. From a *historical* source-book the student has a right to expect that it enable him to form an independent and impartial opinion of his own, which is impossible unless he be made acquainted with specimen texts both *con* and *pro*. (xxix & 636 pp. 12mo. B. Herder, 1910. \$2.60 net.)

—Our gifted friend the Rev. John Rothensteiner has united some of the fine sonnets which have appeared of late in the CATHOLIC FORTNIGHTLY REVIEW, together with a few others and six or seven songs, in a tastefully bound little volume entitled *Sonnets and Songs* (27 pp. 16mo. B. Herder, 1911. 50 cts.) The last

of the songs is inferior in quality and should have been omitted. Among the sonnets there are a few of exquisite finish which prove that Father Rothensteiner has the true poetic temper. We hope *Sonnets and Songs* will find a large sale among our readers:

—True science is only of yesterday. The Middle Ages were conspicuous for the lack of it. In particular, these thrice-blessed modern times with their almost dazzling light and culture have brought us a clear conception of the little demigod called Ego, of personality and individuality, in a word of character. Moreover, what earnest, nay heroic strivings after true character we are so fortunate as to witness daily all around us! Such is the boast of modern times. Friends of the truth will thank the Rev. Dr. J. Mausbach of the University of Münster for his *Grundlage und Ausbildung des Charakters nach dem hl. Thomas von Aquin*. It is merely a sketch, but an interesting one, of the teaching of the chief representative of those "horribly dark" ages regarding the foundation and development of character. Books like the present do us an immense lot of good in these boastful times. They show how modern philosophy blurred that well-defined idea of true and stalwart character which was known to the Middle Ages. (B. Herder. 75 cts.)

—Probably most readers of this REVIEW are familiar with one or several of the numerous books and pamphlets by the indefatigable Father de Zulueta, S. J., most of which aim at spreading devotion to our Lord in the Eucharist. The

latest pamphlet from his pen is *The Child Prepared for First Communion*. It discusses the Decree on First Communion and gives practical hints for carrying it out to the letter. The chapter entitled "Method of Teaching" and the one following on "Preparation and Thanksgiving at First Communion" will be particularly welcome. As has often been pointed out in this REVIEW, the Catholic mother has an important part to play in the Eucharistic training of the child. She should therefore be trained by the priest to prepare the way of the Lord into her children's souls. She may do this by familiarizing them from their earliest years with the altar, the tabernacle, and its divine Occupant. Talking to the child in its own childish way, she may teach him about things divine long before he is sent to school. It is our firm conviction that three fourths of the work involved in the carrying out of the Decree may or ought normally be done by the parents. It should then be of great importance for the clergy to instruct our Catholic parents on the scope and significance of the *Quam Singulari*. (Benziger Brothers. \$2.25 per 100 copies.)

—*Cases of Conscience for English Speaking Countries*. By the Rev. Thomas Slater, S. J. Vol. I. 351 pp.; Benziger Brothers. 1911. \$1.75 net.—The cases discussed in this volume were originally prepared by the author for the use of his students, and for that reason are probably more concrete than they would have been had they not undergone the test of the classroom. They fall under the heads of Fundamental Moral Theology, the Theological Virtues, the Deca-

logue, and the Precepts of the Church, and are arranged in the same order that is followed in the author's *Manual of Moral Theology*. Cases pertaining to the Sacraments will be published in a second volume. In the present volume the cases given are, to quote the author, "practical and real," although necessarily of unequal merit in this respect. The general method of treatment consists in the statement of the most remote moral principle and the more proximate principle, and then the application of these principles to the particular case. While practically all the explanations are in English, the cases themselves are stated in Latin. The fact that they were originally drawn up in Latin will not seem a convincing reason to the average man who prefers this volume to one of the Latin compilations. He will wish that the author had himself performed the task of translating the statement of the case into English. On the whole, the work exhibits the merits and defects which characterize the author's "Manual." It is simple, direct, and clear in its statements and general treatment of the topics, but it is also lacking in thoroughness at times, and shows a tendency to make some questions simpler than they really are. The paragraph at the top of page 304 seems to teach that "just price" is identical with actual price or actual exchange-value, which is surely not what the author meant to say; for it would justify all monopoly prices, as well as all prices that are insufficient to remunerate fairly the producers. On page 318, a fair price for a monopoly is defined as the price that would have prevailed under competition, yet we are told on page

322 that a monopoly may exceed the competitive price if the latter is unfairly low. The boycotting of a tenant is condemned without qualification, although tenants can and do sometimes violate the rights of others, and injure the common good just as certainly as do irregular physicians; but in both these conditions boycotting would, according to the view of the author, be morally permissible. Despite these faults, the volume will be found useful by all who wish to have a work of this kind in English.

—Robert Hugh Benson's novel *The Tragedy of a Queen* can now also be had in an excellent German translation (*Die Tragödie der Königin*) by R. Ettlinger. The book is appropriately and handsomely illustrated. (Benziger Brothers. \$1.40 net.)

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Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

Cases of Conscience for English-Speaking Countries. Solved by Rev. Thomas Slater, S. J. Vol. I. net \$1.75.

The Catholic Social Year Book for 1911. Paper net \$0.25.

Izamal. By Joseph F. Wynne. \$1.

Who Are the Jesuits? By Rev. Charles Coppens, S. J. net \$0.50.

The American Catholic Who's Who. Compiled and Edited by Georgina Pell Curtis. net \$2.

Francisco Ferrer. Criminal Conspirator. A Reply to the Articles by William Archer in McClure's Magazine, November and December, 1910. By John A. Ryan, D. D. \$0.15; Dozen net \$1.35.

A Convert's Reason Why. By A. J. Hayes. net \$1.

Paul of Tarsus. A Character Sketch. By M. T. Kelly. \$0.25 net.

Messages of Truth. In Rhyme and Story. By Rev. Thomas à Kempis

Reilly, O. P. Paper net \$0.25; cloth net \$0.50.

The Juniors of St. Bede's. A Preparatory School Story. By Rev. Thomas H. Bryson. \$0.85.

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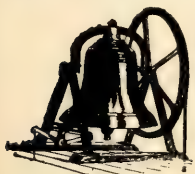
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A Dogmatic Treatise

Prefaced by a Brief General Introduction to the Study
of Dogmatic Theology

BY

THE REV. JOSEPH POHLE, Ph.D., D.D.

Formerly Professor of Apologetics in the Catholic University of America,
now Professor of Dogma in the University of Breslau

Authorized English Version with Some Abridgment and Added References

BY

ARTHUR PREUSS

Cloth, 8vo. 479 pages, net \$2.00. Postpaid, \$2.20

Dr. Pohle's famous *Lehrbuch der Dogmatik* has reached five editions in less than a decade. This is the first volume of an authorized English translation and comprises the "Gotteslehre (*De Deo Uno*). It is complete in itself.

The second volume of the series, to be issued about Sept. 1st, 1911, will contain the treatise on the Divine Trinity. The remaining volumes are to follow at the rate of two per annum.

One of the French theological reviews not long ago published a "symposium" of opinions on manuals of theology, in which the chief suggestions, agreed upon by a large number of theological professors, were these:

(1.) The ideal manual should sacrifice questions of merely Scholastic controversy; (2) it should pay due attention to the latest researches in the history of dogma; (3) it should be philosophical in its doctrinal exposition; (4) it should be discriminative in its choice of proofs from Holy Scripture and the Fathers; (5) it should be more careful than the average textbook of the validity of arguments from "theological reason;" and (6) it should be written in the vernacular, aim at conciseness and strength in style, and be equipped with an up-to-date bibliography.

Competent critics agree that Pohle's *Lehrbuch* fulfills all these requirements.

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The Cry for the Parish School

The imperative need of the parochial school is winning daily more and more recognition from enlightened Catholics. Strange to say, we are here face to face with something like the proverbial "irony of fate." Under the old regime, we were wielding a powerful weapon in our fight for the parish school by barring little children from first communion until they were twelve or thirteen years of age. Under the *Quam Singulari*, we accomplish the same result by exactly opposite means. We lead the child to the Holy Table as early as possible, and are quite confident that these early communions will be responsible for a turn of the tide of public opinion in those sections of the country where heretofore the Catholic school had not received its due share of recognition. We may no longer punish the child for the delinquency of its parents.

Our fight for the school is thus placed upon a more reasonable and more legitimate basis. We shall have to enlighten the people regarding the true nature of Catholic religious education and its absolute need under the circumstances amid which we live and have to save our souls. Once the people are made to grasp the real point at issue in this entire school question, then and not till then shall we see parish schools springing up wherever they do not as yet exist. Already Catholics are making and have been making for many a weary decade tremendous material sacrifices in the interests of the Catholic school; but this spirit of sacrifice has not been equally stimulated in all parts of the Republic. From the many episcopal instructions which we have read it is quite apparent that the *Quam Singulari* is destined in the Providence of God to give the deathblow to the last ghost of opposition which exists against the parish school.

The Catholic school is very dear to the heart of our Holy Father Pope Pius X. He plainly tells the parents, "they should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism." As several of our bishops have explained in their pastoral letters, this admonition of the Holy Father must be interpreted as a plea for the support (and erection) of parish schools. In no other way, they say, can his desire be more literally or more effectively fulfilled.

In this connection, it is with real delight that we quote from the instruction of Bishop Shaw of San Antonio a strong and truly apostolic word.

"We urge all pastors of souls to be most zealous in the ministry of promoting the First Communion of little children. Every facility should be afforded them to become frequent and even daily communicants in conformity with the wishes of Holy Mother Church who reiterates the appeal of her Divine Founder 'Suffer the little ones to come unto Me.' Parents are responsible before God for the religious training of their children. Besides setting before them the example of every Christian virtue they must spare no pains, no expense to have their little ones instructed in their religion. This great work, so fruitful for time and eternity, can not be done properly save in our parish schools. That apparently good Catholic parents can disregard their manifest duty in the Christian and religious training of their children is one of the scandals that we have to lament in the Church of God. How they can salve their conscience with what is scarcely more than an apology for religious training of the young is well nigh a mystery. How many children have been lost and will be lost, how many parents will have an eternity to repent of their compromise of conscience, the day of judgment alone will reveal."

In such encouragement from their ordinary, the clergy have something tangible to fall back upon in their (possibly difficult) task of rousing the people to a lively sense of the need of the parish school.

SACERDOS

"Iconoclastic Criticism"

[The Rev. Herbert Thurston, S. J., in *The Month*, No. 561]

IV

Again under "Loreto" the same *Lexikon* declares that the "legend" which identifies the little chamber, which is encompassed by the basilica, with the holy house of Nazareth, originated only in the latter half of the fifteenth century, and that the story of the *Santa Casa* having been brought by angels through the air from Nazareth to Tersato in 1291, and again from Tersato to Loreto in 1295, has been shown by modern research to be an error, the explanation of which is to be found in the fact that a miracle-working picture of the Madonna was brought from Tersato to Loreto by some pious Christians and was then confounded with the ancient rustic chapel in which it was harbored, the veneration formerly given to the picture afterwards passing to the building.¹⁴

The same spirit of free criticism may be traced in the account given of the holy winding sheet of Turin. In the article "Schweisstuch"¹⁵ it is stated that the *Santo Sudario* is now almost universally

¹⁴ Vol. v, p. 948.

¹⁵ Vol. vii, p. 1413.

admitted not to be authentic. It was fabricated by an artist in the middle of the fourteenth century. "The solemn veneration of the winding-sheet in 1898, gave occasion for a prolonged controversy which ended unfavorably to the authenticity of the supposed relic."

To return from this digression to the question of the Rosary, I may add that I have reason to know that not a few scholars among the sons of St. Dominic frankly admit that the claim of their founder to be regarded as the originator of the devotion cannot be historically maintained. At the height of the disturbance caused by the *Month* articles in 1900, I received a very kind letter from a Dominican Father of the English Province, as well known for his scholarly writings, as he was venerated for his piety.

Tell it not in Gath [he wrote], but I have never been able to believe that our holy Father St. Dominic began, or in fact had anything to do with the Rosary, since I read the *Vitae Fratrum* and the early Lives, especially that written by his great friend and admirer Blessed Jordan.

Alan (de Rupe) must have been a lunatic to say the things he has, if we can believe *Alanus Redivivus*, which he is not responsible for, but that silly Coppenstein. How anyone can call Alan "Blessed" I cannot imagine.....

If what Alan said, or a tenth part of it, were true, the Rosary would have been *the* most important feature in our holy Father's life. If so, it has always been impossible for me to believe that no disciple or follower of his for two centuries should have known anything about it or have made the most distant allusion to it. I love the Rosary because the Church tells me it is a holy devotion, pleasing to God.

The writer of this epistle is now dead, or I should not have printed this extract from what he wrote me. Knowing as he does now the solution of this and many another of the problems that vex us here below, I feel sure that he will not resent this quotation from a letter which showed so much candor and kindness towards one who was then a stranger to him.

I had intended when I began this article to have given some account of the line of argument by which, as mentioned above, M. L'Abbé Saltet has undertaken to show that the supposed early account by Peter Swanington of St. Simon Stock's vision of the scapular is really a forgery fabricated at Bordeaux in the time of Father Chéron, but the second part of M. Saltet's study has not yet come into my hands. Hence it will be wise to defer any attempt to give an account of his argument until the whole indictment is before us.

But meanwhile one may surely ask whether the very fact that these "iconoclastic" views within a short space of time have imposed themselves upon the intelligence of such staunch Catholics as the editors of the *Konversations-Lexikon* and of the *Kirchliches Handlexikon*, does not prove that the discussion of these topics in the *Month* ten

years ago was not premature? Some shock to the sensibilities of those who cling to the old ways there is of necessity bound to be, but the real difficulty comes not so much from any ultra-conservative adherence to particular traditions as from the failure, as Father Savio has so wisely insisted, to realize the distinction between the word of God and the word of man, between the truths that we receive as part of the Church's dogmatic teaching communicated to her through divine revelation and those beliefs which are a matter of human evidence and which must remain a matter of human evidence still, though not a single soul for centuries together may have dreamed of calling them in question. Meanwhile it is certainly undesirable in these days when the attack upon the Catholic position from every line of approach is so continuous, that the defenders of the citadel should waste their resources by occupying out-works that are not only unnecessary, but positively prejudicial. To know exactly what is vital to the cause, and to concentrate for the protection of that limited area, would seem to be not only good strategy, but the best means of maintaining such confidence of victory which comes from the never having to yield a foot of ground as has once been seriously occupied. What matters it whether St. Dominic did or did not receive a revelation of the Rosary? We can surely say our beads just as devoutly even though we realize that the story of its origin is no more than the pious imagining of an enthusiast in whom the wish was the father to the thought.

Divorce in the New Testament

The only text of the New Testament that affords any plausible ground for the view that the marriage bond may be broken and a new marriage lawfully contracted on account of adultery, is found in Matth. XIX, 9, where our Lord is quoted as saying: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that shall marry one put away, committeth adultery."

The various explanations offered of this text as it stands in the Latin Vulgate, are all of them decidedly unsatisfactory.

The Rev. J. McRory, D. D., writing in the *Irish Theological Quarterly*, Vol. VI, No. 1, tries to solve the difficulty by showing that Matth. XIX, 9, is not genuine. His arguments may be summarized as follows:

- 1) The verse, as usually read, is out of joint with the context.
- 2) The Vatican Codex, the oldest and best Greek MS. we possess, dating from the middle of the fourth century, has a different reading, which agrees with Matth. V, 32, and creates no difficulty. The Vati-

can reads: "But I say to you: whosoever shall put away his wife, saving for cause of fornication, maketh her to commit adultery, and he that marrieth one put away committeth adultery."

3) This ancient witness is supported by an uncial of the sixth century (C*), by a sixth century MS. of the Old Latin (N), and by the Memphitic, or oldest Coptic version, which is held to date from the second century.

4) There is not a single writer before the fourth century who appears to know of the existence of the text as it has come down to us in the Vulgate, while several of them unquestionably read the verse as in the Vatican Codex.

But are we permitted to question an important reading of the Latin Vulgate in view of the famous decree of approval of that version by the Council of Trent? We are, because the text here under consideration has not always and everywhere been read in this form, and the Council does not bind us to receive even dogmatic texts of the Vulgate unless they had been consistently read in the same form throughout the Eastern and the Western Church.

It remains to show how the suggested corruption could have come about. "We know," says Dr. McRory, "that a great destruction of ancient manuscripts of the Bible occurred in the persecution begun under Diocletian in 303 (Euseb., *H. E.*, VIII, 2).... If ever, then, there was a time favorable to the introduction of a new reading, it was in the years that immediately succeeded this persecution. Nor was a motive wanting. From 313 Constantine began to show favor to the Christians, and in 324 he publicly announced his conversion; but even after his conversion the law of the Empire continued to allow divorce for a wife's adultery. If then at that time, when manuscripts of the Bible must have been few, we suppose someone, high in authority and with the best intentions, convinced that Christ must surely have meant to allow divorce for a wife's adultery, to have changed in a few of the surviving manuscripts the text of Matth. XIX, 9, with a view to bringing the sacred law into visible correspondence with the civil, we have what seems to me to afford the only explanation of all the facts. The change was easy, requiring only the substitution of *kai gamease allen, moichaitai* for *poiei auten moicheuthendi*, twenty-two letters for twenty-one. But though the change was easily made, the alteration in sense was immense, for instead of: 'Whosoever shall put away his wife, except for fornication, maketh her to commit adultery,' the text now read: 'Whosoever shall put away his wife, except for fornication, and marry another, committeth adultery.'.... The new reading would then naturally enough be introduced into the fifty man-

uscripts prepared by Eusebius for Constantine in 331 (*Vita Const.*, IV, 35 sq.), and would thus be fully installed to puzzle the Fathers of the fourth century, and affect very many of the subsequent copies of Greek manuscripts and of versions. What seems remarkably to confirm this is the fact that Lactantius appears to be the earliest writer acquainted with our present reading of the verse. (*Instit.* VI, 23)."

If Dr. McRory is right, all difficulty on the question of divorce disappears from the New Testament.

First Communion Literature

From time to time we have informed our readers about such publications as make a special point of lessening the difficulties met by teachers in the preparation of very young children for first confession and communion. It goes without saying that these pamphlets, brochures, and books are not all of equal merit. But it seems to us, if a teacher were to get even one great and inspiring thought from the perusal of a book, he would not have paid its price in vain. While there is need of uniformity in essentials, we need not be scrupulous about indulging a certain amount of variety in the accessories of teaching.

We cannot help remarking that our English brethren across the channel are wider awake than we are to the necessity of bringing instruction of the very young under the requirements of the new legislation. At any rate, in the book mart they are far ahead of us.

Father F. M. de Zulueta, S. J., is among the foremost English writers on Holy Communion. Among his contributions to our Eucharistic literature are: *The Child Prepared for First Communion*, *Early First Communion*, (a commentary on the Papal Decree), *Parents and Communion of Children*, and last though not least, *Jesus, the Bread of Children*. These "Chats with Father Cyril about Holy Communion," as the subtitle reads, make very solid reading and will prove of great interest to Catholic parents whose enviable duty it is to train their offspring "from their tenderest years" for the Blessed Eucharist. The simple, concrete, and childlike talk of "Father Cyril" is full of charm and will appeal to many priests and catechists as worthy of imitation. More and more it is becoming doubtful to us whether even the smallest catechism will prove adequate in the case of very little children. Rather one would think, the first preparation may best be accomplished by means of simple talks and familiar chats about the fundamental truths of our holy religion. But, if such chats are not to fail of their effect, they must be carefully prepared—convey definite information—and the

child be made to grasp the lesson (and learn it by heart) from the lips of the catechist. The *Bread of Children* is a fine object lesson in catechetical methods, albeit its general tone is possibly too high for little country folk. (B. Herder. 35 cents)

Early admission to first communion is a great privilege from the child's point of view. But for all those in charge of the child, parents as well as teachers, the new legislation adds to their burdens and responsibilities. Many a teacher may feel oppressed by a sense of dismay as he thinks of the difficulty of communicating to his little charges even such a small measure of knowledge as the Holy Father requires. Under these circumstances, the *Children's Charter* by Mother Mary Loyola may be expected to meet with a hearty welcome. The authoress needs no introduction to American Catholics. Her many excellent books of devotion have long since secured a place in most of our best libraries. The *Charter* in particular is admirable in conception and execution alike.

This little book has a threefold object: (1) To offer to young teachers a few hints as to the matter and method of instruction; (2) To suggest that first communicants, young as they will now be, should do something *definite* in preparation of our Lord's visit to them; (3) To urge that in the formation of a First Communion class, every effort should be made to secure the co-operation of *mothers* and of a helpful influence at home. (Benziger Bros. 65 cents.)

Finally, there is Dom Lambert Nolle, O. S. B., with *Elementary Lessons on the Eucharist*. This is a supplement to the author's *Simple Catechism Lessons*. The *Elementary Lessons* explain the Eucharist in connection with, and in the order of, the Holy Mass. Little need here be said about the methods followed by the well-known Benedictine. Probably some readers of this REVIEW are acquainted with them from the author's essay in the February number of the *Catholic Educational Review*. The *Simple Catechism Lessons* are not specially designed to meet the requirements of the "Quam Singulari," as they appeared before August 1910. But there is on page 13 a List of Lessons "for a preliminary course," 17 in all, which the catechist may take in connection with the *Elementary Lessons on the Eucharist*. Everywhere throughout Father Nolle's books, there is ample evidence of his insight into the needs of the child's unfolding mind. The prices are as follows: *Simple Catechism Lessons*, \$1.00; *Elementary Lessons on the Eucharist*, 45 cts. per dozen; *The Catechist in the Infant School and in the Nursery*, 60 cts. (B. Herder).

The *unum necessarium* in catechetical instruction is method,—all the more now that the children to be prepared are so very young. No

doubt our privilege of training the young is an inestimable one, but the responsibilities attaching to that privilege are of an exceptionally grave character. Here surely if anywhere the warning words apply: "Cursed be he that doth the work of God negligently." Moses was bidden to take off his shoes, because the place where he stood was holy. Neither may we tread on holy ground without due preparation. In plain words, we may not deal recklessly with human and immortal souls. The self-qualification for the difficult work of teaching the very young is undoubtedly among the grave duties incumbent on those whose lot is cast with children. The books reviewed above will be of great help to the teacher. *Omnia autem probate: quod bonum est tenete.*

X. Y. Z.

Something about Artificial Eyes

Probably ever since the beginning of the world civilized people have endeavored to hide or remedy any flaw in their appearance such as the loss of an eye would cause. How this was done by the various nations is difficult to say; up to the present time no discoveries have been made that would offer enlightenment on this subject, and even the best-known archæologists can only express suppositions. There are, it is true, a few unauthenticated accounts as far back as the Middle Ages, but the first reliable report is given by the French surgeon, Ambroise Paré, in 1560.

Two kinds of artificial eyes were known to him—the *ekblepharos* and the *hypoblepharos*. The *ekblepharos* was made by painting the eye and the surrounding parts as far as the brows on a plate, which was placed in front of the eye socket and held in position by a string tied over the head. The *hypoblepharos* was used in a manner similar to that of to-day, being put behind the eyelid, in the eye socket itself, and was composed of a metal shell of copper, silver, or gold, covered with enamel and glass fusions. It is thought that Augsburg was the source of the enameled shells, whence the art was taken to France, and as German art industries were ruined in the Thirty Years' War, Paris became and remained the center of all cosmetics (among which artificial eyes were reckoned until recently, when they became recognized as a hygienic remedy).

It was only at the close of the eighteenth century that these artificial eyes really became of practical use, it being then found possible to do away with the metal shell altogether and employ only enamel and glass. The material used was a soft lead glass, easily shaped but also easily destructible, and an eye had to be renewed every three or

four months to prevent the socket from becoming affected. The high cost of the eyes added to this fact made their use possible only for rich patients. The French have up to the present day kept on using the same material and technique.

It is known that in the middle of the nineteenth century eyes were made by enamelers in Dresden, Prague, London, and Stockholm, and in Thuringia. The Thuringian makers differed widely from the others in that they were not enamelers but glass blowers working in connection with the porcelain-painting industry, whose endless and untiring experiments resulted in the discovery of an ideal material, cryolite glass, the use of which led to a new technique in eye manufacture. Moreover, there can now be produced all the characteristics of the human eye which had not been possible in enamel work.

As late as 1880 all artificial eyes, no matter where made, showed a pronounced boundary line between the iris and sclerotic, or outer covering of the eye. They touched one another, while in the human organ the sclerotic turns into a transparent coat called the cornea. The sclerotic is lined with a highly pigmented membrane called the choroid, which changes according to the age and health of the eye. Attempts to imitate this peculiarity of nature were finally successful, so that now this choroid can be produced to suit every case.

With this discovery the last link in the chain for producing an imitation of the iris was arrived at, but by far the most important matter, the shaping of the eye, remained defective and needed improvement. The new prosthetic eye received the name "reform eye." To be of value, however, it must be made to fit exactly into the eye socket.

To-day it is possible to give to artificial eyes any form desired, and many of them can be worn even at night, thereby preventing the lids from sinking into the socket and the lashes from sticking together. Besides their undeniable cosmetic and sanitary value, these reform eyes have the additional advantage of greater resisting and lasting qualities, as regards breakage and wear, and their introduction has at last given the prosthetic eye the place due to it as an indispensable hygienic remedy.

At times attempts have been made to replace the breakable glass by vulcanite or celluloid, but such efforts have long since been given up as useless. The fragility of artificial glass eyes and their sudden cracking through changes in temperature can be reduced to a minimum by careful work. If eyes crack without apparent cause, it is usually a sign that they are cheap, so-called "stock" eyes, where quantity rather than quality is aimed at.

In 1852 the method used in France for making eyes was as follows: On the broadly pressed end of a small, colorless, transparent rod of enamel the pupil was first made, and the iris was then formed on this by means of a small, thin, pointed, colored enamel rod, the designing of the iris being made possible by melting the point of this rod. In Paris good eyes are now so made. A glass tube, closed at one end and of the color of the sclerotic, is next blown into the form of an oval, and in the middle of this a hole is melted, the edges of which are rounded off evenly and pressed a little outward. The iris is then placed in this opening and well melted in. A thick coating of glass remains behind. The eye is rounded off, the projecting rim of the white coat is smoothed with a metal rod, and this coat is thereby joined to the sclerotic. By means of a thin, pointed, red rod the blood vessels to be seen on the hard coat of the human eye are then melted in. The superfluous back part of the eyeball is melted off, thereby giving to the eye the desired form. The eye is finally placed on hot sand, where it gradually cools off.

Glass eyes are made in quite a different manner in Lauscha, near Coburg, the center of this industry in Germany, where their manufacture is altogether a house industry. The eyes are usually made by one member of a family, and the art is handed down from generation to generation. A gas flame is used for melting the glass and the method of manufacture is as follows: A small drop of white glass is put on the white blown ball from which the sclerotic is to be made, and is then blown so as to make a circle about 0.315 inch in diameter. On this circle the structure of the iris is built by means of thin, variously colored glass rods. A drop of black glass makes the pupil. Over the finished iris crystal glass is melted in order to imitate the cornea. The further manufacture is similar to that given in the first description.

Financial Value of the Catholic School System to the State

We extract the subjoined paragraphs from a valuable paper contributed by the Rev. J. A. Burns, C. S. C., to the *Ecclesiastical Review* (Vol. XLIV, No. 5):

An interesting question is as to the direct financial value of the Catholic school system to the State, or, in other words, as to the amount of money it would cost the State to replace the parish-school system, if all Catholics, in the exercise of their constitutional rights, were to send their children to the public schools.

This question has often been dealt with by eminent Catholic educators and apologists. The answer has been sought by assuming, as a basis, that the present per capita cost of public-school education, in any given place, represents what would also be the per capita cost of educating in the public school the pupils who are now in the parish schools of that place. If, for example, the per capita cost in the Catholic schools of a certain town is \$7.00, and the corresponding cost in the public schools of the same town is found to be \$21.00, it is taken for granted that it would cost just \$21.00 for the education in the public schools of each pupil now in the parish schools, question is important, not only for ascertaining the amount which or just three times as much. But can this be safely assumed? The the parish-school system annually saves to the State, but also for the study of the more difficult matter of the possible economic value to Catholics of the change to State support.

If the parish-school system were to be taken over by the State intact, and no distinction of cost made between denominational schools and public schools, the assumption would certainly be valid. On the other hand, if Catholics, in the exercise of their constitutional rights, were simply to close their own schools and send their children to the public schools, its validity might, to some extent, be called in question. There are seats to spare in many public school class rooms. Thousands of parish school pupils could, undoubtedly, find place in the public schools, without any addition to the element of cost, save in the matter of such incidentals as books and stationery; while such increase in numbers, without additional expense, would at the same time lower the per capita cost.

Although the validity of this assumption may, therefore, be questioned, in the hypothesis of Catholic schools being closed and their pupils sent to the public schools, the possible error from this source would not be likely to amount to very much. It must be remembered that the empty seats in the public schools are chiefly in the upper grades. The lower grades are nearly always overcrowded, especially in the larger cities. Now, the vast majority of parish-school pupils are in the lower grades, and provision would have to be made at once for these by the erection of new buildings and the employment of more teachers. As a matter of fact, does not a phenomenon similar to that which is involved in the hypothesis we are considering, actually take place in the larger cities whenever there is a heavy and unexpected increase in the school enrollment? The addition to the public-school enrollment in New York is sometimes so large as to approximate the entire parish-school enrollment there.¹ Yet no permanent lowering of the per capita

¹ Cf. Twelfth Annual Rep. of the Supt. of Schools, N. Y. City, p. 29.

cost of public school education has resulted. The reason of this can be seen in the fact that, if we look at any large city school system as a whole, the present attendance, at least in the lower grades, is really commensurate with the size of the school system itself. In other words, although some of the class-rooms may have spare seats, others have already more pupils than they can conveniently hold; and when the pressure of the new and larger enrollment comes each Fall, the saving that is represented by the existing empty seats of certain class-rooms is about balanced by the extra expense caused by the overflow of already full or crowded rooms. We should have practically the same phenomenon, so far at least as the lower grades are concerned, if all parish-school pupils were to be sent to the public schools.

With the reservation, then, that there would be apt to be some lowering of the per capita cost, at least for several years, due to the filling-up of the empty seats in the upper grades, it may be accepted that the present per capita cost of educating pupils in the public schools would continue to be, approximately, the per capita cost of public-school education, if all the Catholic children were to be sent to the public schools.

What would be the probable cost of educating our parish-school pupils in the public schools? The method most commonly employed for ascertaining this has been to take the cost of education per pupil for the whole United States, as given in the Report of the Bureau of Education, and multiply this by the total number of pupils in the parish schools. This method is, however, open to two objections. The average cost per pupil, as given by the Commissioner of Education, includes expenditure for high schools as well as elementary schools; while the diocesan systems include, as yet, comparatively few high schools. Another objection is that the Commissioner's average includes the cost of public-school education in the Southern States, as well as in the Northern and Western. Catholic schools are mostly in the Northern and Western States, and it is there accordingly that they would have to be replaced. The cost of public education is very low in most of the Southern States; in two of them it averages less than \$7 annually per pupil.² The general average that is obtained in this way cannot, therefore, be safely made use of in computing the probable cost to the State of educating the children in the parish schools.

A more accurate method was followed by the Catholic Superintendent of Schools of Philadelphia.³ This consisted, first in ascertaining the average cost per pupil in the public schools in each town of the Archdiocese, and then multiplying it by the number of Catholic

² Rep. Comm. of Ed., 1909, p. 1331.

³ The Right Rev. Mgr. P. R. McDevitt, in Report for 1900-1901.

pupils in each place respectively. The same method was employed by the Catholic Superintendent of Schools in Boston.⁴ While the results obtained are, undoubtedly, reliable, so far as they go, the inquiry has not been extended in this way beyond a comparatively limited field.

Until fuller data appear, the most trustworthy method of arriving at the amount of the direct financial value of the Catholic schools to the State will probably be to base the estimate of cost for the whole United States upon the ascertained cost of the public *elementary* schools in some one State which may be regarded as fairly representative in this way. The State of New York, if New York City be excluded, might perhaps be chosen. It contains some large cities, and many thriving manufacturing towns, and it is in such places that Catholic schools are found most numerous. New York, furthermore, furnishes more complete statistics about the cost of education than other States. The inquiry, then, being restricted to the elementary schools, and the figures being based upon registration,⁵ it is found that, in New York State, exclusive of the metropolis, the average annual cost of education per pupil in 1909 was \$22.50. This includes teachers' salaries, the cost of apparatus, books for school libraries, and all other incidental expenses. If expenditures for sites, furniture, repairs, and other permanent improvements be included, the average cost per pupil becomes \$24.66.⁶ If this latter figure be now multiplied by 1,237,251, the total number of pupils enrolled in the parish schools in the United States during the year 1909-10,⁷ the result is \$30,511,010—approximately the sum it would cost the State annually at present to educate the pupils in the parish schools.

But this is, of course, only the cost of maintenance. Room would have to be made for these pupils, and equipment provided. Pushing the inquiry, then, a step further along the same lines, it is found that, in New York State, excluding the metropolis, the average value of elementary school-houses and sites, together with apparatus, library, and all other property, is \$71.99 per pupil registered. This, in other words, represents the amount of ground, building, and equipment required for each pupil at the time of registration. For the whole number of pupils in the parish schools, therefore, the amount that would have to be expended for this purpose would be \$89,069,699. The interest on this sum at 4 per cent would be \$3,562,788. If this be added

⁴ The Rev. Louis S. Walsh; in 1908, consecrated Bishop of Portland, Me. Cf. *Sacred Heart Review*, Jan. 3, 1903.

⁵ For the sake of comparison, the number of pupils registered is taken here, because the number of pupils in the parish schools, as given in the

Catholic Directory, represents registration rather than average daily attendance.

⁶ Sixth Annual Rep. of the Ed. Dep't., State of N. Y., from the statistics on pp. 49, 94, 122, 124, 149.

⁷ *Catholic Directory*, 1910.

to the above calculated expense of State maintenance of Catholic schools, the total of \$34,073,798 is obtained, which will thus represent the probable sum saved annually to the State by the parish-school system.—

Further on Fr. Burns figures \$8.00 as the most probable common average of the cost of education per capita in the parish schools the country over. For the 1,237,251 pupils in the parish schools during the year 1909-10, this would represent an actual annual outlay of \$9,898,008.00. Under the public-school system at present the corresponding cost of the education of all the children in the parish schools would, as we have seen, amount to \$30,511,010.

Life Insurance

A recent report by the Superintendent of Insurance of the State of New York showing the condition of the various companies represented in that State contains some returns which are of interest to the certificate holders of the various fraternal orders engaged in the business of life insurance. There are altogether 65 such orders covered by this report, most of them chartered outside the State of New York; of these 8 are professedly for Catholics. The returns made by these Catholic fraternal orders under date of December 31, 1910, and covering the business of that year, are as follows:—

Orders	Assets	Income	Disbursements	Insurance in Force, Dec. 31, 1910
Catholic Benevolent Legion.....	\$825,838.45	\$758,526.58	\$727,644.90	\$19,514,000.
Catholic Knights of America...	1,034,748.25	680,430.84	637,769.65	22,117,615.
Cath. Mutual Benefit Association	2,368,400.09	1,570,277.62	1,574,412.71	81,993,500.
Catholic Relief and Beneficiary Association	82,702.41	133,619.66	134,002.73	10,303,000.
Catholic Women's Benevolent Legion	288,637.64	167,842.32	165,779.34	11,873,500.
Knights of Columbus.....	3,192,842.81	1,182,719.57	801,240.26	83,387,000.
Ladies' Catholic Benevolent Association	1,918,759.46	1,269,392.29	1,035,971.11	97,011,500.
L'Union St. Jean Baptiste d'Amerique	329,951.65	216,425.97	134,265.29	9,153,100.

Of the fraternal insurance societies which are open to all qualified applicants irrespective of their religious affiliations, the four largest in assets and amount of insurance in force are:

Orders	Assets	Insurance
Independent Order of Foresters.....	\$16,723,798.01	\$240,170,989.
Woodmen of the World, Sovereign Company.....	12,994,353.05	758,304,100.
Knights of the Maccabees of the World.....	10,464,603.26	333,525,207.
Modern Woodmen of America.....	8,652,937.11	1,786,008,000.
Royal Arcanum.....	7,401,359.70	489,897,728.

But the magnitude of the business of life insurance is hardly realized until we consider the figures supplied by the "ergular companies." The four most prominent of these show assets and insurance as follows:

Companies	Assets	Insurance
New York Life Co.....	\$637,876,567.14	\$2,039,863,031.
Mutual Life Co.....	572,859,062.98	1,464,024,396.
Equitable Life Co.....	458,192,957.33	1,347,158,692.
Metropolitan Life Co.....	313,988,334.00	703,252,264.

The total income of all the 65 fraternal orders during 1910 amounted to \$89,547,864.76, while the total income for the same year of the 37 regular life companies doing business in New York amounted to the enormous sum of \$716,504,706.53.

A further report, issued April 26, states that three of the most prominent companies above named now hold in bank and railroad stocks the sum of over 80 million dollars. This great stock ownership enables the financial magnates who control the administration of the insurance companies, to direct the policy and operations of the various companies whose stocks are thus owned. These banks and trust companies are made the depositaries of the funds of the insurance companies, and with these funds they can sustain or depress the stock market as suits the interests of those in control. So dangerous to the community was this giant money power seen to be, and so great were the abuses proved against it, that, nearly five years ago, the legislature of the State of New York at the close of its investigation of the life insurance companies, passed a law forbidding any further investments by the companies in such stocks, and requiring them to sell their holdings within a period of 5 years, which is now about expiring. One of the four large companies obeyed; the others have not complied but are trying to have the law repealed and, if rumor be true, are prepared to spend the money necessary to secure that result.

P. C.

MINOR TOPICS

A SPLENDID SUGGESTION

The Belleville *Diocesan Messenger* (Vol. 4, No. 6) suggests that the double silver jubilee, two years hence, of the erection of the Diocese and the consecration of its first Bishop, the Rt. Rev. John Janssen, be commemorated by the publication of an illustrated his-

tory of the Diocese. Our esteemed contemporary also shows how this task can be most effectively accomplished. In the course of the first year let the clergy and laity of each parish in the Diocese cooperate in the compilation of a parish history. When these separate histories are completed, let

them be submitted to a diocesan historical commission, "which during the second year would prepare and arrange for final publication, and from a study of all the parish histories prepare a general historical survey, add thereto a chronological table of events and a biographical *schematismus* of all priests who have labored in the diocese, and finally index the entire [volume]."

This is an admirable suggestion, first, because it is thoroughly practical; secondly, because, if carried out, it would result in the compilation not only of a general history of the Diocese, but of separate histories of all its constituent parishes; and third, because it would set an example which would no doubt be followed in other dioceses.

Let the good work begin at once.

VASECTOMY—IS IT ALLOWED?

Vasectomy is a new surgical operation, which consists in the resection or excision of a part of the *vas deferens* or spermatic duct, thereby rendering the subject incapable of generation.

The question whether this operation may be permissible under certain circumstances, has lately been discussed with much scientific acumen by several contributors to our excellent contemporary, the *Ecclesiastical Review*.

The Rev. A. Schmitt, S. J., treated it at considerable length in the Innsbruck *Zeitschrift für katholische Theologie*, 1911, No. 1, pp. 66-78. He proceeds from the principle that every surgical operation of this kind implies an action

which has two effects, a bad one and a good one, and arrives at the conclusion that such good results as may be produced by vasectomy (*e. g.*, the prevention of hereditary degeneration) does not flow immediately from the operation itself, but mediately from another (and directly intended) effect, namely the destruction of the faculty of propagation, which is physically and morally bad. Hence vasectomy is illicit even when performed for the purpose of preventing the conception of defect offspring. As a punishment for criminals it is irrational and unbecoming. The only conceivable case in which this operation might be allowed, according to Fr. Schmitt, is when it is necessary for the preservation of a man's own health.

An extended synopsis of Fr. Schmitt's paper appears in the May *Ecclesiastical Review*, which also prints a criticism of his argument by the Rev. S. M. Donovan, O. F. M., and the Rev. Th. Labouré, O. M. I.

The June number of the same magazine contains several additional contributions to the controversy, among them one of special value by Dr. Austin O'Malley.

After being discussed thoroughly by competent moralists this important question will some day no doubt be definitively decided by Rome.

MAKING THE WIND DEFEAT ITSELF

Under this caption the *Literary Digest* of May 13th translates from *La Nature* (Paris, March 18th) an account of a most inter-

esting invention. Part of the article is as follows:

The man who saw the windmills on a canal-boat and proposed to run the boats by a motor geared to the mills, was regarded as first cousin to the more famous one who attempted to lift himself over the fence by his bootstraps; but a French inventor is now proposing a plan for abating or even utilizing air resistance to swiftly moving vehicles, which seems not far removed from such schemes. He has shown, in fact, that a car in which the wheels are geared to a turbine or windmill in front may be started in the teeth of a breeze by the energy derived from that breeze itself, and he argues from this that such a car, having motive-power of its own, would be driven with less air resistance than otherwise. Says Mr. R. Chassérian, writing in *La Nature*:

"We perceive no difference in the resistance of the air when we move a book with the hand and when we move the hand alone. This is due to the fact that the velocities involved are slight. But the law of the square of the velocity tells us that if we wish to move twice as fast, we shall meet with four times the resistance. If we go ten times as fast there will be one hundred times the resistance. On the other hand, the motive power necessary to overcome this resistance must be multiplied in these cases, not by 4 and by 100, but by 8 and 1,000.... In trains and automobiles a very considerable fraction of the power of the motor is used to assure penetration through the air. Besides,

every one knows nowadays that the wings of an aeroplane, breasting the air with railroad speed, get the thrusts of 600 to 1,000 pounds that are necessary to sustain heavier-than-air machines... and these figures, although they here measure useful forces and not annoying resistance, give an idea of the size of the reactions developed by the air."

A French inventor, Mr. Constantin, proposes a new solution:

"His plan attempts to attack the enemy in front and to forcibly enroll him, as we may say, in the service of the very motive power that he is fighting against.... Suppose that in front of an ordinary automobile, driven by its motor with a given speed, we place, to receive the first shock of the displaced air, not fixed but movable parts, able to yield to the force exerted by the air—a turbine wheel, for example. The relative wind created by the movement of the vehicle will turn the turbine in a certain direction. The air, escaping between the vanes, will use up its force on them, and if the orientation of these vanes is properly adjusted, will communicate to the wheel as a whole a movement of rotation and consequently a certain energy. This energy, due to the displacement of the air itself, Mr. Constantin proposes to turn in some sort to the profit of the motor; it suffices to connect the turbine to the driving-wheels by such a form of mechanical transmission that these wheels will be turned in the forward direction. This is a simple affair of gearing.... This sup-

plementary energy thus furnished to the motor is, of course, derived from the resistance that the fixed parts in front would have encountered if they had not been protected by the windmill. Of course, these fixed parts will always encounter the air directly in front, but this will now be only the air used up by its passage through the windmill, and the inventor thinks that the total gain will be important.

"Experiments have not yet been made in the exact manner just described, but Mr. Constantin has devised a rudimentary arrangement with which he has obtained curious results... His model consists of a small aluminum wagon weighing about 2½ pounds and without motive power. In front is placed... a sort of conical screw, having its blades inclined forward. The axis of this screw is so geared to the wheels as to propel them forward when the screw is turned by meeting an air-current. Placed in a feeble breeze, obtained by the use of an ordinary electric fan, this wagon, instead of being blown back, moves forward against the current. 'Jumps' is the word to be used; and it is just the surprising energy of the motion thus developed by the contrary wind that constitutes the chief interest of the little device. We have seen it work, and it has been examined, at the author's desire, by several competent authorities. Not only does this little vehicle assume great speed in its encounter with the air that it meets, but it is also capable, under these conditions, of climbing steep grades, of more

than 6 per cent., for example. Tested at the Conservatoire des Arts et Métiers with a stronger fan, it started off with a load of 22 pounds. The sight was most curious.

"Experience alone will tell what the importance of this invention may be. But it is clear that if the ideas that we have stated above are confirmed by methodical experiment, we shall have the means of realizing in automobiles, locomotives, bicycles, motor-cycles, and even dirigible balloons, aeroplanes, and submarines, economies of power whose total will perhaps constitute a formidable saving. The most immediate and the most conceivable application will be in sailing-vessels, which such an arrangement would enable to advance directly in the teeth of the wind without tacking."

"R. L. S." AND FATHER DAMIEN

Mrs. Robert Louis Stevenson prefixes to *Lay Morals* in the Biographical Edition of her husband's works, a most interesting preface, dealing with the attitude of "R. L. S." toward the victims of leprosy; the second paper in the volume being the famous letter in defense of Father Damien.

During his residence at Molokai Stevenson had studied every detail of the saintly priest's life and learned to revere him greatly. Fancy, then, his feelings when he read in a newspaper at Sydney the letter of a well-known Protestant missionary of Honolulu, protesting against a monument to Father Damien on the ground that he was "a coarse, dirty man," who

had contracted leprosy through his immoral habits!

"I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's-length before his eyes. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table, and the sound of his inkstand being dragged toward him."

That same afternoon he called together his wife and her son and daughter, and told them he had something serious to lay before them; "and then we three had the incomparable experience of hearing its author read aloud the defense of Father Damien while it was still red-hot from his indignant soul." Having finished the reading, he pointed out that the matter was highly libellous, and its publication might involve the loss of his entire substance; but "there was no dissenting voice,—how could there be?" An eminent lawyer was consulted, and pronounced it "a serious affair," as indeed it was. "However, no one will publish it for you," he exclaimed. This was true enough; but Stevenson hired a printer by the day, and the job was rushed through; then the family turned in and helped address the pamphlets, which were scattered far and wide. And thus "Father Damien was vindicated by a stranger, a man of another country and another religion from his own."

Stevenson regretted that he had not waited, before writing, till his

anger had cooled. If he had, the defense would most probably have lacked something of the quality that makes it unique.

HABIT-FORMING DRUGS

Apropos of the International Opium Congress the N. Y. *Independent* (No. 3259) reminds us that while the Conference is called primarily with the idea of regulating the sale and the consumption of opium among the Eastern peoples, we ourselves need to take serious thought of the opium question among our own people. At the present time we in the United States consume about 500,000 pounds of opium a year, though on a conservative estimate probably much less than one-fifth of that amount should amply suffice for all the medicinal purposes for which opium is employed. The pressure of our civilization is getting to be so wearing that a great many people have formed the habit of taking opium, and while there are cures of all kinds for the habit, and many of them successful, there are many more people who take up the opium habit every year than succeed in giving it up. We have been increasing our consumption of opium much more rapidly than the increase in our population demanded or than any need of modern medicine would require.

What is true for opium is quite as true for cocaine. This drug is not quite as familiarly known as opium, but in proportion even more of it is used by habitués. Last year here in the United States we used nearly 200,000

ounces, although on any conservative estimate one-tenth of that amount would have supplied every legitimate medical purpose for which the drug is used. The cocaine habit is even more insidious than the opium habit. The internal use of opium is not pleasant. Its hypodermic use is fraught with many dangers and difficulties, and associated almost inevitably with abscess formation sooner or later. Cocaine, however, may be applied almost anywhere to the mucous membranes and will produce its effects. It may be sniffed into the nose, it may be rubbed on the gums when the real or supposed reason for its use is an aching tooth, or it may be taken simply as a liquid without any inconvenience. It is used by rich and poor, though of course the expense attached to its consumption in considerable quantities is rather large. All sorts of advertised remedies have helped in the formation of the habit. The United States Department of Agriculture pointed out in its Farmers' Bulletin, No. 393, issued last year on Habit-Forming Agents, Their Indiscriminate Sale and Use a Menace to the Public Welfare, that all sorts of advertised remedies for asthma, catarrh, colds, coughs, consumption and hay-fever contained habit-forming drugs. Nearly all those for application in the nose or by sprays contain cocaine.

The pure food and drug law prevents the public sale of these remedies to a great extent, but the manufacturers have found a number of ways of circumventing the law. There is an immense profit

in the sale of these remedies, and when once a man begins to use them he continues the process, increasing the amount, and the profits increase correspondingly.

While we are taking care of the Oriental drug takers, then, laboring with admirable charity to prevent their being exploited for the money that is in it by the Western manufacturers, merchants and governments who would sell them the drugs in spite of the evil that might be inflicted, says our contemporary, let us not forget that right here at home we have exactly that same problem, that it is growing worse every year, and that between the over-strenuous life, the desire to make money easily, and the opportunity to take drugs, a great social evil has arisen in our midst that deserves careful consideration and needs strong remedies.

IS THE "QUAM SINGULARI" DISCIPLINARY OR DOCTRINAL?

The Rev. L. F. Schlathoelter of Troy, Mo., comes forth with a novel view of the true character of the decree "Quam Singulari." He writes to us:

Of late there has been quite a discussion as to whether the Decree "Quam Singulari" on First Communion is merely a matter of discipline, or a doctrinal decision. It seems that after all is said both sides are right.

What is the meaning of a disciplinary decree? It means the establishing by the Church of a new law or custom, or a change in an established one. The Catholics in the East then, the Greeks and

Oriental, when they received the Decree could rightly say: This is a new law, a new custom of the Church. The law and custom of the Church, which is still in vogue with us, our custom and discipline, which was "in no way disapproved by the Council of Trent," namely to give holy communion to sucklings, is now abrogated, and changed. From now on, the Holy Father, for the sake of uniformity wants us to postpone First Communion until the child has come to the use of reason.

With us, in western Christendom, the case is different. The custom, prevailing with us, of delaying First Communion long after the child has acquired the use of reason, never was a law or custom of the Church. When we received the Decree, we could only say: Here the Church comes again, teaching us sound doctrine, sending us a doctrinal document, telling us that our practice and custom never were approved by her, but often declared heretical.

It is a new doctrine which the Church teaches us? No, the Church can not teach new doctrines. She simply enforces a duty which "freely flows from the very doctrine of the Gospel," as the Holy Father says. We of the western Church then might well strike our breast, and say: We have erred, we will now correct our way of thinking and acting in this matter, whereas our Oriental brethren may well rejoice that they were always within the mind of the Church.

We conclude then, that the document is either disciplinary or

doctrinal, according to the person who reads it.

THE QUESTION OF A FOURTH PLENARY COUNCIL

The reverend editor of the *Louisville Record* (Vol. XXIII, No. 19) calls attention to the fact that it is now twenty-seven years since the last Plenary Council of the Church in the United States.

"Since the year 1791," he adds, "only three plenary councils have been convoked in our country. The first was that of Baltimore, in 1852; the second was that of Baltimore, in 1866; and the third and last, also of Baltimore, in 1884. Of the 82 Fathers who subscribed to the Acts and Decrees of the last Plenary Council, namely, the third of Baltimore, in 1884, only ten are now living. Among the Fathers of that Plenary Council in 1884, were eleven Abbots and Procurators; they are all dead. The yet surviving Bishops of that last Council are, as known now: Gibbons, of Baltimore; Ireland, of St. Paul; Keane, [lately] of Dubuque; Hogan, of Kansas City; Spalding, of Peoria; Chatard, of Indianapolis; Northrop, of Charleston; Gallagher, of Galveston; Richter, of Grand Rapids, and Maes, of Covington. Accordingly, seventy-two Fathers of our last Council have died. What a mortality in 27 years. In the course of those years the Church in the United States has grown vastly, conditions have changed, and problems have arisen apparently necessitating a fourth Council."

These observations of the *Record* chime with certain reflections

published in the CATHOLIC FORTNIGHTLY REVIEW (then simply THE REVIEW) some eight or nine years ago, when a rumor had gone forth from Rome that the Holy See desired the bishops of the United States to convene for another,—the Fourth Plenary Council. Among the few bishops who deigned to express an opinion on the matter at that time, one (since deceased) wrote in this strain: What is the use of convoking another council so long as the decrees of the Third are so generally disregarded? A conscientious execution of these decrees would make another Plenary Council superfluous for many years to come. Such new questions as arise from time to time in the American Church can be sufficiently dealt with by the committee of the archbishops who meet once every year and could meet oftener if necessary or advisable, and by the various existing organizations.

Whether this view was and is generally shared by our bishops, and whether it ultimately gained the upper hand at Rome, we have no means of ascertaining. There seemed to be a very opportune juncture for the holding of a plenary council when the American Church was withdrawn from the jurisdiction of the Propaganda not long ago. But it passed by without any steps being taken. It seems now that nothing will be done in the matter until after the completion of the great work of the codification of the Canon Law for the Universal Church.

WORKINGMEN'S INSURANCE IN ENGLAND

Even more important perhaps than the pending Lords' veto measure is Mr. Lloyd-George's ministerial bill, introduced into the British House of Commons May 4th, for State insurance against sickness and unemployment among the working classes.

The measure may be divided into two parts, one dealing with sickness, the other with unemployment.

Every worker whose annual earnings fall below the income-tax level of \$800 will be compulsorily insured against illness, so as to assure him the receipt of \$1.20 per week during his incapacity. Toward this compulsory insurance fund the workers must contribute about one-half, deducted from their wages, while the balance is paid jointly by employers and the State. The weekly assessment would be 8 cents in the case of a man and 6 cents for a woman, representing, as Chancellor George put it, "two pints of ale or one ounce of tobacco." Every one in the class mentioned between the ages of 16 and 65 is included in the plan. The money so collected will be invested by the State and is expected to be enough to provide free medical attendance and an allowance of \$2.50 a week for three months' sickness and in case of permanent invalidity a pension of \$1.20 for life.

The plan for insurance against unemployment will be at first applied only to the building and engineering trades, comprising about

2,400,000 workmen. The weekly contributions will be 5 cents from each employee and the same from his employer, supplemented by a fourth of the total by the State. In case the insured workingman is thrown out of employment through no fault of his own, and not on account of strike or lock-out, he may receive a benefit of \$1.75 to \$3.75 until he finds work or it is found for him by the national labor exchanges.

Mr. Lloyd-George's plan meets with approval from all sides, the only fault found with it being on the ground of expense.

THE PRONUNCIATION OF LATIN

In a little volume on *La Réforme de la Prononciation Latine* (Paris: Bloud et Cie. 2 fr. 50) M. Camille Couillant, after showing how Latin was pronounced in the classical period, discusses the practical question of bringing about in the Latin Church everywhere a correct and uniform pronunciation.

His conclusion is: Adopt the Italian method universally at once, but only as a convenient stepping-stone to the scientifically correct classical or Roman pronunciation.

To a reviewer of Couillant's brochure in the *Catholic World* magazine (No. 554) it seems that "this plan can be set in operation by a papal decree, and by that authority only. It is likely to come, since it seems almost a necessary consequence of the *motu proprio* re-establishing the genuine Gregorian chant."

We do not consider it likely that the correct pronunciation of

Latin in the Church will be imposed by order of the Sovereign Pontiff. If it ever makes its way, it will be by the sheer force of truth. The Roman pronunciation is scientifically established, and as Catholics advance in scholarship, they will gradually adopt it. It is a real pity that we are in the habit of lagging behind in such matters. Public high schools and colleges everywhere now teach the Roman pronunciation, while our Catholic institutions all—or nearly all—cling to the one or other of the traditional methods of butchering the beautiful tongue of Cicero and St. Augustine.

DOES THE UNIVERSE PERENNIALLY REJUVENATE ITSELF?

In a recently published work titled *The Birth of Worlds and Systems* (Harper & Bros. xix & 162 pp.) Professor A. W. Bickerton, an astronomer of New Zealand, puts in compact form the results of his studies for over thirty years on the origin of stars and what he describes as the perennial rejuvenation of the universe by the creation of new stars. His theory may be succinctly stated as follows:

The heavens contain probably many more invisible than visible stars, invisible because they have lost their heat. When two such stars, having each its proper motion, come within reach of each other's attraction, they are drawn together with a velocity each of 300 miles a second, but do not meet head on, but in a grazing way, so that a portion of each is sliced off forming a nebula of tre-

mendous heat, which may later form a star or a system. The two broken stars may move on, or they may be drawn together and form a double star. On this theory Bickerton also explains the variable stars. All stars, including the sun, thus had their origin, and this process goes on indefinitely, and occasionally we see a new star in the heaven. Of course, this would not make the stellar system eternal, for there would still be dissipation of heat. B. thinks he escapes this by assuming that the tremendous velocities of the elements which constitute the new nebula would drive them out of the reach of its attraction into vacant regions where they would be aggregated again; but this is an unsupported hypothesis.

THE REAL CAUSE OF PARESIS

Mr. Homer Folks, Secretary of the State Charities Aid Association of New York, says in the course of a valuable paper on "The Prevention of Insanity" in the *American Review of Reviews* (Vol. 43, No. 5):

One of the most dreadful of all the forms of insanity is that which is popularly known as "softening of the brain" and is known scientifically as paresis, or general paralysis. This particular form of insanity is absolutely incurable by any means now known to the medical profession. Those afflicted with it suffer gradual but complete mental and physical decay. The very substance of the brain and its appearance become changed. These unfortunates live but a few years. During the past year, 600 men were admitted to State hos-

pitals for the insane in the State of New York, suffering from this disease,—17 per cent. of all the men who were admitted; and 263 women, or 8 per cent. of all the women admitted.

The medical profession knows that of which, to the present time, the average layman has had no intimation whatever, that this disease is in substantially every case, if not in every case, caused by an earlier disease which until just now it has been thought improper to mention in polite society and which most newspapers will not refer to, syphilis. Syphilis is a germ disease. It is usually acquired in the course of immoral habits, though one may get it innocently. Every man and boy should know that by yielding to the temptation which comes sooner or later to almost every man and boy, to go with immoral women, he is exposing himself to the probability of getting this disease, which may result years after in incurable insanity. One of the most reputable physicians in New York City, of wide experience in the treatment of insanity, vouches for the truthfulness of the following statement:

Recently, there died in one of the private institutions for the insane in this State, a man in the prime of life, who had previously had vigorous health, and was temperate, of good character, happily married, and the father of a child. He was a graduate of a large university, and had large means which he had inherited and had added to by success in business. The infection, of which general paralysis was the final outcome several years after he was considered perfectly recovered from the infection was contracted when he entered college and was the result of a reprehensible prank of some of his fellow students. They

undertook to initiate him into some of the demoralizing features which occasionally enter into student life, and, to his undoing, ended by leaving him in a state of alcoholic intoxication in a disorderly house.

Over the door of every immoral resort might truthfully be hung "Incurable insanity may be contracted here." If self-respect, the desire for the good opinion of others, the influence of religious training, and the attractions of

home life are not sufficient to prevent this kind of wrong-doing, the danger of contracting a disease which may result in incurable insanity should be sufficient. Who can doubt that if these facts were generally known to the public, as they are known to physicians familiar with mental disease, they would have a profound effect upon the conduct of the average man?

FLOTSAM AND JETSAM

An error of the types made Rev. Father C. J. Kluser say, in No. 11, p. 322, line 9, "St. Paul's Epistle to the Hebrews," instead of "St. Paul's Epistle to the Romans." On the same page, third line from below, the word "not" was inadvertently omitted before "imputed."

*

The subjoined dispatch appeared in the *St. Louis Globe-Democrat* of May 10:

Washington, May 9th. Wearing a lambskin apron decorated with the Masonic insignia, President Taft had his picture taken this afternoon at the request of the Alexandria, Va., lodge of Masons. A group of Masons from the Alexandria lodge surrounded the president when the picture was taken. The picture will hang on the walls of the lodge room beside one of Gen. George Washington, who was a Mason and a member of the Alexandria lodge.

*

We are asked to publish the subjoined criticism:

"It may not be amiss to say a word about the different catechisms for first communicants, which have been advertised so largely of late. We take it for granted that they are intended for the children themselves. They seem to be unpractical and altogether out of place. The reason is simply because they suppose

that the child who shall use them, is able to read. Now, a child who can read has long passed the age when the law of God binds it to go to communion. "Nor is the full use of reason required, since the beginning of the use of reason, that is some kind of use of reason suffices." When that time is at hand, they must be admitted "quam primum". But every one may know that a child at that age is not yet able to read. Hence the publishing and using of a catechism for First Communion is a move in the wrong direction."

*

A circular just issued tells us that this year a summer course is to be given at a certain Catholic institution in gymnasium work, not for the body, but for the soul.

We are heartily in favor of laymen's retreats, but this way of advertizing a holy cause does not appeal to us. There is an obvious analogy between physical and spiritual exercises, and we should not object to its being pointed out in a talk or conference on the scope comes that serious undercurrent that replaces the buoyancy of

and meaning of the Retreat. But one retches at such things in public print. The Retreat is so very old and the gymnasium so very new that one hesitates to combine the two. The advertisement referred to is just a bit sensational, taking this term in its mildest acceptance. However—*salvo meliore iudicio*.

*

We are so accustomed to age-long conditions that we do not realize that man maintains himself on less than half of the earth's surface. Statistics show that 65 per cent. of the globe receives so little rain that it will not bear crops by ordinary methods of tillage, and that but 10 per cent. can be reclaimed by irrigation. Nevertheless, modern dry-farming is able to reclaim 30 per cent. of the whole, with every chance that newer methods will constantly widen the area of its effectiveness. Many of these arid areas are far from civilized influences; but when we consider that in the United States six hundred million acres, and in Australia a billion and a quarter acres, have the possibility of producing thirty bushels of wheat per acre every other year, we may realize that the race is yet far from the end of its resources.

*

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself,

at the richness of life which has come to you by the grace of God.

*

The feminization of our schools, our churches, and our culture in general has been pretty thoroughly recognized, but few have discerned the same blighting influence in our politics. It is now laid bare, however, in the *Educational Review*. The writer summons the ancient world to the witness-stand. Greece used her slaves as tutors for the sons of her free men. Rome did the same. "Naturally enough, as these slave-taught youths grew up, they failed to measure up to the traditions of their free forefathers." How much better do we do? The training of our voters we put into "the hands of a class that consists of individuals who have no part or lot in the politics and government of the country." Hence, despite the Stars and Stripes over every school house, the boy quickly learns to put aside what his feminine pedagogues try to impress upon him and "to take his lessons in politics from the party boss or the ward heelers in his voting district."

*

"After forty, the years go by more rapidly," says the *Catholic Citizen*. "Life is not then so much in prospective. Its illusions begin to vanish. We begin to see the hand of Death beckoning our friends. Many of our intimate associations are in the past, and lead our memories to green mounds in the cemetery. Thus we come to realize that our time here is not a great while. And so youth. We are older and sadder."

BOOK REVIEWS AND LITERARY NOTES

—Messrs. Pustet & Co. have just published their First Communion Catechism, which we noticed in a previous issue, in four other languages: (1) *Katechismus für Erstkommunikanten*; (2) *Catéchisme de Première Communion*; (3) *Catechismo per la Prima Comunione*, and (4) *Katechizm dla dzieci do Pierwszej Komunii Sw.* So there is no dearth of primers. It is safe to predict that the future will bring us many more. Whether or not it will be advisable or even possible to require the little children to learn these catechisms by heart, is a question of method which cannot be answered here. Much will depend on local conditions. However, these primers give the catechist an idea as to the What and How of instruction. But it seems to us, what we need much more than catechisms are short catechetical instructions setting forth the "necessary truths" in a concrete and childlike way. Right here is where many a learned catechist is apt to stumble. Trusting that we shall not be misunderstood, we would say that, what we need most is that "baby-talk" of the nursery which brings the sublime truths of our holy religion within reach of the child's intelligence. If we are not mistaken, successful efforts in this direction have been made by Cardinal Gennari, Père Julius Bessom, and the Rev. Father de Zulueta, S. J. See the latter's little book entitled *The Child Prepared For First Communion* (Benziger Bros.). In recommending Pustet's primers, by the way, we do not mean to vouch for their absolute freedom from inaccuracies. This caution applies especially to the

French, etc., translations. There is many a snare for the writer of a catechism, and in a former review of the Pustet primer (page 251, No. 8) we were probably a little too optimistic in saying that these primers were all "good in their way." A closer inspection shows that abstract and difficult words were not avoided by the writers, and that a few *minor* inaccuracies have slipped into the text.

—In Ian Maclaren's essay on "Books and Bookmen," which has just been reprinted in a volume of miscellanies, there is an anecdote of true literary appreciation: A colonial squatter, who had made his pile, wrote home to an old friend asking for some chests of the best procurable books to be sent out. His friend took the task seriously and dispatched, "in the best editions and in pleasant binding, the very essence of English literature." To his disappointment, the only acknowledgment he received was a post-card, saying that the consignment had arrived in good condition. But a year afterward there came a letter, showing that the squatter had not been idle. "Have been working over the books," it ran, "and if anything new has been written by William Shakespeare or John Milton, please send it out."

—The Rev. Peter E. Dietz, of Oberlin, O., formerly editor of the English part of the *Centralblatt and Social Justice*, has published the first number of what he hopes to develop into a quarterly review, entitled *Social Service*. The subtitle describes the new magazine as "A Summary Review of the

Social Position of Catholicism and a New View to Social Service in America." It is dedicated to the newly established "Militia of Christ for Social Service" and, with the assistance of a staff of contributors including the Rev. Dr. John A. Ryan of St. Paul Seminary, bids fair to become a helpful exponent of Catholic social reform. (Subscription price \$1 per annum. Subscriptions should be sent to the Rev. Peter E. Dietz, Oberlin, O.)

—The long-expected *American Catholic Who's Who* has at last made its appearance. It is compiled and edited by Miss Georgina Pell Curtis, comprises (xiii &) 710 pages, double-column, and is published by B. Herder, St. Louis, Mo. Miss Curtis's aim was "to show in the concrete—to each other and to the non-Catholic world—what Catholics have done and are doing to add to the prestige, dignity, and power of the Church" in the United States. It would be unreasonable to expect the first edition of a reference work of such vast scope and so brimful of minutiae frequently hard to get at, to be complete and perfectly accurate in every detail. But Miss Curtis and her publisher deserve great credit for what they have accomplished. The work as it lies before us offers a surprisingly full and fairly correct biographical list of prominent American Catholics, clerical and lay, male and female, and we cordially hope it will find a wide and ready sale. Those who may note any errors or omissions are requested to communicate their information to the publisher, who will gratefully utilize them for the second edition, which will undoubtedly be called for shortly. (Price \$2 net.)

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Bibliotheca Ascetica. II. Exercitia Spiritualia S. P. Ignatii Loyola. Versio Litteralis ex Autographo Hispanico Notis Illustrata Auctore R. P. Ioanne Roothan, Praeposito Generali Societatis Iesu. lx & 599 pp., prayer-book size. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1911. 75 cts.

ENGLISH

Chinese Laterns. By Alice Dease. 160 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. 40 cts. net.

Why Should I be Moral? A Discussion of the Basis of Ethics by Ernest R. Hull, S. J. 104 pp. 16mo. London: Sands & Co.; St. Louis: B. Herder. 15 cts. net. (Wrapper).

Elementary Lessons on the Holy Eucharist. By Dom Lambert Nolle, O. S. B. 30 pp. 32mo. London: Catholic Truth Society; St. Louis: B. Herder. 1911. 45 cts. per dozen. (Wrapper.)

Leaves From My Diary. 1894-1896. By the Right Rev. Abbot Gasquet, O. S. B. iv & 75 pp. 12mo. B. Herder. 75 cts.

The American Catholic Who's Who. Compiled and Edited by Georgina Pell Curtis. 710 pp. large 8vo. B. Herder. 1911. \$2.

Jesus the Bread of Children. Chats with Father Cyril about Holy Communion. By F. M. de Zulueta, S. J. xv & 81 pp. 16mo. B. Herder. 35 cts.

The Children's Charter. Talks with Parents and Teachers on the Preparation of the Young for Holy Communion. By Mother Mary Loyola of the Bar Convent, York. Edited by Father Thurston, S. J. xviii & 184 pp. 16mo. London: Burns & Oates; New York, Cincinnati, and Chicago: Benziger Brothers. 1911. 65 cts. net.

Early First Communion. A Commentary upon the Decree "Quam Singulari." By F. M. de Zulueta, S. J. 100 pp. 8vo. Benziger Brothers. 1911. 65 cts. net.

Who are the Jesuits? By Rev. Charles Coppens, S. J. vii & 106 pp. 12mo. B. Herder. 1911. 50 cts.

Books by Catholic Authors in the Carnegie Library of Pittsburgh. A

Classified and Annotated List. 243 pp. 8vo. Pittsburgh: Carnegie Library. 1911.

Revised Darwinism, or Father Wasmann on Evolution. By Rev. Simon Fitzsimon, Author of "A Refutation of Agnosticism." 97 pp. 12mo. New York: P. J. Kennedy & Sons. 50 cts. (Wrapper.)

Religious Questions of the Day, or Some Modernistic Theories and Tendencies Exposed. By the Rt. Rev. Alexander MacDonald, D.D., Bishop of Victoria. Volume III. 329 pp. 12mo. New York: Christian Press Association Publishing Company. 1911. \$1 net. (Postage 8 cts.)

Hero Haunted. A Story of the Sussex Downs. By David Bearn, S. J. 170 pp. 12mo. Illustrated. Benziger Bros. 1911. 75 cts. net.

The Eucharistic Liturgy in the Roman Rite. Its History and Symbolism. Adapted from the Italian of Rev. Giovanni Semeria, Congregation of the Barnabites, by Rev. E. S. Berry. Illustrated. 287 pp. 12mo. Fr. Pustet & Co. 1911. \$1.50 net.

Francisco Ferrer, Criminal-Conspirator. A Reply to the Articles by William Archer in McClure's Magazine, November and December, 1910. By John A. Ryan, D.D. 87 pp. 16mo. B. Herder. 1911. 25 cts. (Wrapper.)

An Awkward Predicament. A Comedy in Two Acts. Followed by A Charade. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W. xi & 68 pp. 16mo. Benziger Brothers. 1911. 30 cts. net. (Wrapper.)

The Juniors of St. Bede's. A Preparatory School Story. By Rev. Thomas H. Bryson. 259 pp. 12mo. Benziger Brothers. 1911. 85 cts.

Writ in Remembrance. By Marian Nesbitt. 145 pp. 12mo. Benziger Brothers. 1911. 45 cts. net.

Messages of Truth in Rhyme and Story. By Rev. Thomas à Kempis Reilly, O.P., S.T.L., S.S.L. ix & 127 pp. 16mo. Philadelphia: John Joseph McVey. 1911. 25 cts. (Wrapper.)

Early First Communion. A Commentary upon the Decree "Quam Singulari." By F. M. de Zulueta, S.J. 100 pp. 8vo. Benziger Brothers. 1911. 50 cts. net.

The Social Evil in Chicago. A Study of Existing Conditions. With Recommendations by the Vice Commission of Chicago. A Municipal Body Appointed by the Mayor and the City Council of the City of Chicago and Submitted as its Report to the Mayor and City Council of Chicago. 399 pp. 8vo. Chicago: Gunthorp-Warren Printing Company. 1911. (Courtesi of the Rev. A. Evers, Member of the Vice Commission.)

FRENCH

Cahiers Contemporains. Documents et Études du Jour. 9: *La Separation-Persécution en Portugal et la Lutte Internationale de la Secte Cosmopolite.* 13 pp. Rome: La Correspondance de Rome. 1911. (Wrapper.)

GERMAN

Staatslexikon. Dritte, neubearbeitete und vierte Auflage. Unter Mitwirkung von Fachmännern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln. Dritter Band: Patentrecht bis Staatsprüfungen. vi pp. & 1564 cols. royal 8vo. B. Herder. 1911. \$5.15 net.

Was ist uns Christen die Bibel? Ein Wort zur Bibelfrage an die gebildete Laienwelt von P. Dr. Kapistran Romeis O.F.M., Lektor der Theologie. viii & 242 pp. 12mo. B. Herder. 1911. 95 cts.

Für Kopf und Herz. Religiöse Belehrung und Erbauung für jedermann. Von A. Andres, Kaplan. 320 pp. 16mo. Benziger Brothers. 75 cts. net.

Sursum Corda. Katholisches Gesang- und Gebetbuch mit deutschem und englischem Texte von Ludwig Bonvin, S. J. Op. 102. ix & 224 & 52 pp. 16mo. B. Herder. 1911. 50 cts.

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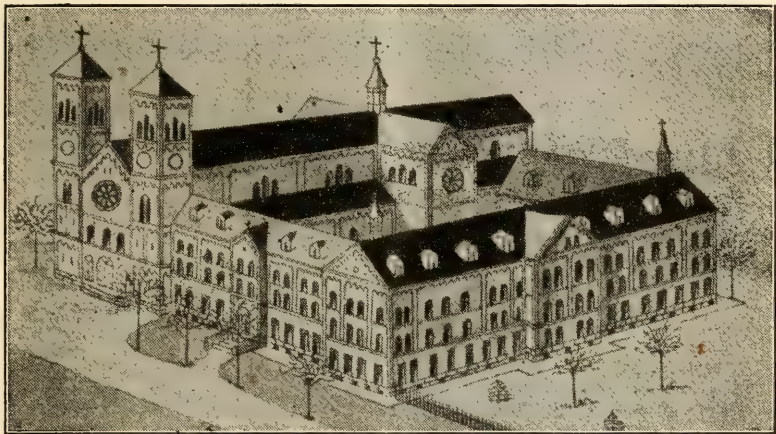
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Nathusius: Das Tagebuch eines armenigen Vaters Benediktus dargestellt von P. Dr. Chrysostomus Stelzer O. S. B., weiland Prior der Abtei St. Joseph. Herausgegeben von den Mönchen dieser Abtei. (Aszetische Bibliothek). B. Herder. 1911. \$1.15 net.

Bibliothek wertvoller Novellen und Erzählungen. Herausgegeben von Professor Dr. Otto Hellinghaus, Gymnasialdirektor. (Neunter Band: 1. Goethe: "Novelle," 2. Tieck: Der Gelehrte, 3. Mörike: Der Schatz, 4. Marie von

Fräuleins.—Zehnter Band: 1. Goethe: Ferdinand, 2. E. Th. A. Hoffmann: Der goldene Topf, 3. Tieck: Die Gemälde, 4. Stifter: Brigitta. — Elfter Band: 1. Tieck: Das Zauberschloss, 2. Eichendorff: Die Glücksritter, 3. Stifter: Abdias, 4. Kinkel: Margret.—Zwölfter Band: 1. Tieck: Der Geheimnisvolle, 2. Eichendorff: Die Entführung, 3. Melchior Meyr: Ludwig und Annemarie, 4. Karl Stöber: Der Uhrmacher). B. Herder. 1911. Per volume, 70 cts. net.



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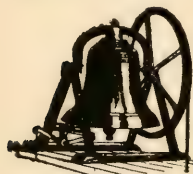
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To Stop the Leakage

Our esteemed contemporary *La Correspondance de Rome* (in its No. 75) translates in full the article on "The Immigrant Problem" which we reproduced from *Extension* in our mid-May issue, and follows it up with these observations:

"1. There is no ground for deceiving ourselves. While Catholic statistics in the U. S. show an increase by immigration of the three great races (Irish, Italian, and Polish), there is in reality a loss to the faith if we compare the actual Catholic population with what it should be in view of the ratio of natural increase and of immigration. There is an enormous annual defection due to the combined effects of Protestantism, schism (among the Ruthenians), and atheistic anti-clericalism.

"2. It would be unjust to fix the responsibility for this defection entirely, or almost entirely, on the Catholics of the U. S. The observations which the *Extension* magazine makes on this head are, on the whole, perfectly just.

"3. It is ardently to be hoped that Catholic Europe will help the Catholics of the U. S. to save our emigrants who settle oversea. The duty of noble cooperation falls mainly upon the clergy and people of Ireland, Italy, and the Polish provinces.

"4. It would be absurd and disastrous alike for certain Catholics in the U. S. to continue, (as the *Extension* magazine says they do) to dissimulate the painful crisis. A sincere and far-seeing love of religion and fatherland must condemn this false charity which, by dissimulating the malady, gives it a chance to develop. If (as we have no reason to doubt) the loyal Catholics of the U. S. do their best to combat the evil, they will conceal nothing in regard to a condition of affairs which is not exclusively of their own making, and which they are not able to abolish unaided, but which they above all others are in duty bound to denounce, because it exists in their midst."

We may add that the German Catholics have tried to remedy the evil, so far at least as their own nationality was concerned, but their efforts were denounced as treasonable (Cathenslyism) and largely frustrated.

Let us hope that the movement inaugurated some twenty years ago by the St. Raphael Society will receive a new impetus from the discussion recently called forth by the *Correspondance de Rome*, and that

it will become international at least so far as the three important nationalities named by our Roman contemporary are concerned.

Our leakage has been exceeding great, and those chiefly responsible for it may well have qualms of conscience. But thousands, nay tens of thousands of souls can yet be saved. The Extension Society is successfully at work. The Catholic colonization movement is valiantly undertaking to do its share. Let us extend the good work and all pull together!

A Novel Theory Concerning Endowments

The remarkable thesis defended by Rev. Doctor Hall of the Union Seminary in the N. Y. *Independent*, of April 27, would seem to deserve rather more attention than it has received. In his view, "all endowments are taxation of the community without representation. Interest must be earned by somebody, and in the last analysis the community pays the sums that go to all endowed institutions." The endowment may be in the form of "land, or a railroad, or a mine, or an organized industrial enterprise, but whatever it may be, neither the college nor the church produces the wealth that is paid over year by year; living hands must earn it, and what is paid over is thus a tax upon the living dictated by the dead."

This statement of the situation is true in what it says, but false in what it suggests. The income received by an endowed college from, let us say, railroad bonds, is just as much and just as little a tax upon the community as the income drawn from the same source by John Jones, his widow, or his children. In all these cases it is "produced" not by its recipients, but by the people who patronize the railroad, and who pay freight and passenger charges sufficiently high to provide interest on the bonds, and therefore an income to the non-working bondholders. In all four cases the income is pure interest. Whatever may be the moral title to interest, or whether it has any moral title, the right of the college to its interest and income from the bonds is on precisely the same moral basis as the right of Jones, or his widow, or his children.

So obvious and commonplace is this fact that we cannot understand how Dr. Hall could have singled out the college income and given it the invidious designation, "tax," until we come upon the amazing statement that the testator's right to interest on the property that he afterward converted into an endowment was somehow based upon his services of management. "As long as the man of wealth is living, the returns he gets cannot always be strictly divided between the wages of services and the wages of ownership." The same right may be urged

on behalf of his children; for "family inheritance may include farther service of supervision and management." Dr. Hall seems to have in mind only those benefactors who have exercised active direction of their wealth up to the moment when they handed it over to the endowed institution. There are, however, very many cases in which the benefactor has given over to the institution bonds upon which he had previously been receiving interest himself. Most of the endowments created by Mr. Carnegie in recent years have been of this character. In all such instances the benefactor performs no more service of management than does the endowed college. Even where he has been an active director of his property up to the time when he creates the endowment, where, for example, he has converted railway stocks into railway bonds, and then presented the latter to a college, his returns on the stocks are much more than the equivalent of his directive activity. Despite Dr. Hall's assertion, it is an elementary proposition of economics and of business that a distinction can be made between that portion of the returns which may fairly be attributed to the owner as "wages of service," and that portion which is specifically "wages of ownership," that is, interest. That portion which the capitalist could have obtained by lending his capital to another instead of managing it himself, is pure interest; that portion which is left after this sum is deducted from his total return, is a payment for services, risk-taking, and possibly for some monopolistic advantage. If a man is getting eight per cent. on railroad stocks, while the bonds of the railroad bring only five per cent., five of the eight per cent. is interest, and nothing but interest. It cannot be a payment for services or management, for when he shifts this task to others by converting his stocks into bonds, it goes not to the persons who now perform the services, but to him, who performs services no longer. Neither in economics nor in morals, therefore, can this five per cent. be claimed as the remuneration of activity. What is true of the capitalist-benefactor in this matter, is likewise true of his children when they render "service of supervision and management." Like their father and like the endowed college, they get an income without working.

No, the "services-of-management" cloak which Dr. Hall throws over the returns of the active capitalist, will not cover that portion of it which is pure interest. Dr. Hall seems to labor under the same difficulty that troubled those moralists at the close of the Middle Ages who, while condemning interest on loans as absolutely and intrinsically wrong, permitted the active capitalist to take a profit on account of his labor and risk, although they were aware that the profit actually received was considerably more than an adequate payment for these functions.

As the income received by an endowed institution is no more a "tax" than the interest that goes to the individual capitalist, active or passive, so it is not a tax "without representation" in the former case any more than in the latter. In neither case is the community which provides the interest-income represented in the disposal of this income. Dr. Hall has taken a traditional formula which has always described one definite condition of political injustice, and applied it to an entirely different condition. If the latter be undesirable and unjust, its injustice does not consist in its similarity to the political condition, nor in its capacity to be brought under an opprobrious formula.

Dr. Hall declares that the great increases in land values by which churches and educational establishments in New York City have profited, ought to go in part to the community. Possibly; but only for the same reason, and in the same degree as similar gains by private landowners. The latter get pure interest on their landed investments, and tax the community to pay it precisely as do the churches and the schools,—if these possess income-bearing land. Nor does the exemption from taxation enjoyed by the churches and schools furnish a reason why they should be compelled to turn over to the city a greater portion than the private owner of the "unearned increment." If they are rendering the social services that they are fitted to render, they are giving to the community more than the equivalent of the remitted taxes; if they are not, they ought to be taxed in the ordinary way, without waiting for their lands to increase in value.

I do not intend to discuss the wisdom of perpetual endowments, nor the morality of confiscating them when they have ceased to render the social service for which they were created. But I insist that Dr. Hall's theory, that endowments are taxation without representation, throws no new light, nor any light of any kind, upon these questions. If the income from endowments is not justified in morals, neither is the income obtained by individuals in the form of interest on capital or loans; if the process is taxation without representation in the one case it is equally so in the other; if the endowment may be confiscated by the State because the institution has not made a proper use of its "community-produced" income, the capital or the interest-bearing funds of private persons or of other corporations, may with equal justice be seized by the public whenever the income is not expended in socially useful ways. No valid distinction can be made on the basis of the title of ownership, the nature of the income, or the source from which it is drawn. An ultra-revolutionary government which should adopt Dr. Hall's theory that "all endowments are taxation of the community without representation," and, therefore, confiscate them, could logi-

cally do the same with all capital the owners of which were spending their interest-income in ways that the government did not approve; for example, in the purchase of high-power motor cars, Worth gowns, steam yachts, and unlimited champagne. While there are reasons why the State should, in some cases, exercise over perpetual endowments a supervision that it does not think necessary with regard to private capital, these reasons have nothing to do with the theory or the arguments advanced by Dr. Hall. (REV.) JOHN A. RYAN, D. D.

St. Paul Seminary

An American View of Oxford

Though much has already been written of England's most famous seat of learning—Oxford—the opening sentence of an article titled "Three English Universities: Oxford," in the N. Y. *Independent* of March 2, 1911, by Dr. Edwin E. Slosson challenges attention. He writes: "Oxford is the favorite resort of American tourists because it is the most satisfactory of all the sights of Great Britain."

Dr. Slosson is aware that his theme is hackneyed; nevertheless he says: "In spite of the fact that Oxford is over-written, I find many things new to me." In the terse style which is familiar to readers of his earlier papers on American Universities (since issued in book form) he speaks of Oxford as "an antiquity in action. . . . Oxford is Cluny and the Sorbonne in one, a curious combination of old and new, useful and superfluous, progress and reaction, that puzzles and fascinates every American visitor."

As an instance of the "things new" he mentions the squad of soldier-students filing down the street to the railway station. Young Oxfordians have been organizing in military companies owing to the wave of warlike patriotism now sweeping over England, and which has powerfully affected the universities. Oxford has enrolled some 1,159 members in these companies, about a third of the whole number of undergraduates.

What makes Oxford so interesting is the opportunity it affords of contrasting the old with the new in education. Merton, founded in 1264, is the oldest of the Oxford colleges. Over against this college 647 years old, there is one which Dr. Slosson tells us, is "only a few weeks old. It originated in a strike of Ruskin students." Ruskin College itself was founded in 1899 by a young American, Walter Vrooman. But it seems that the students became dissatisfied with the way things were conducted in the College—it being established for the needs of workingmen. So the larger part of the students broke away from

Ruskin, rented a house, and started a college of their own—Central Labor College,—which has now passed exclusively into the control of the working class.

The methods of college administration and arrangement of courses are not as perfect as one would expect them to be in an institution which has the experience of ages. This sometimes leads to odd results. "A College may appoint one of its Fellows a Lecturer in any subject and his name thereupon appears on the University list, although the University authorities have not inquired into his qualifications and may not desire another lecturer on that subject. So it happens that there are too many courses offered in some branches and none at all in others quite as important." Quoting from *Oxford and the Nation*, Dr. Slosson states that the main defects of the present arrangement are, "first, that the men are overtaught; secondly, that the teachers are overworked; thirdly, that the teaching lacks flexibility, variety, and interest for the more enterprising men."

As regards work in science, however, Oxford is in the van, and this despite the fact that the laboratories mostly have a poor equipment. "There are few American universities, however palatial their laboratories, that have as many pages of original investigation to their credit as this little laboratory [the University chemical building] has contributed to the *Journal of the Chemical Society* and the *Chemical News*. I don't see how they do it, but they do."

A strange fact regarding women students at Oxford—of whom there were 331 in attendance at the last term—is that they may complete their studies and pass examinations, but cannot receive a degree. For this they must go to Ireland. Slosson's comment seems appropriate. "To allow them [women] to work at Oxford and then to refuse them the reward of their work, looks like mere meanness."

Of course, a description of Oxford of today cannot overlook the fact that scores of young American students—the Rhodes scholars—have found a temporary home in the University. As Slosson puts it: "Americans have an interest in Oxford now that Cecil Rhodes has opened its doors to us with a golden key. The American invasion was unwelcome to the Oxford Colleges, but they have got used to it now and, I believe, do not find it so bad as they anticipated."

There are at Oxford at the present time 83 Rhodes scholars from the United States. It will be interesting to American teachers to hear what opinion the Oxford tutors have formed of the character, the attainments, and the working ability of the American students. Chief among the defects noted is lack of ability, on the part of American students, "to do thorough and steady work." Those who are

familiar with the methods of teaching in vogue in so many of our American institutions will not be surprised at this criticism. Dr. Slosson himself thinks, "one can hardly read these criticisms without feeling that the Oxford tutors have hit upon the weakest point of American education, the failure to train the student in habits of persistent and courageous study." But not only can old Oxford teach our students how to work, it can also instruct them how to play—how to take healthy physical exercise for its own sake and not merely for the purpose of winning the applause of those in the grandstand or of increasing the number of college pennants.

St. Louis University

ALBERT MUNTSCH, S. J.

Do Athletics Promote Purity?

Est modus in rebus: an old maxim this, but one that bears repetition. Young people are liable to frequent and vehement temptations in the matter of purity. It is a trite and effective advice to counsel them to take exercise and engage in manly sports. Says Father Rickaby, S. J.: "Aim at being too busy for temptation to settle on you; labor hard in your profession, have hobbies, take exercise, be manly and play out-of-door games." (*Four Square*, p. 29.)

But the assistance to be gained from athletics in the fight against impurity is sometimes more apparent than real. We remember reading statements made by college authorities who were ardent champions of athletics, to the effect that vigorous physical exercise deserves encouragement as a welcome ally in the struggle for personal purity, in fact that athletes are all of them clean and moral men. We have always wondered how true this is. Lately our misgivings have been confirmed by a line from *Four Square*, where the distinguished English Jesuit philosopher adds to the above quotation by way of caution: "But—remember for the matter of purity, athletics have dangers all their own."

The writer does not explain any further. *Sapienti sat.*

In addition to the dangers here hinted at, this everlasting travelling of athletic teams from city to city, their sometimes rather extended tours of the country, their lodging in all sorts of hotels, their weeks of excitement due to ever-changing sights, their spurts of vigorous exertion in the field, followed by a day or two of complete idleness—are not such things as these a heavy drain upon the vitality of the young athletes? Do they not in the long run affect even the strongest moral character? Intercollegiate games, now so common and getting commoner every year, may perhaps be judged to be a necessity. But it

were well at any rate to be less optimistic about the vaunted effect of physical exercise upon cleanness and morality.

Nature's law demands that there be moderation in all things.

X. Y. Z.

Does the Moon Affect the Weather?

Our neighbor, the Rev. Irl R. Hicks, publisher of the famous *Hicks Almanac*, has the following in the questions and answers department of the May number of his monthly magazine *Word and Works*:

Question:—Can it be, or has it ever been demonstrated, that planting anything, especially trees, in either the "light" or "dark" of the moon makes any difference as to whether they do well, make a good growth, bear heavily, or not? If the claim is made by any that there is a difference in favor of either, which way is it? Should things be planted in the "light" or "dark" of the moon?—Ted Brown, Forsyth, Mont.

This question is asked so often, and by so many persons, we cannot ignore it. We will say in answer, most scientific men, professors of agriculture in our colleges and physicists, do not believe that the "light" or "dark" of the moon has anything to do with the growth of the plants or their bearing qualities. The writer of this has not gone into the matter thoroughly enough to be an authority on the subject, and prefers not to express an opinion. A great many intelligent farmers believe that the moon does affect vegetation. They hold that in the "light" of the moon plants which grow above ground, trees, etc., do best, but in the dark of the moon roots and plants under ground do best.

The question whether the moon affects vegetation on our planet would seem to resolve itself into another: Does the moon affect the weather?

The late Professor Simon Newcomb, probably our greatest American astronomer, and especially noted for his researches regarding the sufficiency of Newton's law for the explanation of every detail of the moon's motion, says that "the most careful observations show that the moon has no effect at all on the weather." (*Elements of Astronomy*, p. 120, New York 1900). Another eminent astronomer, Earnest W. Brown, author of *Lunar Theory* (New York, 1896), says in Vol. X of the *Cyclopedia Americana*: "Since the time when careful daily records have been kept of the temperature, heights of the barometer, rainfall, etc., science has been employed in examining whether any kind of period can be traced in them, and especially periods connected with the moon's changes. Little positive success has attended these efforts, but there is plenty of negative evidence. Every attempt to connect a periodical change in the weather with one in the moon's motion has resulted in failure. Undoubtedly some slight connection of a tidal nature must exist, but it is very small and entirely masked by variations of the weather due to unknown causes."

But how explain the contrary popular belief, which has been handed down the ages?

"The weather changes, especially in countries lying within the temperate zone," says Prof. Brown, "follow one another at short and seemingly irregular intervals; the changes of the moon's phases occur also at short but regular intervals. Coincidences between the two must frequently occur, but humanity is apt to notice these and to forget the failures of coincidence, which are just as numerous, if not more so."

Prof. David Todd in his *New Astronomy* (p. 245, New York 1906) adds another consideration: "Weather, too, is very different at different localities, and probably there is always a marked change going on somewhere when our satellite is advancing from one phase to another."

Some astronomers (Todd among others) believe that, inasmuch as the moon's apogee and perigee are known to occasion a periodic disturbance of magnetic needles, our satellite may be concerned in the phenomena of earthquakes. But this effect is not fully established.

A Chat on the "Quam Singulari"

Sizing up the situation created by the "Quam Singulari," we find there is much speculation among those interested in the *cura animarum* as to the probable effects of the decree, the best way of adjusting it to actual conditions, and the supposed obstacles in the way of its operation. This is undoubtedly a hopeful sign. When something is despaired of, nobody cares to talk about it, unless forsooth the indefatigable anti-quarian. So that the very fact of lively discussion argues the hope and confidence of ultimately arriving at certain practical results! There is no doubt, ten years hence the world will be somewhat the better for the interest we now take in this question of First communion.

However, over all our discussion we must not lose sight of the only proper way of proceeding in this important business. In most dioceses the bishops have spoken their mind. They are entitled to a hearing, and by telling us just what to do, they have done one-half of the work. They have set our faces in the right direction, Romeward one might say, and leave us now to run along the appointed course and accomplish the other half of the work.

But how can we get the very young ready for confession and communion? So many things seem to go against us: Many parents will *undoubtedly* take their children out of school after the first communion—some of the children live so very far from church—others again are so *very dull*—many live in rather undesirable surroundings so as

to make the priestly ministrations *well-nigh illusory*—then the child should be *well* prepared for confession, and—finally it is not at all an easy thing to instruct children.

I should like to offer a suggestion or two, and the reader can take them for what they are worth.

1) Let us guard against the evil influence of "suggestion." Tell a man that he is nervous, and keep on dinning it in his ears day after day, and you may be quite sure that before long the poor wretch will be a nervous wreck, not because he ought to be one from any physical cause but because your suggestion has made him one. This is what doctors claim, and I think they are right. Here is an application of this principle: Some years ago, the Pope's *Motu proprio* roused us from our musical lethargy and indifference. But before having made any actual efforts in the desired direction, some of my acquaintances could be heard to talk very glibly of the "utter impossibility" of carrying out the reform. How did they know? From actual experience? They conjured up difficulties that did not exist, and exaggerated others that really did exist and still exist. But the worst of it all was that by their incessant negative encouragement, they gradually "hypnotized" others and paralyzed their well-meant efforts. To this very day, the musical reform is not complete. We might have good music where we haven't got it yet. Shall five years from this day a like verdict have to be passed on the "*Quam Singulari*"? I hope not, especially as we are here confronted with a divine law, and not merely with an ecclesiastical ruling as in the case of the Gregorian chant.

As this matter of suggestion, or call it contagion, if you prefer, is the most important of the bits of advice I intend to offer, I will illustrate my meaning still further. It is peculiarly exasperating to hear all sorts of *a priori* talk on questions of a practical trend. People who don't care a snap for metaphysics otherwise, may be seen to warm up with a-prioristic speculations on the possible consequences of a decree whose enforcement lays fresh burdens on their already weary shoulders. The article in the *Salzburger Kirchenzeitung*, to which allusion was made some weeks ago in this REVIEW, here comes to mind. The writer made an estimate of the conditions of the diocese with reference to the new legislation, and as the result of his calculations he gave it as his opinion that in his diocese things would remain pretty much in statu quo. Is not this exasperating? Such things are calculated to make the Pope's decree almost illusory from the very start. Had the writer waited ten years, and then in a retrospective glance taken in the effects of the decree on his diocese, after all reasonable efforts had been made to make it a success, that would have been a different thing. He would then

be recording an historical fact. But what business had he to calculate the probable effects beforehand? What business had he to publish his pessimistic misgivings, before the decree had gone into full effect? What business had he by his calculations to hypnotize others? I may be entirely mistaken, but personally I think that article served no reasonable purpose.

2) Let us guard against levelling all natural distinctions which exist between different children of the same age, sex, locality, and so forth. The decree evidently enforces individual treatment, so that one child may make his first communion when he is seven years old, another when eight, or even later than that, owing to special circumstances. All children do not begin to reason at the same age, nor can all be sufficiently prepared during the same period. Accordingly, the decree itself makes allowance for variety amid unity, and that's the beauty of it. Consequently, it is out of harmony with the decree to take all children to their first confession when eight years old, and all to communion when nine years old! This can be no *a-priori* arrangement to that effect. Bearing this in mind, I think some of our "difficulties" will melt away like snow before the genial spring.

3) Let us attend strictly to business and do each his manly share, no more if we don't care to, but certainly no less. It is a well-known principle of moral theology that *ad impossibile nemo tenetur*. It's a handy principle to remember in the right moment. It will help us to clear away some of the other difficulties that have not been cleared away as yet. Really, what is the use of worrying? If the children *do* live too far from the church, if they really *are* too dull, what of it? *We* do not have to answer for *that*. And if parents will take their children out of school despite our remonstrances and other legitimate measures provided for such cases, we do not have to answer for that. And if despite our best efforts we cannot give the children all the blessings the Holy Father has intended for them, let us give them at least as much as may be in our power. And if we claim that the children should be *well* prepared, let us beware lest we are stricter than the Pope himself. As the decree points out, "*a few clements alone are sufficient! Nor is the full use of reason required, since the beginning of the use of reason, that is, some kind of reason, suffices.*"

Really, are not some of our "difficulties" the product of imagination? As for the residue of real difficulties, well—we will make the best of them.

The "lion in the way" of scriptural as well as proverbial fame, the bugbear of the nursery, and the bugaboo of the fairy tale are all of the same zoological genus: they are purely imaginary beings. There

is no doubt whatever that our personal enlightened zeal, the direction of our ordinaries and experience will all conspire to smooth our path more and more. I am sure ten years from this day we shall know a great deal better. *Quod Deus optime vertat!*

PAROCHUS JOVIALIS

MINOR TOPICS

MINE ACCIDENTS

Not all mine accidents are publicly reported. The fact is that an accident is seldom reported unless it kills so many men that it cannot be hidden. Yet such reports show that annually in this country about 7,000 miners are killed and maimed. If to these figures could be added the results of the daily accidents about which the public never hears, the total would be appalling. Men who should know declare that, in proportion to the number of men employed, the American coal mines kill twelve times as many men as the Belgian mines, where the work is naturally much more dangerous. But in Belgium the State watches the industry. Here the mine management does the only watching. The men who own the mines instruct their managers to get coal out as "economically" as possible—presumably so that it may be sold as cheaply as possible. But the managers, in their eagerness to "make a good showing," have carried the practice of "economy" to the point of making human life the cheapest thing in mining sections. Surely the mine owners do not understand this state of affairs. Some of them donate great sums for the benefit

of humanity. They cannot realize that they are despoiling humanity to get the wealth which makes possible their "philanthropy." Yet this is precisely what is happening.

It is hoped that the articles appearing of late in *Pearson's* and other magazines will awaken some of these men to the ruthlessness of their hurdle after money and that they will arouse a public indignation that will require the government to take a hand in mining conditions.

THE PETER'S PENCE

His Grace the Archbishop of St. Paul says in a circular letter recently issued:

"This present year Catholics should be more than usually liberal in their contributions in aid of the Holy Father. This present year is the fiftieth anniversary of the fatal date when a parliament in Turin decreed that the Holy See should be shorn of its temporal power, despoiled of the temporal possessions, the consecrated gift of centuries, which had enabled it to bear the burthen of the government of the Church without appeal to the generosity of the Catholic world. To commemorate the fatal date the Italian government makes in the City of Rome special rejoic-

ing. At the opening of the festivities, the Mayor of Rome sounded the key-note: it was in purpose an effusive protest against the Papacy—not only against that Papacy that once held the civil sway over Rome and adjacent territories but even more so against the Papacy that today, as it did yesterday, and as it will do tomorrow, rules and guides the spiritual destinies of men and nations. During the year 1911, in its own City of Rome, insult and opprobrium are the bitter portion of the Papacy; it behooves its loyal subjects the world over to offer to it with more than usual warmth their filial homage, to honor it with more than usual generosity with their tokens of devotion and love.

“The burthen of asserting the independence of the Pontificate, at all costs, under every sacrifice, devolves upon Pius X. The Italian government cries out to him: Be with me in my assumption of authority over Rome; accept the situation such as I have forged it; and my treasury is open to your needs. But, what the consequences? The Pontiff of all peoples, he who by his mission as the Vicar of Christ is to teach truth and justice to all tribes and all nations, should become the subject of one people, the dependent of one political power. To merit a hearing from all peoples, the Supreme Pontiff must be free of suspicion of subserviency to any one people, free from the peril of being even seemingly controlled by any one civil power. Visible, clearly-shown independence is essential in the

normal headship of the Universal Church. This independence was formerly secured to the Pontificate by its civil principedom. Its civil principedom is now taken from it; and there is given no other substantial guarantee that independence is still its appanage, still its glory. Pius X were false to his high mission as the religious teacher of mankind, did he for a moment acquiesce in the spoliation, did he for a moment by word or act acknowledge himself the subject of the King or the Parliament of Italy. Hence, as before his time Pius IX and Leo XIII were wont to protest, Pius X now protests against the decree of the Parliament of Turin of fifty years ago, against the festivities which today commemorate the issuance of the decree. The protest of Pius X is the assurance to the world that he is not the subject of the invader of his civil principedom; that, whatever be the chains of subjection cast around the portals of his palace, he is still free and independent, still the untrammelled teacher of all peoples and of all nations. The protest is spoken for the sake of the Catholic world: the Catholic world needs the magisterial freedom and independence of the Pontiff; the Catholic world owes to Pius, in return for his protest, the sympathy and the succor that will permit him to maintain it.”

A POPULAR ERROR CONCERNING THE WEATHER

The popular belief that weather is not what it used to be, is examined by a writer in a Shanghai

newspaper. He begins by discounting the historical evidence of old diaries and of letters, on the ground that their references to climatic conditions are to exceptional cases. One entry in a diary of a former day tells of snow in midsummer, doubtless because it was an unparalleled occurrence. Chaucer speaks of the grape-vine as being cultivated in the Thames Valley for the production of wine, although it is not grown there now. The explanation, however, is not a change of climate, but the development of commerce, which renders it no longer desirable to manufacture second-rate domestic wine in preference to importing a first-rate product. Tradition in regard to the weather is not more trustworthy than literature. Such phrases as "February fill-dike," "March winds," "April showers," "Merry month of May," and the like, crystallized before the adoption of the Gregorian calendar, and consequently relate to periods two weeks earlier than they ostensibly name.

The sources of error in personal experience are manifold. A youth lives in a cottage three miles from a town. His father lived in it before him, and tells him of the terrific snowstorms of his own younger days. The son reaches manhood after the town has expanded. The old cottage, which formerly stood four-square to the winds, is now shut in on every side. The time has naturally gone by when the kitchen was always as cold as Christmas, and "every winter we had a foot of snow in the back-yard."

A partial justification of the popular idea, however, is offered by the researches of Professor Bruckner of Berne, who finds evidence of a thirty-five-year periodicity in temperature and rainfall. In this cycle there comes a series of years which are cooler and more rainy, and then a series somewhat drier and warmer. Now, as each generation lives through one or two, or even three, of these oscillations, failing to note that they are oscillations and not permanent changes, it readily concludes that the weather has altered.

FREE PAROCHIAL SCHOOLS

The historian of our Catholic parochial school system, Rev. J. A. Burns, C. S. C., says in a readable paper on "The Economic Side of the School Question" in the *Ecclesiastical Review* (Vol. XLIV, No. 5) :

The [traditional] system is simple enough, and it is financially efficient; yet it has obvious disadvantages. One of these is that it tends to throw the burden of the support of the school upon the poor. It is the poor who have the largest families. It is the well-to-do, on the other hand, those who are best able to contribute to the support of the school, who are the most apt to send their children elsewhere, and thus escape their share of the burden altogether. Another disadvantage comes from the fact that there is, on the ground, a formidable competitor for the patronage of the Catholic parent, in the public free school. The necessity of

paying fifty cents a month for the education of his child comes home to many a hard-working Catholic parent as a real and cogent argument against the Catholic school.

For these reasons the Third Plenary Council urged upon pastors the creation of free schools, and expressed the hope that this might be effected either directly by endowments from the wealthy, or by means of associations of laymen, organized for the express purpose of raising money for the support of the schools. In suggesting such associations the Council adopted a plan which had been devised by Bishop Neumann, of Philadelphia, some thirty years before. But Catholic free schools had existed even long before the days of Bishop Neumann. There were in Philadelphia before the close of the eighteenth century schools which required no tuition-fees, but which were supported directly or indirectly by the parish.

The term "free school" has had various meanings throughout our educational history. Most often, perhaps, it has meant a school free from tuition-charges, whether by reason of endowments or parish support. Free schools, supported by the parish, have always existed, but within recent times they have become quite common. The increasing tendency in the public-school system of late years to eliminate entirely the element of cost to the pupil has greatly accelerated the movement toward Catholic free schools. The change has been made quite generally in the larger cities, as well as in many of the towns. In smaller places and in

country districts the tuition-free method still prevails. In many parishes text-books are also furnished free. The rapidity and noiselessness with which the change to "free schools," or schools supported directly out of the parish funds, has been effected, reveal the firmness of the hold which the traditional view of the identity of the interests of church and school has upon the Catholic mind.

Endowed schools have likewise existed all along, but within the last decade or so there has arisen a notable tendency toward more systematic efforts to secure endowment. In some instances sufficient endowment funds have been donated by wealthy Catholics to provide for the entire support of a school; more often, however, the endowment does not reach so far as this, and part of the school's expenses has to be met by one of the methods outlined above. The most popular method employed for the securing of school endowments is that of scholarships or burses. At the St. Agnes's Parish School, New York, for instance, a gift of \$500 will found a scholarship, and provide for the free schooling of a pupil, *in perpetuum*. Under the energetic administration of the Right Rev. Mgr. Brann, a large number of scholarships have been secured for this school, in the form of personal memorial endowments. Other schools in New York and elsewhere have similar endowments. The amount of the scholarship may vary, being generally, less in smaller places, where the cost of living and schooling is cor-

respondingly lower. A plan involving a larger endowment-unit is followed by the Right Rev. Mgr. J. P. Sinnott, Pastor of St. Charles's Church, Philadelphia. The unit here is a fund the interest of which is sufficient to pay a teacher, and the name of the donor of such a fund is placed on a brass tablet, which is attached to the door of a class-room. While many schools may in time become completely endowed in these ways, and part of the burden of school support be lifted from many others, it is hardly to be expected that the greater number of Catholic parish schools can ever be history of the schools at any rate made altogether free. The past offers no warrant for any such expectation. It is far more likely that the schools will, in general, have to continue to rely upon the parishes for their support.

THE CLASSICS AS AN AID IN THE STUDY OF LITERARY FORM

In an essay on the Recent Influence of the Northern Literatures M. Jules Lemaitre of the French Academy, one of the most representative modern French critics, bewails the influence of George Eliot, Ibsen, and Tolstoi on the French writers of today. He finds that the vaunted note of humanitarianism—pity for afflicted and down-trodden man—so conspicuous in the Russian and the Scandinavian writer, is not new but distinguishes just as well the work of some of the modern French realists. He fears that the unbounded enthusiasm for the rugged literature of Russia

and Norway may have an evil effect upon the writers of present-day France. So he tells his countrymen to check their ardent enthusiasm. Concerning this "*humanité miséricordieuse du roman russe et du drame norvégien*," to which we have just alluded, he says, that French writers find it in Russia and Norway not as something new but as something familiar though in another guise.

Another danger lurks in excessive devotion to new literary ideals from the Northland. M. Lemaitre, of course, believes in perfection of style as essential to literature. There is, he says, a distinctive French style, and nothing should be cultivated that might interfere with the development of this style by modern French litterateurs. Cosmopolitanism in literature may be carried too far. "It is to be feared that our characteristic traits (*la caractéristique de nos esprits*) may be lost; that by reason of their becoming European they will at last become less French." And studying the causes of this devotion to new and strange ideals of the literary art, he asks: "Are we to see here an indirect result of the new programs of secondary instruction, of the weakening (*affaiblissement*) of classical studies? *Les jeunes gens sont moins sensibles à la belle forme latine; moins choqués de l'absence de cette forme chez les étrangers.* (Young people are less sensitive to the beautiful Latin form, less shocked by its absence in foreign literature)."

"This," continues M. Lemaitre with characteristic French preci-

sion, "displeases me. For to give decided and systematic preference to foreign works would be to prefer them because there is in them something not responsive to our own genius, or something vague, indefinite and crude, and, in a word, inferior to this genius itself."

There is little doubt that the decay of a refined taste for the models of classic literature, thus deplored by the French academician, has contributed to the admiration for writings which are devoid of literary grace and owe their vogue largely to the sensational and revolutionary ideas of their authors.—A. M.

THE RELATION OF ALCOHOL TO INSANITY

Among the various types of insanity, of which at least a dozen might be enumerated, three are so directly traceable to a particular cause that, though differing in important aspects, they are known collectively as the alcoholic insanities. No hospital physician questions the direct relation of cause and effect between alcohol and these three types of insanity. There are other forms of insanity to which the use of alcohol is believed by many to be a contributing cause to an extent as yet undefined and uncertain. But as to these three types of insanity there is no difference of opinion. They are due directly and exclusively to the use of alcohol. Its discon-

tinuance may be followed by recovery; its continued use means to these patients insanity and early death. Here again the proportion of men admitted to hospitals for the insane suffering from the alcoholic insanities is greater than the proportion of women, being, roughly speaking, 20 per cent. of the men admitted and 10 per cent. of the women.

The State Charities Aid Association and the other organizations engaged in the prevention of insanity are not temperance societies; they were not formed in the first instance by people who were particularly interested in the temperance question; or if so interested, that interest found expression in other directions. The time has come, however, when every person desirous of promoting the health and happiness of his fellow men and in preventing disease, and especially the great scourges of tuberculosis and insanity, must join hands in furthering whatever methods stand the test of practicability for the purpose of stopping the exploitation of the weakness of human beings for profit. Let us recognize, once for all, that liquors are not made to be drunk, but to be sold; that the most difficult factor in the problem of intemperance is not the man who wants to drink, but the man who wants to sell drinks. — Homer Folks, Secretary of the State Charities Aid Association of New York in the *American Review of Reviews* (Vol. XLIII, No. 5).

FLOTSAM AND JETSAM

Catholic fraternal organizations are not "secret societies" in the strict sense of the word. But even their quasi-secrecy could be done away with without destroying their effectiveness. There is nothing worth while they accomplish that could not be just as well planned and performed in public.—*Sacred Heart Review*, Vol. 45, No. 24.

*

The *Catholic Citizen* has called attention to the startling number of Catholic children in public schools. If we take about one-fifth of the fifteen million Catholics to be children, there ought to be over 2,500,000 pupils in our parochial schools. As a matter of fact there are only 1,270,000. Of course, allowance must be made for districts where Catholics control the public school and for such children as are unable to attend the parochial schools. Still the discrepancy is by far too large.—*Catholic Tribune*, No. 646.

So long as nearly one-half of our Catholic children—no matter for what reason—attend godless public schools, the leakage is certain to continue.

*

Andrew Carnegie, who is so afraid that his name will perish from the thoughts of men that he has caused it to be carved in stone on library buildings wherever permitted, is said to be very vain. A new story illustrating this trait in the ironmaster's make-up runs: Viscount Morley, the English essayist, and several friends were

week-end guests of Carnegie at Skibo Castle not so very long ago. Sunday evening was given over to hymns. During the singing Mr. Carnegie sat with his eyes closed, twiddling his thumbs. Mr. Carnegie's complacency and marked serenity led one of the New Yorkers to whisper to Morley:

"What do you think Mr. Carnegie is thinking?"

"He thinks," was Morley's whispered reply, "that the hymns are to him."

*

The *N. Y. Nation* commends to the attention of some aspiring Ph. D. with an eye for the original, to trace the connection between the popularity of New Thought and all related nondescript Hindu cults, on the one hand, and race suicide on the other. "How many women are won over to the idiotic beliefs and practices that pass as wisdom of the East, by sheer lacking of anything important to occupy their time and energies? The mother of children is never ignorant of how to relax, provided she finds the leisure, or how to render visible the pale-blue aura about her head which responds usually to a process of sitting cross-legged and breathing through one nostril. It is no mere coincidence that all the cults from rhythmic breathing through to Christian Science should be strongest precisely among the well-to-do classes of the population to whom Mr. Roosevelt's homily most closely applies."

Prof. K. P. Harrington contributes to the discussion of classical aims and results four short essays in his *Live Issues in Classical Study* (Boston: Ginn & Co.). The essays are entitled, Dry Bones and Living Spirit, A Fair Chance for the Classics, the Latinity Fetish, and The Use of Translations. Professor Harrington emphasizes again the vitality of the classics and their enormous continued influence upon literature. He argues that criticisms so freely made upon the results of classical teaching may be met by improved methods, by greater attention to the comparison of ancient and modern

conditions, by broadening the scope of the literature that is handled, and by a determined effort to show the indispensable character of classical influence.

*

It is believed by Chicago priests that more than 300,000 of the approximately 800,000 actors and actresses in the United States are members of the Catholic Church. Enough, despite the theatrical trust, to raise the standard of stage plays considerably, if organization bound them together for such a good work.—*Sacred Heart Review*, Vol. 45, No. 24.

BOOK REVIEWS AND LITERARY NOTES

—The “man in the street” is prone to jump to a rash conclusion regarding the nature of color and other objects of sense perception. To him the testimony of the senses means more than the bare acceptance of a corporeal world outside of the thinking subject and prior to any of his mental processes. In the parlance of the School, color is in his opinion *formaliter a parte rei*. But natural science differs, and the trend of neo-Scholastic philosophy is distinctly in the same direction. The conversions from the rank and file of philosophy to this modern view are getting more and more numerous. A recent book by Father H. Gruender, S. J., St. Louis University, *De Qualitatibus Sensibilibus* (B. Herder, 90 cts.) is an eye-opener to the Schoolman who, snugly ensconced in the armchair of his Old Philosophy, has failed

to notice the progress of the times. A strong appeal is made to the reader's common sense. The style is simple, the reasoning most lucid. Perhaps the chief merit of the book lies in the insistence that sense perception is not on a par with intellectual perception, and that what is required for the latter to be true, is by no means *eo ipso* required for the former. This conviction is a capital gain from the book. Another merit lies in the clever refutation of the charge of idealism so often met with in text-books of the opposing school. Altogether, this is an excellent treatise on a much debated question. It is here where natural science meets philosophy—let us hope, *in osculo pacis*.

—Those who believe in short catechisms in general, and in the Baltimore Catechism in particular,

may be recommended to purchase *The Chief Ideas of the Baltimore Catechism*, which the Rev. John E. Mullett has just published "with some additions arranged according to the method of Rev. John Furniss, C. SS. R." Not all catechists will approve of this compilation. Simplicity in a primer is an excellent thing, but here it has been carried to excess. Also, it may be fairly doubted if the question: "What is man?" is properly answered by "A being created by God." However, criticising catechisms is an easy thing. One feels as though some mocking bird were saying: Just write one yourself, and we'll see if it's any better. Those who like Father Furniss's method, will doubtless welcome this pamphlet. (Benziger Brothers. \$3.25 per 100.)

—The Rev. Henry Sebastian Bowden of the Oratory has done a meritorious work in editing *Memories of the English Martyrs and Confessors for Every Day of the Year* (Benziger Bros. 45 cts. net). It is a neat booklet on the plan of *Thoughts from St. Ignatius*, etc. Some conspicuous fact or virtue in the life of one of the martyrs or confessors in the stressful days of Henry VIII and Elizabeth is developed for spiritual reflection on each page, followed by a sentence from the Scriptures summarizing the lesson to be learnt from the life of the confessor or martyr for that particular day. Among the illustrious champions of Catholic truth represented in this excellent book we find Fisher, "the saintly Cardinal;" More, the illustrious Chancellor; Campion, the "golden-mouthed;" Southwell, the priest-poet; Margaret Pole, the last of

the Plantagenets; Margaret Clitheroe, "in the wine-press alone." Children of the Church may well glory in the name and memory of these sturdy heroes and heroines of the Truth, while Father Bowden deserves our thanks for having presented in such attractive form this brief account of their valor "as a daily remembrance of our forefathers in the faith."

—The biography of *Joseph Georg Ehrler, Bischof von Speyer* by the Rev. J. Baumann (B. Herder. \$1.25), is not merely of local interest to Bavarian Catholics. There is a wider significance to the eventful career of that sainted prelate. Both as cathedral preacher at Munich, with the aristocracy and members of the court at his feet, and as Bishop of Speyer, Dr. Ehrler filled a providential place in the Catholic life of Southern Germany. Those were stirring times when the Vatican Council, the definition of papal infallibility with its concomitant agitation and the defection of the "Old Catholics" held the Fatherland in the throes of excitement. Priests and educators will find in these pages much of interest and lasting benefit to them. A special chapter is devoted to Ehrler's pastoral letters. On the celebration of his episcopal jubilee, the people of Munich delegated "s' Münchner Kindl" to wait on the Bishop with a pretty poetic tribute (pp. 260-263):

"Äs Kindl in d' Pfalz?

Du hast amol Schneid!

Aber 'n Gruass musst bestellen
Von den Münchner Leit...."

—The venerable Father Charles Coppens, S. J., well-known as the author of several meritorious

works, has just published a slender duodecimo in which he tells *Who are the Jesuits?* Who would not like to know all about those mysterious men who by their very name have enriched several modern languages with forcible synonyms for "craft" and "hypocrisy"? The sketches here presented are imperfect in the sense of "rapid," not extending over 100 pages, but the information is solid and reliable. The chapter on the Constitution of the Order affords us a peep into the mighty nursery from which so many valiant champions of Holy Mother Church have come forth in the course of centuries. Some of the oft-repeated, and long-lived calumnies against the Society of Jesus are here killed over again. The book should be included in the premium lists for students and placed in all our public libraries. (B. Herder, 50 cts.)

—The Sisters of Notre Dame, of Liverpool, England, are publishing a series of *Doctrine Explanations*, which have won the approval of practically all the bishops of the United Kingdom. Volume XI, which has lately reached us (96 small-sized pages) embraces the First and Second Commandments. The explanations are grounded on the English "Penny Catechism" and meant to be read by the children, but they will also be found suggestive to teachers, even where the diocesan catechism is worded differently. To say that "To love God above all things means: . . . thirdly, to be trying earnestly to avoid all wilful and deliberate venial sin" (p. 17) is an overstatement, theologically at any rate. A little further on, no distinction is made be-

tween venial and grave offences against the love of our neighbor. Without meaning to indorse every word of the explanations, we heartily recommend this useful little book. (Benziger Bros. 10 cts.)

—The *Methodus Excipiendi Confessiones Ordinarias Variis in Linguis* by the Rev. Van Der Loos, of the Harlem diocese, Holland, has just reached its third edition. This seems proof enough that the little volume fills a want. The questions are in Latin, English, French, German, Dutch, Italian, Spanish, Polish, Danish, Bohemian, Slovenian, and Esperanto. This is not the place to decide whether the questionnaire is sufficiently complete. The phrasing in English is a trifle awkward here and there. Books of this kind are very useful, especially in the administration of the last Sacraments, in places with a mixed population. Suggestions for further improvement will be welcomed by the author. In our polyglot country, the *Methodus* should have a wide circulation. (Can be ordered through B. Herder, St. Louis, Mo. Price about \$1.)

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"Pohle's Dogmatic Theology is deservedly popular in Germany: for precision of language, accuracy of doctrine, fullness of treatment, and perspicuity of arrangement it cannot easily be surpassed. Besides it possesses a touch of freshness and up-to-dateness which is conspicuously absent in the most compendiums of theology. It was a happy inspiration that prompted the translation of this manual. The added references to which the title page draws attention, are principally from English sources; among them we encounter a very pertinent quotation from Tennyson's (In Memoriam) and an elegant paraphrase of a scriptural text borrowed from Francis Thompson. The translator. has produced a terse and vigorous English text, which, barring an occasional stiffness due rather to the matter than the expression, reads very pleasantly. Though not a theologian ex-professo, he shows himself quite familiar with the intricate ways of theological thought and handles the most abstruse subjects with the natural grace of one as to the manner born. The ambitious student and the wide-awake priest will find in this translation the very book for which they have long been looking."—Rev. Charles P. Bruehl, D. D., Professor of Dogmatic Theology in St. Francis Seminary, St. Francis Wis., in "The Salesianum," Vol. VI, No. 4, July 1911.

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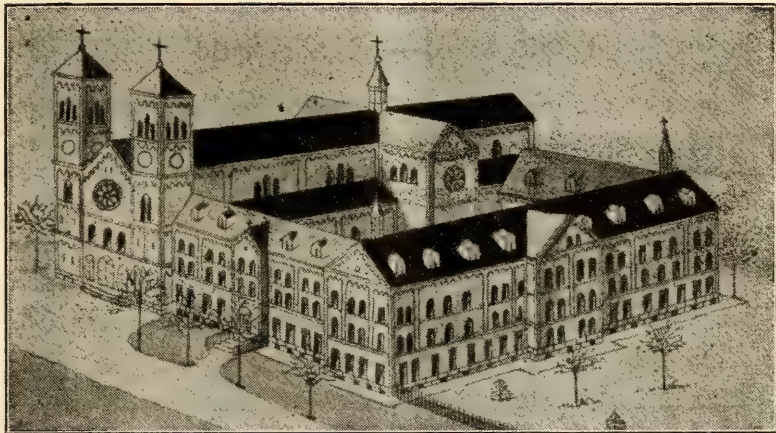
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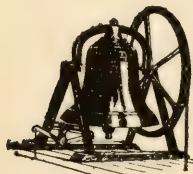
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A Symposium on the "Boy Scouts"

Those who have carefully followed the trend of programs and resolutions adopted of late years by many of the organizations which look to the civil and moral uplift of the country, must have noticed that there is one question which constantly recurs. This is the "boy-question." Indeed many of our larger cities now have special juvenile courts for the wayward youth, there are attendance and truant and probation officers to watch them on the street, to keep an eye on them at play, and even to follow them, if need be, into their homes.

Nor does all this care in keeping American youth to the narrow path of righteousness seem mis-spent. As Ernest Seton Thompson says in a recent book: "Partly through the stereotyped forms of religion losing their hold, we see a very different type of youth in the country today. It is the exception when we see a boy respectful to his superiors and obedient to his parents. It is the very, very rare exception when we see a boy whose life is absolutely governed by the safe old moral standards."¹

One of the latest movements to bring back a healthier tone into the life, the ideals and activity of our boys has been inaugurated by the great naturalist just mentioned. It is the "Boy Scout Movement," which has spread over the country like wildfire. Mr. Thompson thinks that "at least 100,000 young people joined" the camps last year. Perhaps by this time the number has been doubled.

Based on principles which are quite sound and which promised to be productive of much good to the boys of our country, the "Boy-Scout" idea naturally appealed to many Catholic parents, teachers, and priests, and they wondered whether they should not allow those under their charge to reap its apparent advantages. In some cities there seemed to be no reason why Catholic boys should not be allowed to join the organization. In others even the most zealous Catholic advocates of the new scheme could not but see that it was being used by the sects as a means to gain religious influence over those enrolled.

We have, therefore, a two-fold question to answer: (1) Should Catholic parents and teachers allow boys to join the ranks of the Boy Scouts when there is no danger that sectarian influence is likely

¹ *Boy Scouts of America. Official Handbook by Ernest Thompson Seton and Lieut.-General Sir Robert S. S. Baden-Powell, K.C.B.* (New York: Doubleday, Page and Co. 1910.)

to dominate the organization? (2) What rule is to be followed in those cities where—as is but too often the case—either the Y. M. C. A. or one of the numerous Protestant denominations has become closely identified with the movement, generally by electing its minister or some prominent church-worker as “Scout Master”?

Before answering either of these questions the writer desires to state that he has begun the preparation of this paper only after carefully investigating the movement, after having read a large amount of editorial comment in Catholic papers representing a wide section of the country,² and after having issued a questionnaire on the subject to some students who were thoroughly familiar with the practical workings of the organization. He also admits that there may be towns to which his criticism will not apply and where the Scout societies are organized like some of our athletic or pastime clubs, where the religious element is entirely absent, and where Catholics are therefore free to join.

Catholic editors have expressed themselves freely on the matter. Reviewing their opinions we note that, in general, they find little to recommend in the organization. Most of them look upon it as a danger to the faith of our boys because of the over-shadowing Protestant influence, and in only one case is there a rather weak approbation of the scheme.

We give the latter opinion first. Says the *Catholic Citizen* (Milwaukee, May 20, 1911): “If it becomes very popular among the boys of America (and we surmise it may), perhaps the wiser course would be to suspend judgment and see whether it may not be adapted or adopted without any detriment to the religious welfare of Catholic boys. Boy-energy seeks an outlet, and these scout activities seem, on the whole, to be quite useful, and perhaps very attractive to boy nature.”

But over against this one mild commendation the Catholic press in general, as has just been said, has taken so determined a stand against the Boy Scout movement that it is difficult to select the testimony. Even from distant India there comes a voice of disapproval. Under the heading: “The New Fad of ‘Boy Scouts,’” the *Catholic Herald of India* (Calcutta, April 19, 1911) writes: “The essential principles are sound, albeit the trimmings which take the public eye are as theatrical as the originator of the movement, that theatrical soldier, General Baden-Powell, the melodramatic hero of Mafeking.” Going on to

² The writer acknowledges his indebtedness to the editor of the CATHOLIC FORTNIGHTLY REVIEW for numerous

press-clippings and editorials on the movement.

recite the long number of subjects in which the full-fledged Scouts are to be trained, the *Herald* continues: "There can be no time for literary studies, classics, mathematics, logic, and Christian doctrine." And finally how are the instructors in the new scout curriculum to be provided "with school funds at ebb, and very little money forthcoming from the public exchequer?"

In fact, one of the great objections of the Catholic press against the movement is its "faddishness". Many Catholic teachers think that we have already enough fads to make the boy's path smooth and easy.

The *Sacred Heart Review* (Boston, May 6, 1911) thinks that the ill-advised effort to enlist the services of the Boy Scouts in a "systematic war upon yeggmen and hoboes"—a plan which has been devised by the "National Scout Commissioner"—is "one more argument against the Boy Scout Movement. The less that boys know about yeggmen and their language, the better it is for themselves and for society."

The *Catholic Transcript* (Hartford, Conn., May 4, 1911) looks upon the Boy Scout movement as "an excellent institution for non-Catholic boys," and makes this qualification: "knowing that there are leading Catholics who will say we hold too much aloof from these 'non-sectarian' movements. We have learnt by bitter experience in the past how 'non-sectarian' so often means 'non-Catholic.' The boys in our neighborhood who form the Boy Scouts meet in a Methodist chapel. An attempted organization in another section found the uniforms too costly and formed a boys' club. A professed Catholic is president; the 'adviser' is a Protestant minister."

ALBERT MUNTSCH, S. J.

(To be concluded)

A Grave Public Scandal

We have been vainly hoping for some sort of official or at least semi-official explanation to remove the public scandal caused by a news article in the *Denver (Colo.) Times* of Saturday, June 17th, 1911.¹

Under six distinct and prominent headings ("Blessed by Pope,"—"Highest Benediction of the Church Pronounced upon Burden-Sheedy Wedding,"—"Papal Chamberlain Witnesses Marriage of Catholic girl and Protestant," etc.) the presumably accurate report says, among other things:

¹ The *Denver Catholic Register*, a few days after the occurrence (Vol. VI, No. 46), made matters worse, if possible, by reporting the facts of the

Burden-Sheedy wedding with the essential and most important fact—of its being a mixed marriage—omitted!!!

"Holy father blesses marriage."

Those four brief words, sent by wire thousands of miles over land, under water, from Rome to Denver, pronounced the highest benediction of the Catholic religion upon the wedding of Miss Florence Sheedy, youngest daughter of Dennis Sheedy, to I. Townsend Burden of New York, performed at the home of Dennis Sheedy, 1115 Grant street, at noon today. It was an event of international importance. A Catholic girl was married to a Protestant with the expressed blessing of Pope Pius,² in the presence of the Chevalier Aristides Leonori, chamberlain to the pope, one of the highest dignitaries in the Catholic Church, and the ceremony was read in the home of one of the foremost citizens and builders of western America....

The article goes on to say that the marriage ceremony was performed by Rt. Rev. Bishop M. F. Burke, "of the diocese of [St. Joseph] Missouri," "assisted by Bishop N. C. Matz." Bishop Burke, after the "brief ritual," said:

"I have known Dennis Sheedy since he was a young man. I knew him before he was married. It is one of the greatest joys in my life to have performed three happy marriages in his family. I rejoice that Dennis Sheedy has married his two daughters to men who represent the highest type of manhood and accomplishment—gentlemen of the best families that New York can boast of."

Mr. Aristides Leonori, needless to say, is no "dignitary" at all, but a plain Italian layman who has recently settled in this country to make a living as a church architect.

As for the congratulatory telegram from Rome, we may safely assume that His Holiness knew nothing about it. The Pope is not in the habit of blessing mixed marriages.

The Church's teaching on mixed marriages is thus tersely summed up by Father W. Fanning, S. J., in Vol. IX of the *Catholic Encyclopedia*:

"From the very beginning of its existence the Church of Christ has been opposed to such unions. As Christ raised wedlock to the dignity of a sacrament, a marriage between a Catholic and a non-Catholic was rightly looked upon as degrading the holy character of matrimony, involving as it did a communion in sacred things with those outside the fold."

"*Ad prohibendam plurimorum malorum vim,*" says Leo XIII in his Encyclical Letter "*Constanti Hungarorum,*" of Sept. 11th, 1893 (*Acta Leonis*, Vol. V, pp. 179 sq., Brugis 1898), "*permagni ponderis est, ut animarum curatores nunquam desistant multitudinem commovere, ut ab ineundis cum alienis a catholico nomine coniugiis, quantum fieri possit, abstineant.*" In plain Anglo-Saxon: "In order to ward off many evils, it is of the utmost importance that those who have the care of souls never cease warning the faithful to abstain as much as may be from marrying non-Catholics."

² Note the emphasis and the animus of this statement!—A. P.

We do not presume to criticize any priest or bishop; we merely state a notorious fact, and at the same time voice the painful conviction of many loyal Catholics, when we say that such celebrations as the Burden-Sheedy wedding, widely advertised as they are sure to be by the public press, are not likely to deter Catholics from contracting mixed marriages. On the contrary; the honors showered upon rich or socially prominent couples on such occasions (which ought to be occasions of sadness for their parents and sincere friends) lead many Catholic young men and women to condemn the wholesome principles instilled by the Catechism and to aspire to matrimonial alliances with wealthy or socially distinguished Protestants as something really desirable and distingué, whereas every means ought to be employed to deter them from mixed marriage as a calamity and an evil "which," in the words of Leo XIII (*ibid.*), "the Church has ever detested (*quae semper Ecclesia detestata est*)."

ARTHUR PREUSS.

Faith and Morals in the United States

This is the General Intention of the Apostleship of Prayer for July, recommended and blessed by His Holiness Pius X.

In putting it before the readers of the *Canadian Messenger of the Sacred Heart* (Vol. XXI, No. 7) Fr. Drummond, S. J., says:

The dangers lurking within the Catholic body are set forth by the late illustrious and far-seeing Leo XIII in his Apostolic Letter to Cardinal Gibbons on "True and False Americanism in Religion." The twelve years that have elapsed since the publication of this masterly document have fully vindicated its necessity and opportuneness. To be sure, the men whom the prudent Pope so gently rebuked apologized for the dear old man's mistake; he was tilting at windmills; there was no such thing as Americanism in the wrong sense. But they immediately drew in their horns, put the lid down on their errors, and proclaimed that all true American Catholics had always maintained with the Holy Father that dogmas are unchangeable and cannot be explained away, that license must not be confounded with liberty, that the guidance of the Holy Ghost must be proved according to the time-honored directions of the Church, and that the natural are inferior to the supernatural virtues.

True, some of these Americanists are still impenitent. One of them wrote lately that "his early training in France has given him a special insight into such controversies as arose when French formalism made

its attack on the new phases of what was dubbed Americanism in apparent ignorance of the existence of an idealistic school of Catholic thought in all ages and among all peoples."

Such attempts, however, to confuse the issue in a cloud of meaningless generalities deceive no one. Meanwhile the big drum has ceased to beat out, even in muffled tones, the superiority of the commandments over the counsels, of vowless congregations over religious orders, of untrammelled liberty over Christlike obedience. Moreover, the harrowing disclosures of the unspeakable muckrakers have plucked the heart out of those fiery patriots—often born in the old country—who used to extol the American character as the finest in the world and American political life as the noblest expression of human liberty. We hear less of the beauty of a system engineered by graft, of the law-abiding tendencies of a country in which the criminal law is avowedly framed so as to favor the criminal, of the sense of fairplay in a nation whose practical motto is "My country, right or wrong!"

Among many hopeful signs of Catholic progress are 1) the devoted labors of the parochial clergy, especially in cities, 2) the multiplication of parochial schools, 3) the great improvement in Catholic higher education, 4) the fearless assertion by Catholic societies of those eternal principles of truth which are the only bulwark against advancing Socialism, 5) the growing influence of Catholics in public life, 6) the brave fight against immoral publications and plays, 7) the discouragement of mixed marriages and the vigorous denunciation of race suicide and of the divorce evil. On this last point much remains to be done. Not a few Catholics, while condemning divorce, indulge too freely in social intercourse with divorced persons.

It would be well also not to conclude from the apparent quiescence of American Freemasonry and the doctrinal decomposition of Protestantism that danger from these quarters has really ceased to threaten. Nothing but the secret influence of Freemasonry can explain the systematic exclusion of Catholics from political life. Those of ours who have a real share in the government of States and the nation in general are absurdly few as compared with the numerical proportion of Catholics to the entire population of the United States, and many of those few are unworthy Catholics actuated by Protestant or infidel principles. Protestantism, in spite of its doctrinal disruption, is a most powerful organ of perversion, as appears in its capture of thousands of Italian immigrants. Would that Catholic Americans could more frequently emulate, in a holy cause, the missionary spirit that urges so many American Protestants to "compass sea and land" for proselytes in the cause of error.

LEWIS DRUMMOND, S. J.

St. Augustine as Sociologist

St. Augustine figures so prominently as a dogmatic theologian and fighter of heresy that his teaching on social and political questions is largely unknown or overlooked. Dr. Otto Schilling has gone to the trouble of collating the almost innumerable passages in which this part of the Augustinian doctrine is found, and has presented the results of his study in a very thorough and satisfactory manner. (*Die Staats- und Soziallehre des hl. Augustinus. Von Dr. sc. pol. Otto Schilling.* B. Herder. 1910. 272 pp. \$1.85 net).

The book is divided into five sections: The Political, Economic, and Social Conditions of the Roman Empire; St. Augustine's Teaching on the State; The State and the Church; The Various Institutions in the State; and The Historical Significance and Value of the Augustinian Political Doctrine.

The first section contains but twenty-five pages, but it gives in this small compass a very clear and substantially adequate picture of the social facts of which it treats. In the second section the author shows to what extent the Bishop of Hippo adopted the teaching of Cicero, and how far he expanded and improved upon it in conformity with the Christian conception of civil society. From this section we learn that St. Augustine's exposition of the meaning, essence, and purpose of the State, was more systematic, and more akin even in form to the statements of the Schoolmen than most students of the latter are apt to suspect. In the concluding division of the third section (pp. 136 sqq.) the author shows that, despite certain indications to the contrary, St. Augustine recognized the State as a "perfect society," with its own distinct and independent end, and that he was by no means a defender of theocracy, or a believer in the complete subordination of the State to the Church.

Perhaps the fourth section will prove of most general interest, dealing as it does with rights, marriage and the family, the social order, and the economic order. Herein we see how very far was St. Augustine from denying the right of private property, or teaching communism, or attempting to outline or defend any particular economic order. While denouncing the abuses of property, especially the oppressive actions of the rich, he advocated nothing more radical by way of change than the right use of wealth in accordance with the principles of Christian charity.

The Tenure of Church Property

The Bishop of Portland, Maine, has put six prominent French-Canadian Catholics of his diocese under the interdict, for the sole reason, as the six men claim,¹ that they introduced into the State legislature and publicly advocated a bill calculated to put an end to the "corporation sole" tenure of the church property in favor of parish corporations.

It seems inexplicable to see one individual bishop proceed in this manner against well-meaning men of the stamp of the late Dr. Fortier, when the Archbishops of the country are agreed that the method of local parish incorporation is the best and most satisfactory yet devised, in fact that "it cannot be improved upon."

When, in consequence perhaps of the deplorable Maine incident, which is agitating especially the French-Canadian press, the rumor got abroad that the Archbishops at their recent meeting had resolved that the holding of land by various congregations is not so beneficial to the Church's interests as having all the church property under the absolute control of the Bishop, Archbishop Ireland's official organ, the *St. Paul Catholic Bulletin*, published the following important statement (Vol. I, No. 20, p. 4):

Not only is it not true that the Archbishops discouraged the holding of church property by local churches; but, on the contrary, they declared it to be the very best solution of the problem under consideration. And while in some states, owing to peculiar legislative enactments, other methods of holding property are in vogue, yet it was admitted by the assembled prelates that the holding of Church property by local parish corporations was by far the safest method.

In the Archdiocese of St. Paul, for instance, each church is incorporated separately and independently of all others. The members of this corporation are, ex-officio, the Ordinary of the Diocese, his Vicar General, and the pastor of the parish who select two laymen from the parish to represent the congregation. In addition to these separate parochial corporations there is a general diocesan corporation known as the "Diocese of St. Paul," in which is invested the control of all property belonging to the Diocese, not directly controlled by the aforesaid parish corporations. A similar arrangement exists in the other dioceses of the Province.

This system of holding church property in general and in particular cannot be improved upon. Under it the administration of the property does not appertain to any one individual, but to several acting in their corporate capacity.

¹ Cfr., however, the Bishop's statement as printed in the *Providence Visitor*, Vol. XXXVI, No. 40, which came to our notice after this article was written and which charges that the six men were interdicted "because

of the grave public scandal given by their various words and acts in a recent attack on Church authority, Church property, and Church law...." Msgr. Walsh does not, however, adduce any evidence to substantiate this charge.

Furthermore, each corporation, as a unit, is capable of exercising all the functions for which it was called into existence, and is not affected by any accident that may happen to others of a similar nature. This makes the holding of church property in each parish a local affair—one in which men living in that locality, or parish, are directly interested.

Under these corporations the laws of the Church in regard to the tenure of property are fully observed, as the Bishop of the Diocese being ex-officio a member and the president of each corporation, exercises sufficient control over all the property belonging to it, as a whole, or to the several parishes of which it is composed. Without him, the other members of the corporation can take no action binding in law; and he assumes no unreasonable obligations in as much as he himself is powerless to act without the consent and co-operation of the others.

Corporations formed on these lines avoid the great defects of the so-called Associations in France which are organized to control the property of the Church independently of ecclesiastical supervision. The Bishop of the Diocese is not necessarily a member of these associations, nor, if a member, can he be made president of them without the votes of the others who are associated with him in the management of the church property in question.

The Archbishops of the United States, therefore, far from condemning the holding of Church property by separate parish corporations of which the Ordinary of the Diocese is a member and president ex-officio, commended this plan as giving the greatest guarantee of safety and stability wherever it can be legally put into operation.

Needless to add, this policy is in perfect accord with the ideas of our best and most competent thinkers, both clerical and lay.

A little over four years ago, the late Rev. Dr. Peter A. Baart, acknowledged to be the ablest American canonist of his time, declared above his signature in the CATHOLIC FORTNIGHTLY REVIEW (Vol. XIV, No. 4, p. 100): "The Church through the Sacred Congregation of the Propaganda, whose decision and decree was approved by the Pope, has declared that the corporation system which recognizes the rights of the hierarchy is preferable to the fee simple tenure by the bishops as individuals before the civil law. Also, on July 21, 1856, the same Sacred Congregation approved certain statutes for Holland, which instituted the corporation system for administering church property. These statutes had been suggested by the bishops of that country."

On the general subject of church property tenure Dr. Baart said in the same article:

"With us the people contribute directly to the support of the Church and the purchase of necessary property. Consequently they are more interested in seeing that it is properly used and not alienated. Where the Church holds under Canon Law, the property has been possessed for years and even centuries, and the revenue from it is the

chief source of support for the clergy and the maintenance of worship. Herein is seen a radical difference between the condition of the Church in the United States and the Church in countries where the strict Canon Law tenure is in vogue....

"Every country in turn seems to have the question of alienating or sequestrating church property: Germany had it; England had it; France had it; our turn may also come, but we trust it will be far in the future. It is not, we believe, so much a question of whether the tenure in a country be the strict canonical tenure or some other better accommodated to the changes in civil government. It is not the tenure that will preserve the church property from confiscation; it is rather the honesty and religious disposition of the people of the country."

ARTHUR PREUSS.

MINOR TOPICS

APROPOS OF LONG'S "ENGLISH LITERATURE"

The *Fleur de Lis*, a bimonthly magazine published by the St. Louis University, in its July issue prints an extended criticism of Long's *English Literature*. This criticism more than bears out the sharp condemnation of that textbook by the Rt. Rev. Bishop Schrembs in Vol. XVIII, No. 9 of the CATHOLIC FORTNIGHTLY REVIEW.

"Catholics cannot use this book," concludes the critic, "because it is systematically anti-Catholic. Christians cannot use it because it is deliberately anti-Christian. Students of history cannot use it because it is persistently untrustworthy and patently untrue. Students of literature cannot use it because it is unfaithful in its presentation of literary origins, uncandid in its description of literary praise, insinuating in its

blame. Vague in outline, foggy in perspective shallow in criticism, condescending in attitude, snobbish in tone; with multiplied evidences of a lack of wide reading; reckless of epithet, over-colored in style, permeated by an amateurish and an empty enthusiasm over nothings [Long's] *English Literature* is very nearly the apotheosis of text books to be avoided by the young student."

We trust this withering criticism by a Jesuit periodical will in a measure undoe the injury wrought through the warm recommendation given to Long's book by an incautious member of the Society of Jesus and used for advertising purposes by the publishers. (Cfr. Bishop Schrembs' article, C. F. REVIEW, XVIII, 9, 267).

The other Catholic endorsement of Long so justly objected to by Msgr. Schrembs came from

the *Western Catholic*, an obscure weekly newspaper published at Quincy, Ill. That journal was sufficiently characterized in this REVIEW, Vol. XVII, No. 12, p. 761 and Vol. XVIII, No. 2, p. 56. Its utterances deserve no notice.

SHAKING OFF THE "JOLLY JUMBOES"

Even the Freemasons are getting tired of the "Jolly Jumbo" methods and influences that characterize certain secret organizations which, while not directly affiliated with the Craft, consist exclusively of Masons and are regarded as Masonic by most outsiders.

Take for example the Ancient Arabic Order of the Mystic Shrine, which, we are ashamed to say, has of late years been imitated by a coterie of Catholic men belonging to the Knights of Columbus (cfr. CATHOLIC FORTNIGHTLY REVIEW, Vol. XIV, No. 6; Vol. XV, No. 5, No. 13, No. 16; Vol. XVI, No. 14).

An editorial writer on the *Chicago Public* (No. 682), who is evidently a serious-minded Freemason, writes as follows:

The amiability of the Masonic order regarding the reputed Masonic character of the Mystic Shrine, is one of the problems of life. Mystic Shriners are indeed Free Masons, but only because the Shrine makes the membership of the Masonic order exclusively its own recruiting ground. In itself, the Shrine is no more a Masonic body, or any part of the Masonic body, than was the Ku Klux Klan. It is in fact prejudicial to genuine Masonry. Drawing its membership from the "good fellows" of Masonry, whose peculiar type of "good fellowship" is tried by frequent "black ball" tests, from initia-

tion in the first Masonic degree on up to the thirty second, or through the Knights Templar (also non-Masonic except for its recruiting ground), the Mystic Shrine is at the best a sort of "Jolly Jumbo." And it may be sometimes worse. With no serious ideals such as Free Masonry has, nor sacred obligations, it is yet excellently adapted to swinging the influence of the whole Masonic order in the direction, from time to time, that a few of the "good fellows" want it swung—whether in business or in politics. This non-Masonic organization, masquerading as the topnotch of Free Masonry, dries up the vitality of genuine Free Masonry, lessens its financial ability to serve its ideals, and diverts its influence from the service of good citizenship (which is one of its tenets) to the putting of "Shriner" Masons into public office for personal reasons. It is an irresponsible cabal of picked "good fellows" who may easily bring Free Masonry into disrepute through subjecting good citizenship to "Jolly Jumbo" influences.

We fear it will not be long before the Catholic Church, too, will have to shake off from her skirts, certain "Jolly Jumboes" who are threatening to bring her into disrepute.

TAINTED JUVENILE FICTION

A Louisiana Pastor writes to us:

"I am sending you under separate cover a copy of *New Stories* by L. W. Reilly. This is one of a series of so-called Catholic Juveniles. I have purchased the series with the intention of giving the books away as premiums to the children. But I find that I cannot conscientiously do so without perusing each volume. If you will kindly read the last story, entitled 'In His Name,' you will agree with me that the reading of such stuff is positively harmful to a child's mind. And how

many other books are sold as Catholic juveniles that are simply trash or at any rate unfit reading matter for children. Would you not, for the sake of our children, take up this matter and comment upon it in your REVIEW?"

We have read the story complained of by our reverend correspondent and agree with him that it is unfit reading for children. This renders the whole series to which the booklet belongs suspect, and we warn priests and parents not to put it into the hands of children without having carefully examined it volume for volume.

New Stories bears the imprint of "The C. Wildermann Co., New York." We do not think that a responsible Catholic publishing house like Herder, Benziger, or Pustet would be guilty of such carelessness in issuing juvenile literature.

The CATHOLIC FORTNIGHTLY REVIEW has always done and will faithfully continue to do its duty in regard to this as well as other branches of contemporary literature by submitting all books which are sent to it for notice, to competent critics, recommending, condemning, or ignoring them without fear or favor according to their proper merits.

THE EAGLES AND THE ELKS

We read in the *Sacred Heart Review*, Vol. 45, No. 26:

We find criticisms of the Elks and the Eagles (two secret fraternal organizations) in several of our middle western exchanges. The [Milwaukee] *Catholic Citizen* cites with approval the opposition

of a priest to a "street fair" of the Eagles in some western city, and says:

The order of Eagles is largely composed of liquor dealers, and their ideas of proper entertainments are no more elevated than one might expect. Street fairs and carnivals are everywhere detrimental to community morality. Father Pinten simply did in this matter the duty of a vigilant shepherd and did it well.

The Cleveland [*Catholic*] *Universe* has of late criticized the Elks quite severely. In a recent issue it closes an editorial with the words: "We would advise all Catholics to withdraw from the Elks as a matter not so much of taste as of conscience and duty."

The *Catholic Advance* of Wichita, Kans., also takes occasion to say of the Elks:

Talking about societies, the Elks, a funny society of funny men, and supposed to be unobjectionable for Catholics, is now governed by the Masonic order. All the chief officers, recently elected, are thirty-second degree Masons. In future it will be a recruiting office for the parent secret society and that means that Catholics must cut off if they have regard for themselves.

As we occasionally see the names of prominent Catholics (prominent politically at least) appearing in the press in connection with affairs of the Elks, we are interested in the above criticisms by our esteemed contemporaries. There is no doubt but that the men who compose both the Elks and the Eagles are a crowd of good fellows. But the word "good" means something different to different people. "He must have been a good man," remarked a stranger at a funeral, who noticed the large number of hacks behind

the hearse. "He was, indeed," remarked one of the mourners. "It always took four policemen to handle him." Of that kind of a "good fellow" we have already quite enough, and any organization tending to produce that type is hardly the one for Catholics to belong to. Indirectly such societies work injury to purely Catholic organizations; for when a Catholic belongs to a "non-sectarian" order of "good fellows" and also to the Knights of Columbus, say, or the A. O. H., he is very likely to attempt to introduce his particular brand of convivial good-fellowship into the Catholic order.

ANTI-CATHOLIC TIRADES IN RUSKIN'S WORKS

A Catholic reader who has been wont to read his Ruskin in the current editions and happens to take up Dent's reprints in the convenient "Every Man's Library," will be surprised and mortified to come across certain violent anti-papery tirades which he never saw before, and of which he had not believed Ruskin capable.

The solution of the riddle is that Messrs. Dent, in "Every Man's Library," have seen fit to reprint the original editions of Ruskin's works, without calling attention to the fact that the author himself purged them of these offensive passages.

"At the outset of his career," says a writer in the *London Month* (No. 564, pp. 603 sq.), "Ruskin was still under the influence of his parents' bitter and narrow Evangelicalism: he quotes with ap-

proval, I think in *The Stones of Venice*, a long anti-papery tirade which his father wrote in 1839, ending with the words 'the Roman religion is totally incompatible with the British Constitution,' and his own earlier writings are stained here and there with virulent anti-Catholicism. But he himself, unlike many other lesser minds, has had the courage to recognize and correct his mistakes. When he knew Catholicism better, he purged his books as far as he could of their bigotry. In a letter to Miss Sophie Beever, written from Venice in 1877, he says: 'I am writing such a Catholic history of Venice and chiselling all the Protestantism off the old *Stones*, as they do here the grass off the steps.' The same process was subsequently applied to *The Seven Lamps of Architecture*, in the Preface to the 1880 edition of which we read that the work is given again in the old form: all but *some pieces of rabid and utterly false Protestantism*, which are cut from text and appendix alike.' And again in a note in the body of the work: 'Thirteen lines of vulgar attack on Roman Catholicism are here—with much gain to the chapter's grace and *purification of its truth*—omitted.'"

If the original text of Ruskin's writings is to be restored, an indication should be given of the passages which he himself saw fit, nay thought it his duty in the interests of truth, to omit in later editions. Purchasers of "Every Man's Library" should see to it

that the attention of the publishers is called to this matter.

SYMBOLISM AND THE MODERN MIND

The Rev. E. R. Hull, S. J., says in the course of one of his clever leaders in the Bombay *Examiner* (Vol. 62, No. 13):

Once a rather blunt theological student, after listening to a lecture on the mystical or accommodated interpretation of a passage of Scripture, was heard to blurt out: "As soon as you part with the literal sense you are almost sure to fall into tommy-rot." And there is a great deal of truth in this. The reason is not that symbolism is in itself a morbid or perverse or irrational thing, but because when once you let the human fancy free, it exhibits an almost innate tendency to run into extravagance. There is a singular pleasure in finding new associations between otherwise disconnected things; and the greater the disconnection, the greater the pleasure felt in the mental gymnastics of creating a connection. It is a pleasure comparable only to that of the angler who, hauling up a long line, finds a salmon attached to the hook when according to all accounts nothing better was to be expected than a pike. Thus can we account for the intellectual vagaries of the ancient Gnostics, who symbolised their theological conceptions till they endowed them with the grotesqueness of a punch-and-judy show. Thus can we account for the strange jugglings with Scriptural numbers prevalent among certain of the early fathers. Thus can we

account for certain extravagances of exegesis among the medieval mystics, and also the strange survivals which have come down to us in various details of our liturgy, as for instance, the banging of prayerbooks at the end of *Tenebrae*.

Just as in judging of these vagaries of the past we must not be too hard, and must take into account the temper and prevailing fashion of those times; so in handling symbolism for the benefit of the faithful today we must take into account the temper and prevailing fashion of these times. Now at the present time symbolism is not much in vogue. Far-fetched associations only present themselves to our minds as examples of perverted ingenuity, which repel rather than attract. What we love most is the literal meaning of things. If it is a question of interpreting a passage of St. Paul, we care very little for the high-flown similes and remote connections and applications of which the mere words are capable. What we want is to get a realistic insight into the circumstances under which St. Paul wrote, and the inner workings of his mind at the moment of writing. Then we feel we have got something solid and worth listening to.

And in this we are quite right. For after all, one grain of fact is worth a peck of fancy. But on the other hand it would be wrong to think that our modern audiences have lost all taste for symbolism. It is, we confess, certainly much on the wane. Our atmosphere of scientific, industrial, civic

systematisation and progress gives a literal, prosaic and matter-of-fact look to all things. It has even led to the creation of a new school of pragmatist philosophers, who, transferring the terms of commerce to the studio, speak of the cash-value of a truth, even the most abstract and metaphysical, sublime and spiritual truth. Still, so long as there survives the art of poetry, and so long as poetry is read and appreciated, so long will the instinct for symbolism be kept alive.

LONG-RANGE FORECASTS

A. R. S. writes as follows under this heading in Vol. XII, No. 4 of the *Fleur de Lis*, published by the students of St. Louis University:

There is no more evident characteristic of genuine science than conservatism; and not the least conservative of all the sciences is meteorology. Its demand for incontestable proofs of any fact or theory begging admission to the body of its approved principles is so rigid as to be almost irritating. This fact may help to account for its constant refusal to venture upon weather forecasts for long periods, above all for an entire year. This unwillingness assumes a peculiar emphasis when confronted with the complete annual predictions issued by devotees of "planetary meteorology."

The dominating tenet of this system is that our weather conditions are controlled by the moon, the planets, and the sun. The movements of the moon and the planets being regular, a tabulation of meteorological phenomena syn-

chronous with their various positions, combinations, and above all their equinoxes—the talisman of planetary meteorology—is all that is needed to determine cycles of weather types. Upon this assumption there has been evolved an elaborate program of forecasts covering periods of months, years, and decades. It all looks very plausible. In fact, the only open switch on the line is the incontrovertible evidence of science that the lunar influence upon our weather is too slight to warrant any regard for it in forecasting—its effect on the diurnal oscillation in atmospheric pressure amounting to the consummate trifle of 0.2 millimeter—that the direct influence of the planets is nil, that their indirect influence in producing sunspots is only a guess, and that the influence of sunspot phenomena themselves is still in the courts. In spite of its being a chateau en Espagne, however, the system has not been without its followers. Occasional striking verifications of its forecasts could not fail to gather into its train the credulous and unobservant. Serious and critical students of meteorology, however, have not been slow to recognize these hits as mere coincidences, and to find their explanations in causes much closer at hand than planetary equinoxes plotted by calculators with an aversion for troublesome fractions.

Meanwhile these students are themselves busily questioning the forces of our globe and of the heavens about the real causes of the weather's variations. Some

are endeavoring to solve the problem on a purely empirical basis, by determining definite cycles from what periodic sequences of weather types past records exhibit, while others seek a solution in the theoretical consideration of the laws of physics. Though very promising, neither of these systems has thus far produced any conclusive results. We are assured, nevertheless, that the dauntless importunity of these honest investigators will see success ere long.

It is but proper, too, that in this investigation which promises to be of immense material advantage to mankind at large, the toilers should look for our moral support. From this point of view we can fully justify their animated exposures of pseudo prognosticators. Themselves honest and careful students of nature they cannot suffer these modern astrologers to bring the science of meteorology into disrepute.

It is not at all an easy task they have set themselves. In certain parts of the land—among our own hills, for that matter—the public, or at least its less well educated

portion, has too long associated meteorology with the type of prophet who conjures with astronomical terminology, dilates upon the influences of Martian and Jovian equinoxes, appeals to chimerical Vulcan for his "regular storm periods," affects to be the disinterested servant of the race—at so many shekels per head—preaches the direct interference of the Creator in nature and prays Him to confound his critics, concludes his monthly auguries with a request that you purchase "our splendid Hygrometer," and interleaves his predictions with the pleas for trade of quack doctors and vendors of patent medicines—congenial associates, who knows? Perhaps these prophets will not be without honor until scientific investigators in addition to showing the fallacy of this system as they have done, are able to offer complete results of their own. Hasten the day!

Thus far the writer in the *Fleur de Lis*. We wonder how our neighbor, the Rev. Irl R. Hicks, for one, will repel this sharp attack upon his theories and methods.

FLOTSAM AND JETSAM

The Catholic press is receiving enquiries as to the reliability of the new (eleventh) edition of the *Encyclopedia Britannica*, now so widely advertised in this country.

We have had no opportunity to examine this new edition of the *Britannica*. It seems that, on the

whole, the new work shows a fairer spirit to the Catholic Church than its predecessors. But there are notable and grave exceptions. Thus the *London Month* (No. 564) protests against the article on the Jesuits as "full of partiality and over-statement" and contain-

ing "many gross errors of fact as well as allegations of bad motives and pernicious doctrine."

No doubt, despite its faults, the *Britannica* has its own peculiar value for certain purposes. Generally speaking, however, we may well ask: Why should a Catholic purchase and consult the *Britannica*, when he has at his command a far more reliable source of information on a great many at least of the topics which it includes, *viz.*: the *Catholic Encyclopedia*?

*

A reader in Ohio sends us the following:

"The papers state that 'Archbishop Blenk of New Orleans has officially ordained that every pastor of his diocese must affiliate his parish and all Catholic societies of men existing therein, with the Louisiana State Federation of Catholic Societies, the only exception allowed being the Knights of Columbus.' Why does the Archbishop make an exception in favor of the Knights of Columbus? Are they not a society of Catholic men?"

*

According to the *Pittsburg Observer* of April 27th, the Rev. President of Notre Dame University, at a dinner in New York, "made a plea that Andrew Carnegie should endow Catholic schools and colleges as well as undenominational ones." This, of course, chiefly on the argument popularized by Mark Hanna, that "the Church is the one great bulwark against Socialism."

Those who have carefully read "The Reverse Side of Mr. Carnegie's Gifts" in No. II of the CATHOLIC FORTNIGHTLY REVIEW will easily understand that the endowment of Catholic colleges by such men as Carnegie would be little less than a calamity.

Were any such Greek gift (*Ti-meo Danaos et dona ferentes*) offered to Notre Dame University, we trust the student body would show as much courage as the freshmen of Wellesley College, who, according to the New York *Sun* of May 5th, to the number of over 300 petitioned the management to return \$150,000 donated by John D. Rockefeller for a new heating plant. "We the undersigned," the petition concluded "do not feel that the college should rest under the shadow of this gift."

*

The *Ladies' Home Journal* for June expresses the belief that Americans generally are becoming very much dissatisfied with the present secularized school system. It says that the United States is already cutting a sorry figure before the world as being the one nation which has the only great school system without a vestige of definite and formal religious instruction in it.

*

Parcels-post packages for destinations in Brazil will now be accepted by the United States mails. Sumatra, Tasmania, Archangel, and Kandahar are understood to be next in order, with faint prospect, in the end, of the United States.

BOOK REVIEWS AND LITERARY NOTES

—*De Administrativa Amotione Parochorum, seu Commentarium in Decretum "Maxima Cura."* Auctore Rev. F. M. Capello. (Fr. Pustet & Co. 1911. 124 pp. 80 cts.)

—This brochure is an excellent commentary on the new papal decree "*Maxima Cura*" concerning the administrative removal of parish priests. The author begins with some preliminary notions drawn from the ancient canon law. Having shown the inadequacy of the existing laws for the removal of incapable parish priests who are not liable to a criminal process, he gives the text of the new decree and adds a very lucid commentary. In truth, he treats of the reasons for removal, the general method of procedure, the officials required, the request for resignation, the decree of removal, the revision of the acts, the provision for the person removed and the extent of the decree. It should be noted that when this book was published, there was no certainty that the decree applied to the United States. Since then, the Roman Consistorial Congregation has declared that it also affects our pastors. This commentary is a very valuable one, illustrated as it is by references to standard canonical works.—W. FANNING, S. J.

—Volume XI of the *Catholic Encyclopedia* brings the alphabet down from New Mexico to Philip and contains such important articles as Niacea (Leclercq), Nominalism (De Wulf), Numismatics (A. von Loehr), Nuns (A. Vermeersch), Orders Holy (A. A-

haus), Origen and Origenism (F. Prat), Original Sin (S. Harent), Oxford Movement (Wm. Barry), Paganism (C. C. Martindale), Painting, Religious (L. Gillet), Palaeography (L. Bréhier), Palaeontology (L. Waagen), Pantheism (M. Ott), Parables (Wm. Barry), Parish (A. Boudinhon), Paul, St. (F. Prat), Pelagius and Pelagianism (Jos. Pohle), Penance (E. J. Hanna), Pentateuch (A. J. Maas), and last but not least, Periodical Literature, Catholic, by a number of writers, of which the author of the section covering the United States, Mr. Thomas F. Meehan, does not, we regret to notice, show that fine discrimination and impartial judgment which should characterize all contributors to our great *Cyclopedia*. We discover other little flaws here and there, as we turn the pages of this volume. For example, in saying of the late Fr. Tilmann Pesch, S. J., that "his Latin writings contain the latest results of natural science applied to the illustration of truth by scholastic methods," (a somewhat obscure phrase, at that) does the Rev. Walter Drum mean that Fr. Pesch's writings are all in Latin, or that his German writings do *not* "contain the latest results," etc.? And why not inform the reader of the existence of M'Laren's excellent English translation of Pesch's *Christliche Lebensphilosophie*, which is more important to the average reader of the *Catholic Encyclopedia* than the fact that the original German edition reached its fourth edition within three years. *Et cetera et cetera*. To descant on such small flaws would be tanta-

mount to emphasizing the threadbare saw that nothing human is absolutely perfect. The *Catholic Encyclopedia* is as nearly perfect as modern scholarship and technical skill can render the first edition of a comprehensive reference work of this kind, and we sincerely trust it is finding the large sale which it so well deserves. (New York: Robert Appleton Co.)

—Though 2,000 copies had been printed of the first edition of Volume I of Grisar's *Luther*, (reviewed in No. 11, pp. 321—324, of this REVIEW) a second edition became necessary soon after the day of publication, and now, as Herder's *Literarische Rundschau* informs us, the scholarly work is already in its 4th to 6th thousand. Volume II is in press and will appear shortly.

—*Character-Glimpses of Most Reverend William Henry Elder, D. D., Second Archbishop of Cincinnati*. (Fr. Pustet & Co. \$1.25.) The biographer of Archbishop Elder has wisely allowed the letters of his subject to make up, in great part, his narrative. Archbishop Elder is the embodiment of the highest type of the American ecclesiastic. The type is rare, for reasons too obvious to be set forth, and no doubt the future will see changes in the characteristics. Just as Lincoln's type has passed with the environments which produced him, so will that of the late Archbishop of Cincinnati. One cannot follow the varied events of his long life without acquiring not only a great admiration but a real affection for him and the conviction that he will come more and more to be regarded as one of the remarkable figures in our history.

May this book be widely read and the influence of this life of a good and great man be correspondingly spread among us.—S. T. O.

—In a little brochure of 87 pages the Rev. John A. Ryan, D.D., of St. Paul Seminary, trenchantly refutes the charges and insinuations contained in William Archer's widely quoted articles in *McClure's* magazine for Nov. and Dec. 1910. There can be no question that Mr. Archer, when he wrote those articles, was strongly biased against the religious congregations and the government of Spain. As for the Ferrer case itself it has not yet been fully cleared up. (*Francisco Ferrer, Criminal Conspirator*. B. Herder. 25 cts.)

—The official report of the *First National Conference of Catholic Charities*, held last September in Washington, lies before us in the shape of a handsome octavo volume of 432 pages. It is a most valuable contribution to the incipient Catholic social reform movement and should be carefully studied by all educated Catholics. (Catholic University of America. \$2).

—*Christianity and the Leaders of Modern Science. A Contribution to the History of Culture in the Nineteenth Century* by Karl Aloys Kneller, S. J. Translated from the Second German Edition by T. M. Kettle, B.L., M.P. With an Introduction by Rev. T. A. Finlay, S. J., M.A. (vii & 403 pp. 12mo. B. Herder. 1911. \$1.80 net). The purpose and scope of this valuable book is sufficiently indicated in its title and sub-title. Fr. Kneller demonstrates with great thoroughness and unimpeachable

scholarship how the greatest scientists of the nineteenth century have upheld belief in Nature's God and a true conception of man's place in nature. Mr. Kettle's translation is excellent; the "average reader's" only regret will be that he has left so many of the footnotes in their German or French dress. They ought all to have been Englished.

—*The Prophecy. A Play of the Days of Persecution under Henry VIII.* By Rev. Arthur I. Coughlan, C.S.S.R. St. Mary's College, Northeast, Pa. (25 cts.) This play deals with one of the English martyrs and is historical in outline. It is suitable for boys of fifteen and upward and is on the whole cleverly planned. Seven changes of scene are rather too many for amateurs, but this difficulty might be overcome with a little ingenuity. There are seventeen characters, all male, the parts are well distributed and the interest maintained throughout.

—*Perfect Contrition, the Great Means of Salvation.* (Society of the Divine Word, Techny, Illinois. Price, 40 cts. per doz.; 50, \$1.50; 100, \$2.00.) A valuable little pamphlet with clear instruction on contrition and the standard acts and prayers. These few pages could not be irksome reading for even the most indifferent, and once read they must make their impression. There are a few awkward expressions here and there and the translation of St. Francis Xavier's prayer is not the best, but these defects do not prevent the little brochure from being excellent.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

A. M. Micheletti: *De Superiore Communitatum Religiosarum. Manuale Asceticum, Canonicum, ac Regiminis iuxta SS. RR. Congr. Novissimas Leges Digestum. Cum Approbatione Rmi. S. P. A. Magistri.* xvi & 656 pp. 8vo. New York: Fr. Pustet & Co. \$1.50.

ENGLISH

History of Rome and the Popes in the Middle Ages. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized English Translation, Edited by Luigi Cappadelta. Volume I. xx & 365 pp. large 8vo. Illustrated. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1911. \$4.50 net.

The Beauty and Truth of the Catholic Church. Sermons from the German, Adapted and Edited by the Rev. Edward Jones. With an Introduction by the Mt. Rev. John Ireland, D.D. Volume I. vi & 326 pp. 12mo. B. Herder. 1911. \$1.25.

The Social Value of the Gospel. By Léon Garriguet, Professor of Social Economics at the Seminary of La Rochelle. Edited by Mgr. Henry Parkinson, D.D., Ph.D., Rector of Oscott College. xv & 223 pp. 16mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1911. \$1.

Dr. Dumont. By Florence Gilmore. 123 pp. 16mo. B. Herder. 1911. 50 cts.

Margaret's Influence. A Drama in Three Acts for Mixed Characters. A Dramatization of the Novel, Margaret's Influence by Rev. Peter Geiermann, C.S.S.R. 30 pp. 16mo. B. Herder. 1911. 25 cts. (Wrapper.)

Catechism of Christian Doctrine. No. 3. John Joseph McVey, Philadelphia, Pa. 390 pp. 32mo. 40 cts. net.

Can a Christian be a Socialist? By Rev. B. C. Van den Borne. Third Thousand. 32 pp. Green Bay, Wis. 5 cts. (Wrapper.)

First National Conference of Catholic Charities. Proceedings Published by Direction of the Executive Committee of the Conference. Sept. 25-28, 1910. iv & 432 pp. 8vo. Washington, D. C.: The Catholic University of America.

God: His Knowability, Essence, and Attributes. A Dogmatic Treatise.
Prefaced by a Brief General Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph. D., D. D. Authorized English Version with Some Abridgment and Added References by Arthur Preuss. vi & 479 pp. 8vo.

"Pohle's Dogmatic Theology is deservedly popular in Germany: for precision of language, accuracy of doctrine, fullness of treatment, and perspicuity of arrangement it cannot easily be surpassed. Besides it possesses a touch of freshness and up-to-dateness which is conspicuously absent in the most compendiums of theology. It was a happy inspiration that prompted the translation of this manual.... The added references to which the title page draws attention, are principally from English sources; among them we encounter a very pertinent quotation from Tennyson's (*In Memoriam*) and an elegant paraphrase of a scriptural text borrowed from Francis Thompson.... The translator.... has produced a terse and vigorous English text, which, barring an occasional stiffness due rather to the matter than the expression, reads very pleasantly. Though not a theologian ex-professo, he shows himself quite familiar with the intricate ways of theological thought and handles the most abstruse subjects with the natural grace of one as to the manner born. The ambitious student and the wide-awake priest will find in this translation the very book for which they have long been looking."—Rev. Charles P. Bruehl, D. D., Professor of Dogmatic Theology in St. Francis Seminary, St. Francis Wis., in "The Salesianum," Vol. VI, No. 4, July 1911.

B. Herder, 175. Broadway, St. Louis, Mo.

Price \$2.20

Catechism for First Communicants.
Revised Edition. 16 pp. Fr. Pustet & Co. 1911. (Wrapper.)

Chapters in Christian Doctrine. Reason the Witness of Faith. 246 pp. 16mo. Fr. Pustet & Co. 1911. 75 cts. net.

Come, Let us Adore! A Eucharistic Manual Compiled by Rev. Bonaventure Hammer, O. F. M. xxii & 355 pp. 32mo. Benziger Bros. 1911. 75 cts. net.

Some Plain Sermons. By Rev. Thomas L. Kelly, LL. D., *Lately Professor of Moral Theology in Mount Saint Mary's Seminary, Emmitsburg, Md.* 319 pp. 12mo. B. Herder. 1911. \$1.25 net.

The Mystery of the Priest's Parlour. By Genevieve Irons. 341 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.60 net.

The Training of Children and of Girls in their Teens. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, London, S. W. 118 pp. 16mo. Benziger Brothers. 1911. 75 cts. net.

Frederic Ozanam, Professor at the Sorbonne. His Life and Works. By Kathleen Omeara (Grace Ramsay). With a Preface by His Eminence Cardinal Manning. Preface to the Present Edition by Thomas M. Mulry, President of the Superior Council of New York, Society of St. Vincent de Paul. xx & vii & 345 pp. 12mo. New York: Christian Press Association Publishing Co. 85 cts. postpaid.

A Textbook of English Literature for Catholic Schools. By the Rev. William Henry Sheran, M. A., LL. B., Professor of English Literature, in St. Paul Seminary, St. Paul. xii & 498 pp.

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12mo. New York, Cincinnati, Chicago: American Book Company.

The Shame of it. An Appeal to the Sense of Decency of Southern Protestants. By the Rev. Lucian Johnston. 16 pp. 16mo. Brooklyn, N. Y.: International Catholic Truth Society. 5 cts. \$2.50 per hundred. (Wrapper.)

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., [et. al.]. In Fifteen Volumes. Volume XI. xv & 799 pp. royal 8vo. Illustrated. New York: The Robert Appleton Co. 1911.

GERMAN

Festgabe zum 7. September 1910.... Hermann Grauert zur Vollendung des 60. Lebensjahres gewidmet von seinen Schülern. Mit einem Bildnis von Hermann Grauert. -Herausgegeben von Dr.

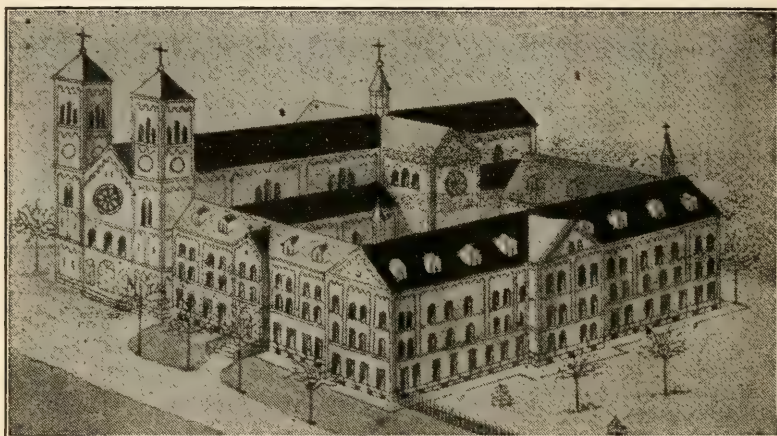
Max Jansen, Professor an der Universität in München. viii & 407 pp. 8vo. B. Herder. 1910. \$4.30 net.

Officium Ecclesiasticum. Katholisches Gebet- und Andachtsbuch, lateinisch und deutsch, zum Gebrauche beim öffentlichen Gottesdienst und zur Privatandacht von Joh. Tschümperlin, Pfarrer. 1376 pp. 32mo. Benziger Brothers. 1910. \$1.25.

St. Michael. Roman von Felix Nabor. (Hausschatz-Bibliothek, Zehntes Bändchen.) 392 pp. 16mo. Fr. Pustet & Co. 75 cts.

"Lasset die Kleinen zu mir kommen!" Die zeitige und häufige Kommunion der Kinder nach dem neuen Erstkommunion-Dekrete. Von Emil Springer S. J., Prof. der Theol. am erzbischöfl. Seminar in Sarajevo. 96 pp. 12mo. Innsbruck: Felizian Rauch. (American agents: Fr. Pustet & Co.). 40 cts.

Die Dauer der Lehrtätigkeit Jesu nach dem Evangelium des hl. Johannes. Untersucht von Ioannes Maria Pfäfersch O. S. B. (Biblische Studien, XVI. Band, 3. und 4. Heft). B. Herder. 1911. \$1.35 net (Wrapper).



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Topics of the Day

The Holy Father, in an audience which he recently granted to a Canadian prelate, took occasion to assure the French-Canadian Catholics of his particular sympathy. He implicitly confirmed the unfavorable judgment which a portion of the Canadian press has passed on the late Apostolic Delegate by declaring: "*Tandem missimus vobis delegatum iustum et moderatum*—Now at last we have sent you a just and moderate Delegate." (Cfr. *La Tribune de Woonsocket*, Vol. XXXI, No. 50).

If they defend their sacred rights firmly and prudently, our French-Canadian brethren are sure to triumph in practically all their demands, because these demands are just and reasonable.

* * *

Raffling off bachelors seems to be becoming a fad at church fairs. At Germantown, Pa., the other week, Miss Flanagan, who held the winning number in such a raffle, according to a Philadelphia newspaper "spurned the opportunity of getting a husband in this manner."

She was perfectly right. We only wish our pastors and church committees in trying to make money for church purposes, would spurn such unbecoming methods.

All of us need occasionally to be reminded that the end does not justify the means.

* * *

"A class of 67 candidates was initiated into Great Falls [Mont.] Council of the Knights of Columbus, in Great Falls yesterday. The exercises began at 9 o'clock in the morning when the members, wearing purple ribbons, and the candidates, wearing white ribbons, marched from Luther Hall to St. Ann's Cathedral." (Great Falls *Leader*, May 29th, 1911).

Among the white-ribboned candidates marched the Rt. Rev. M. C. Lenihan, D.D., Bishop of the Diocese of Great Falls.

"*Suscitans a terra pauperem, ut collocet eum cum principibus.*"

* * *

Dr. Boris Sidis's indictment of our American system of education (see his recently published book *Philistine and Genius*, Moffat-Yard, 75 cts.) is chiefly that it does not produce youthful prodigies like his own son, who entered Harvard at the age of ten.

Dr. Sidis should possess his soul in peace. Our country will probably see many youthful prodigies in the course of the next generation or two. Youthful prodigies, as our scholarly friend F. P. Kenkel shows in a splendid leader in the *St. Louis Amerika* (June 27), have always been a peculiar symptom not of progress or healthy evolution, but of intellectual and moral decadence. In the words of the famous Riehl, when civilization degenerates, youthful prodigies follow, and when they make their appearance it is high time to purge the atmosphere.

* * *

The literature on the income tax is constantly increasing. Two recent valuable contributions are *The Income Tax* by E. R. A. Seligman (MacMillan, \$3) and *Income Taxation* by K. K. Kennan (Milwaukee, Burdick & Allen, \$3.50). It is more than likely that the income tax will soon be introduced in this country. 30 States have already voted in favor of it, and the five more that are needed will undoubtedly soon fall in line.

We believe that the income tax represents the justest and fairest mode of taxation. Prof. Seligman shows that where it has been introduced under conditions not obviously fatal to its success, it has worked better from year to year and from decade to decade. Success depends mainly on the administrative machinery; if we should fail to choose that wisely, the result would be disastrous.

* * *

To call one a plagiarist does not necessarily involve disgrace. Adaptation is often unconscious. To-day the author reads; to-morrow, next year, perhaps, he writes on the same theme. The best of all that an artist experiences, reading or writing, becomes a part of him. Very frequently he cannot tell where he first picked up a certain phrase or thought. It is his, however, and he uses it. For it is absurd to talk of absolute spontaneity. "*Je prends mon bien partout, où je le trouve,*" quoth Molière. We point to instances of literary coincidence, but we point no finger of shame. The finger is to be pointed at the uncharitable critic. For the whole matter is swathed in relativity. It is only where a motive as well as a case can be proved against an author, that we are justified in suspecting him.

* * *

We notice that the Betsy Ross legend is being impugned. The necessity of guarding our patriotic traditions has been rendered acute by the havoc wrought among them of late. It may be no great loss to give up the story of Jefferson's ride to the capitol, but the im-

mortal cherry tree is nearer our hearts. Nor can one surrender without a pang his vision of Pocahontas. Nevertheless all these and many more must be relegated to the realm of the might-have-beens.

But there is no need of doubting everything merely because much has been undermined. Rather should we cling the more closely to those episodes which are not disproved but merely "not proven." Is it not of these that the stuff of tradition is made? When we remember how poor we are in this sort of wealth, in comparison with the rest of the world, the duty of conserving the remnants becomes a patriotic obligation.

* * *

In the Herbert case, about which so much fuss has been made in Canada, the Catholic Church did not, as has been falsely stated, appeal to the civil law to annul the marriage of two Catholics before a Protestant minister. That appeal was made by one of the parties who desired to desert the other.

When the present Province of Quebec was ceded to Great Britain, the Catholic Church was guaranteed the free exercise of her laws. Subsequent acts of Parliament decreed that the marriage regulations of any religious body in the province should be the civil law as affecting members of that body. The Herbert marriage being null and void in the eyes of the Church, was also null and void under the civil law, and the courts so decided. The parties themselves, and the clergymen who aided them in performing an illegal act, are altogether responsible for the sad results.

A New English Text-Book of Dogmatic Theology

[We are indebted to the *Rosary Magazine* (July 1911, Vol. 39, No. 1) for the following kindly notice of the first volume of our translation of Pohle's Text-Book of Dogmatic Theology.¹]

We have here the first volume of an authorized English version of the unequalled German work *Lehrbuch der Dogmatik*, by the Rev. Joseph Pohle, Ph.D., D.D., at present the Professor of Dogma in the University of Breslau, and sometime Professor of Apologetics in the Catholic University of America. We owe this English version to the conscientious and learned editor of the CATHOLIC FORTNIGHTLY REVIEW, Mr. Arthur Preuss, of St. Louis.

¹ *God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. Prefaced by a Brief General Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph. D., D. D.* Authorized English Version with Some Abridgment and Added References by Arthur Preuss. vi & 479 pp. 8vo. B. Herder, 17 S. Broadway, St. Louis, Mo. Price \$2.20 net.

Dr. Pohle's rank among living theologians is undisputed, and his great work, *Lehrbuch der Dogmatik*, has gone through five editions, and there is not a dissenting voice in the chorus which proclaims it the best and safest treatise on Dogmatic Theology as yet given to the public in a modern language. Subscribers to the *Catholic Encyclopedia* will remember that the treatises on dogmatic subjects, which adorn the several volumes of the great work, were nearly all written by Dr. Pohle, and are conspicuous for the vast erudition, the even temper, the fairness and the absolute orthodoxy of this great modern theologian; they will recall his articles on grace, mortification and kindred subjects, which received at his hands such fair treatment that the adherents of various conflicting schools were constrained to express their satisfaction with his presentation and to admit that it is in every way just and unbiased. His great *Lehrbuch der Dogmatik* is marked by these same characteristics.

Mr. Arthur Preuss yielded to the earnest insistence of Dr. Pohle and, appreciating the treasure which an English version of so great a work would be to the educated layman, and to all who while taking their religion seriously were unable to satisfy the desires of an inquisitive mind, by reason of the fact that the great treatises of Dogmatic Theology have been, in the main, written only in Latin, the language of the Church, and thus remained sealed to all but the clergy and those very few laymen who had a sufficient command of the Latin language to enable them to read a text-book written in Latin, he undertook and has given us this fine translation. French theological literature may boast of not a few good dogmatic treatises; German literature has many fine contributions made by excellent theologians, but English literature is not rich in works of this kind; hence the English reader will receive with a feeling of joy an English version of perhaps the greatest German dogmatic treatise extant.

We congratulate Mr. Preuss upon the really excellent manner in which he has made the translation of the volume which is now given to the public. He has evidently approached his task with seriousness of purpose and painstaking care, added to the fact that he is a man of ripe scholarship, of critical acumen, and has a fine understanding both of the English and German languages. The result is an English volume which, as far as we can see, lacks none of the excellence of the original German. Many bibliographical references have been added by the translator, especially such as relate to the English literature of the subject. The present volume, the first of the series, is complete in itself. The second volume, which treats of the Trinity, will be issued about the first of September, 1911.

ALBERT REINHART, O. P.

A New Departure in Mission-Giving

Several of our American Catholic newspapers have reproduced a cockney dialogue between the Rev. Bernard Vaughan and another Jesuit Father, given recently during a mission in a London church.

This dialogue was sufficiently sensational, as the reader may judge from the following random extract:

Q.—Now, Jack, I want you to promise me to send your bonnie little ones to Mass on Sundays regularly.

A.—Now, it's this, Father, the old woman, if she 'appen to 'ave a few brads she'll go a marketin' down the Salmon of a Saturday night, and she's not back till the lights is out. Why none on us down this wye is in bed before Sunday mornin'. If you was, why, you wouldn't get no sleep with scrappin' goin' on till dyebreak. At this time o' the year it's worse. It's crool and chronic.

Q.—Could not their mother put them to bed early so as to have them up in time for Mass?

A.—To tell you the truth, my missis is a sos, or what you calls a Protestant, and she don't understand our religion. It's all a puzzle to 'er and I can't explain, I'm no scholar tho' I understands mostly anythink.

Q.—There's the misery of mixed marriages. Is not the Church right in doing her best to stop them? But remember, Jack, you must be master in your own house.

A.—It's all very well talkin', but you come round and 'ave a cut. Oh! she's a be-eauty, she's a star, she is—why, she'd shove it on yer till yer couldn't stand.

Q.—She would, Jack?

A.—She would, not 'arf. If I'd tell yer—Why she spins about like a two year old, an' when she's got her 'ops in, bless yer, no Copper, not cement plaster wouldn't 'old 'er.

It is not at all surprising that for several weeks after the publication of the dialogue this "new departure in mission-giving" formed the subject of an animated discussion in the correspondence columns of the *London Tablet* (Nos. 3,708 sqq.)

It was pointed out that such a dialogue between two priests in a church is not really a new thing, but has been practiced for a long time successfully in Italy, where it is known as *L'ignorante*. But the Italian missionaries never descend to speak in slang.

A Catholic gentleman who witnessed the London performance writes: "I was present at the final service, and was indeed moved by the splendor and beauty of it; but, on the other hand, I was by no means edified. In fact I was shocked at the employment of slang and very vulgar English in a pulpit in a Catholic church and by a Catholic priest. Surely it is not in keeping with the dignity of the Church and her priesthood...."

We think most Catholics would feel shocked at such a performance, which, as Canon Brennan informs us (*Tablet*, No. 3,708), was not even

true to life. The Catholic coster may use slang abundantly among his equals, but when he converses with the priest, or any one whom he holds in respect, he almost invariably speaks the English of the ordinary working man.

It is, of course, the question of unbecomingness which is the real issue. If the new method is really unbecoming in itself, it seems irrelevant to speak of the number of souls converted or the good done, as it would be shortsighted to suppose that any proximate good results would ever compensate in the long run for the ultimate harm done by a serious departure from the principle or law which requires that all shall be done decently and in order in our churches. Since the authorities seem to disagree with regard to the becomingness of Fr. Vaughan's departure, we suppose the zealous Jesuit missionary is entitled to the benefit of the doubt.

A Symposium on the "Boy Scouts"

[CONCLUDED]

The German Catholic press of the U. S. has also taken note of the movement and is, if anything, even more severe in its condemnation. We quote three specimens.

Says the *Nord-Amerika* (Philadelphia, June 1, 1911): "Liberal-minded preachers have been fostering this promising movement with much enthusiasm. The Y. M. C. A. is trying to draw it into its circle of activities, the press thinks that it has discovered a new educational panacea. And yet we may be sure that in the not too distant future this experiment will make room for new plans. As long as we remain unconscious of the deeper reasons of our meagre success [in the training of boys] and disregard the efficacy of religious instruction, so long will failure dog all our efforts."

The *Wanderer* (St. Paul, May 18, 1911) takes occasion to compare in a long editorial (which has since been widely quoted) the work of the great Catholic social reformer and boy-saver, Don Bosco, with that of the Scout-Masters. We quote in part: "Don Bosco also laid great stress on play, on the strengthening of the body by gymnastics, on the occupation of the juvenile mind, on the combination of the useful with the agreeable in recreation. But this was not the secret of his success. He founded his system on the firm basis of religion. There are still other Catholic trainers who are ten times more worthy to become models than the pioneers of the Scout fad. We mention Don Bosco because he devoted himself with special zeal to the neglected youth of the street and achieved such splendid results with boys whom

others had given up as hopeless. Catholics therefore betray a great lack of judgment and little experience when, disregarding the splendid results of their own workers they allow their sympathies to turn to this new fad and allow their boys to be entrapped by its show."

Finally the *Ohio Waisenfreund* contributed a leading article on the subject in its issue for May 24, 1911. "The first objection to the Scouts organization is that it takes away boys and young men from the influence of parents and of home life. These Scouts are bound by an oath and therefore parental control is to a large extent assumed by the 'Scout Master.' This organization, moreover, favors militarism, as is shown by its uniforms, its patrol system, its troops and officers. We wish to emphasize that this is no organization for Catholic young men. Among the Scout Masters are many Protestant ministers. The fact, moreover, that their meetings are held in Y. M. C. A. buildings tells against them. The indirect hostility of this society towards Catholics has long been known. Finally, the movement may be looked upon as a preparatory stage to secret societies, as the members bind themselves by an oath."

We beg leave to quote from a letter of a clerical friend in Western Missouri, who from experience has found that the Boy Scout movement is undoubtedly sectarian. "It has the approval of men who are indifferent to Church and creed. It is in my opinion a vestibule to the Y. M. C. A."

Here we have certainly sufficient material on which to base the answer to the two questions stated above. There seem to be two main reasons for the want of sympathy towards the movement on the part of the Catholic press. The first is that the methods of the organization are wasteful of both time and money, appealing merely to the boy's love of adventure and excitement, and tending to withdraw him from parental control. The second is the sectarian tutelage under which it has developed in almost all the states of the Union.

Hence, if in some cities the organization be entirely free from sectarian influence, there could be no objection for Catholic boys to join,¹ though of course parents should see that the occupations of their "scout boys" do not interfere with religious duties. We may sometimes see a crowd of the scouts going off for an outing or for a camping expedition early Sunday morning, which, of course, might easily interfere with the obligation of hearing Mass. In those cities where the movement is largely under the control of the Y. M. C. A., or, worse still, of one of the Protestant churches, parents should not allow their sons to join.

¹ In London a Catholic troop of Boy Scouts has recently been founded under the auspices of Bishop Butt, who seems

to favor the movement. (Cfr. *London Catholic Universe and Weekly*, June 16, 1911).—A. P.

Just to show how naturally the American press has begun to look upon the Scout movement merely as an enlargement of the work of the Protestant churches, we will quote from the *Sunday Magazine of the St. Louis Post-Dispatch* for April 23, 1911: "During the last four months the movement has grown by leaps and bounds in St. Louis. Eleven troops comprising nearly 400 youths have been formed *under the leadership of clergymen*,³ business men and Y. M. C. A. officials, interested in teaching genuine manhood, self-reliance and discipline to the rising generation." The bottom of the page is ornamented with the pictures of eleven ministers and prominent Y. M. C. A. men, all of whom are zealots in Boy Scout craft.

The same paper quotes the Boy Scouts' Law:

A scout's honor is to be trusted.

A scout is loyal to his country, his officers, his parents and his employers.

A scout's duty is to be useful and to help others.

A scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs. A scout must never be a snob.

A scout is courteous, especially to women and children, to the aged and the afflicted.

A scout is a friend to animals.

A scout obeys orders of his parents, patrol leaders or scout master without question.

A scout smiles and whistles under all circumstances. He never swears when put out. The punishment for swearing or use of bad language is a mug of cold water, to be poured down the offender's sleeve by the other scouts.

A scout is thrifty; that is, he saves every penny he can and puts it into the bank.

But what does a careful analysis of this code show? Would not a thorough instruction in all the duties imposed by the fourth, fifth, and eighth commandment do away with these precepts? It is, no doubt, the imposition of aimless precepts such as these which has caused some people to brand the movement as a mere fad.

If instead of wagging and signalling, our boys (and girls too) could be persuaded to put in practice some of the practical hints and exercises on character building given in the chapter on Self-mastery in a book recently translated from the German⁴ there would be little need of all this extra apparatus to uplift the moral standard of youth. We note from the translator's introduction that one of the ideas underlying Dr. Foerster's moral teaching is to utilize the child's love of self-activity, to cultivate a pride in self-control, and to advance from this to higher motives. Now these suggestions can readily be adopted

³ Italics mine.—A. M.

F. W. Foerster. Translated by Ethel Peck.—B. Herder.

⁴ *The Art of Living. Sources and Illustrations for Moral Lessons* by Dr.

by the Catholic teacher and may become as fruitful of good result as any of the "Boy Scout rules."

To quote again from the letter of our afore-mentioned clerical friend: "I am aware that warning is not the only thing to be done. What is going to be offered to the Catholic boy instead of this movement? Must he stand in the rear, a sad looker-on?" These questions indicate for Catholic teachers and parents the lesson they ought to draw from the immense activity of the Y. M. C. A. and the various Protestant sects in "Boy welfare" work. After all, the "Boy Scout" movement, though, as at present conducted, not meeting the approval of the Catholic press, is at bottom sound and wholesome. Since we cannot join the organization it is our duty to inaugurate something "just as good" or at least to expand the scope of our present societies and organizations so as to take away from our boys the excuse to go elsewhere to find what they need in the line of legitimate recreation and physical culture. We see here a phase of Catholic social work which we must develop if we desire to keep pace with the manifold activities of other denominations—of that social work which has been so warmly commended by Pius X and which has become so important in this age of increased social consciousness.

St. Louis University

ALBERT MUNTSCH, S. J.

Freemasonry as a Political Power

[The subjoined "special cablegram" to the *St. Louis Globe-Democrat*, signed W. B. Middleton and published in that newspaper June 11 (Vol. 37, No. 23, Section 1, page 10), contains nothing that is new to the careful observer; but it is very remarkable for the circumstance of its being published in a leading secular journal which has always been extremely friendly to Masons and Jews alike.]

SALONICA, June 10.—The crisis in Turkey which is forever coming to a head, but constantly postponed, presents some features almost incomprehensible to outside observers. In the accounts of the situation written and telegraphed from Constantinople the words "Free Masonic" and "Anti-Semitic" often recur. What such adjectives can have to do with the politics of a Mohammedan country is hard to understand. Freemasonry is familiar to most persons as a respectable, philanthropic and convivial organization, which maintains some secrecy about its rites and proceedings and is supposed to be mutually helpful to its members.

To avoid misunderstanding it should be said that English or American Freemasonry and Continental Freemasonry are very different

things.¹ Continental Freemasonry may be to some extent philanthropic and convivial, but it is almost entirely political and busies itself with politics of a particular sort by means of its secret organization.

Though there may be, and are, among politicians and writers, individuals who are affiliated to Continental Masonic lodges, Freemasonry as generally known is fundamentally nonpolitical in the Continental sense. With the exception of some few lodges in Prussia and in the Scandinavian countries which are monarchical, conservative and religious in character, *the bulk of the Continental Masons tend to promote republicanism, "progress," and irreligion.*² This applies to the French, German, Spanish, Italian, Portuguese, Austrian, Hungarian and Turkish Freemasons. The cross-currents that exist here and there are not important enough to weaken the force of this general rule.

Even before the French revolution, Continental Freemasonry played a political part. Its influence in preparing the revolutions of 1789, 1830 and 1848 is unquestionable, and it certainly rendered great services to the Italian Risorgimento. During the greater part of last century it was the chief enemy of the Roman Catholic Church, of the Jesuits, and of the autocratic absolutist governments which the Roman Church and the Jesuits supported.³

Freemasonry provided a secret organization for all the persons and parties that were struggling against political tyranny. Inside the framework of its organization liberal politicians were able to communicate with each other and to organize their action unknown to the police or the spies of the governments they were opposing.

In Italy, for instance, every statesman from Cavour to Crispi, and including Mazzini, Garibaldi, Victor Emmanuel and King Humbert, either belonged to or had passed through lodges.

A large number of Jews in all countries also became Freemasons, as was natural in view of the persecution to which they were generally exposed and of their propensity to secret dealings.

The difference between the Jewish and non-Jewish, or "Aryan" Masons was seen especially in Italy, when national unity was firmly established and secret organization became superfluous. Then, little by little, the great majority of the leading public men abandoned Free-

¹ They are not essentially different. Cfr. our *Study in American Freemasonry*, pp. 378 sqq., 2nd ed., St. Louis 1908. — A. P.

² Italics mine. — A. P.

³ This latter statement is, of course, untrue, but we let it pass here as not

pertaining to the substance of the subject in hand. Any one wishing to know why the Church is and must of necessity be opposed to Freemasonry will find a wealth of information on this head in our afore-mentioned *Study*. — A. P.

masonry and conducted their political life in public. The Jews, however, whether public men or not, remained Freemasons and gradually obtained control of the whole organization. They used it to promote their own interests, to put pressure upon members of Parliament and upon the government and to influence official appointments. It became very difficult for a non-Mason to obtain government or municipal employment.

At last the situation grew so bad that an anti-Semitic revolt, led by a republican politician, Dr. de Cristoforis, took place in the Italian lodges, and for a time there was lively fighting between the Jewish and the non-Jewish Freemasons. The former, who had wealth on their side, triumphed, and, though "Aryan" lodges still exist, the Jewish lodges, which influence the government, the municipalities, many banks, a large part of the press and have recently "captured" the leading Socialists, are practically supreme.

Their greatest exploit has been to place Sig. Ernesto Nathan, a gentleman of republican principles and Jewish extraction, at the head of the municipality of Rome and to keep him there during the jubilee year in spite of the protests of the Catholic world against his unnecessary attack upon the Pope and the Catholic religion last September. Before becoming syndic of Rome, Sig. Ernesto Nathan was grand master of the Jewish lodges of Italy.

These details of Italian Freemasonry are interesting, because some of the principal lodges of Turkey, the "Macedonia Risorta" and the "Labor et Lux," are subject to the Grand Orient of Italy. The French Masonic review, *L'Acacia*, reported in January, 1907, eighteen months before the Turkish revolution, that, though Freemasonry was forbidden in Turkey, there were two lodges at Salonica under the Grand Orient of Italy, the one, Macedonia, guided by a Spaniole Jew, Emmanuel Carasso, who afterwards formed part of the commission that deposed Abdul Hamid, and the lodge Labor et Lux. There was, besides, a lodge Veritas, subject to the Grand Orient of France. The creation of a lodge subject to the Grand Orient of Spain, added *L'Acacia*, was contemplated. "Salonica is an extremely favorable locality, because of its 110,000 inhabitants 70,000 are Jews." This Spanish lodge, Perseveranza, was indeed established shortly afterwards.

It is this agitation that is now coming to a head. The discontented non-Jewish members of the Committee party and the military element found a leader in Col. Sadik, who had distinguished himself during the suppression of the counter revolution two years ago. The chief object of Sadik's attacks was Djavid Bey, the finance minister, who had excited suspicion by his relations with Levantine speculators

and by the favors he was said to have bestowed upon members of his own family and other Mohammedanized Jews. A last cause of offense was his advocacy of the renewal of the concession possessed by the Tobacco Regie Company. Djavid Bey's defense of the "Regie" has given his opponents one more cry against him and compelled him to retire.

W. B. MIDDLETON

MINOR TOPICS

MADERO AND MEXICO

Francisco Madero is now practically dictator and will in all probability soon be elected President of Mexico; but it is the opinion of conservative Mexicans that his government cannot last.

According to a well-informed writer (A. G. Martin) in *Leslie's* (No. 2912) Madero himself admits that the people of Mexico are not yet ready for a free government such as we have in the United States, though that has been the subject of every harangue to the revolutionary army.

Personally, the new dictator is a weak character. "Small, below the average height, Madero is extremely effeminate. His forehead is not high, his brow is not big, such as big thinkers are supposed to have; his face is not strong; he is nervous, excitable. On the afternoon of the first day of the battle of Juarez, at one o'clock, he sent couriers to attempt to stop the fighting. His generals were appealing to him to let it go on. At four o'clock he yielded and told them to send re-enforcements; at four-twenty he recalled his orders and said the fight must stop; at midnight he ordered the fight to go on. When he was located near

the river, opposite El Paso, prior to the fighting, photographers could pull him out of his house by the arm and haul him around into any position they wished for his photograph. One correspondent, who had been with the rebel leader through his campaign in Chihuahua, shook his fist in his face and declared that if Madero gave out any more statements except through him, there would be trouble—and the statements in future all came through the threatening correspondent."

His rise to eminence was a mere accident. Coming to the front at the time when conditions were ripe for a revolution, he threw himself at the head of the discontented element and gave them a name for a rallying cry. "Viva Madero!" soon became the shout of all who opposed Diaz. "Viva Madero!" meant "Down with Diaz!"—nothing more.

Madero faces pretty much the same conditions that Diaz faced thirty years ago. "He cannot control the peon class of Mexico without oppression: if he oppresses one class and not another, his government cannot stand. If he oppresses all, he has the same situation before him that brought

about the downfall of his predecessor."

ROOSEVELT'S LATIN

Here is another argument in favor of adopting a uniform pronunciation of the Latin language.

Mr. G. H. Earle, Jr., of Philadelphia, according to a Washington dispatch in the New York *Evening Post* (June 29), said before the sugar investigating committee of the House of Representatives: "I never met Mr. Roosevelt but once since I left Harvard, and that was at the White House. He asked me if my career at Harvard had done me any good. I told him that I didn't know. Then in that peculiar enunciation which he possesses, he quoted something to me in Latin, which I could't by any chance understand. Being examined in Latin by the President of the United States made me feel silly, so I smiled, and the President slapped me on the back and said: 'I see you understand,' which, of course, I did not, but by smiling it made him think so."

CONCERNING THE EXPULSION OF RELIGIOUS FROM THEIR ORDERS

The Sacred Congregation of Religious recently published (*Acta Apostolicae Sedis*, Vol. III, No. 7) an important decree regulating the expulsion of religious from their orders or institutes. This decree contains thirty-one paragraphs and greatly simplifies the judicial process which must always precede such expulsion. Except in cases of grave public scandal and of serious danger to the communi-

ty, no religious can be sent back to the world, unless after having received three solemn warnings without avail for some serious offense. The offense must, moreover, be properly proved before a tribunal consisting of the Superior-General and at least four members of his council. Religious in holy orders remain suspended after expulsion until they are rehabilitated by the Holy See, and they cannot be re-admitted into their own or received into any other congregation without a special permission from the Congregation of Religious. In the case of nuns and sisters, who have taken solemn or perpetual vows no expulsion is juridically valid without the confirmation of the Congregation of Religious, except, again, in case of grave public scandal, when the local Ordinary can pronounce immediately on the case, which must then be promptly referred for final action to Rome.

THE SEVENTEEN-YEAR LOCUSTS

The seventeen-year locusts, which have again been paying this country a visit this summer, constitute one of the unsolved mysteries of nature.

The ordinary life of an insect, in which the cycle is complete in a season or less, seems understandable as a part of the regular scheme of the earth's course around the sun. But the *Cicada Septemdecim* (this is the so-called seventeen-year locust's true name) upsets the calendar of the insect world by requiring seventeen seasons to reach maturity—almost as long as a human being—and passes

all but a few weeks of this long period underground, emerging for a short time to spend the final phase of its life in the open air. Seventeen years of darkness and isolation, then a few weeks of light and joy! The work of reproduction completes the insect's life, the depositing of the eggs which insure the continuation of the species being followed closely by the perishing of the individual cicada and the beginning anew of the seventeen-year cycle.

Strange to say, in spite of its vast numbers, the cicada really does very little damage. It does not appear to molest the farmer's crops. Indeed, it apparently eats but little during its outdoor life. It comes out of the earth plump and hearty, and its main business then seems to be the perpetuation of its species. The cicadas are consumed in large numbers by chickens, to their [the chickens'] manifest advantage. Hogs, also, with their omnivorous appetite and adventurous habits, are said to devour the slow-moving insects with much relish.

THE TELEPOST

We suppose that not a few of our readers, like ourselves, have during the past few years received offers of Telepost stock by the Sterling Debenture Corporation of New York.

It will interest especially those who have invested some of their savings in Telepost stock—to know that this corporation is at present under a cloud of suspicion.

Collier's Weekly charges (Vol. XLVII, No. 15) that the leading

spirit of the Sterling Debenture Corporation, one Shumaker, "has run certain of his Telepost offices for experimental and show purposes only," and that he has never dared to bring into court a \$150,000 libel suit which he started against his accusers in 1906.

As for the much advertised telegraphophone machine which Shumaker and his partner, one Middlebrook, claim to control and which was to revolutionize telegraphy, *Collier's* charges that it is a myth. "No machine has yet reached the market."

SOCIAL REFORM AMONG THE BAPTISTS

At a great Baptist convention held in Philadelphia from June 13—25 a social reform programme submitted by the Social Service Commission was enthusiastically adopted. This programme puts the Baptist denomination on record as standing for: the right of the workers to some protection against the hardships resulting from swift industrial changes; the principles of conciliation and arbitration in industrial dissensions; the protection of workers from dangerous machinery, occupational diseases, and mining disasters; the abolition of child labor and the protection of children from exploitation in industry and from work that is degrading, dwarfing, and morally unwholesome; such regulation of the hours of labor for women as shall safeguard the physical and moral health of the community; the suppression of the sweating system; the gradual and reasonable reduction of the hours

of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest life; a release from employment one day in seven, and a wage based not on a seven-day week but on a six-day week; a living wage as the minimum in every industry, and the highest wage that each industry can afford; the most equitable distribution of the products of industry that can ultimately be devised; suitable provision for the old age of workers, and for those incapacitated by injury in industry; the control of the natural resources of the earth in the interests of all of the people; the gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust; the discouragement of the immoderate desire for wealth; the exaltation of man as the end and standard of industrial activity; and the abatement of poverty.

A MOTOR CHAPEL

The London *Tablet* (No. 3,710) gives an account of the blessing of Father Herbert Vaughan's new motor chapel.

The motor chapel is an adaptation of our American chapel car. "A chapel moving along the railways in this country," says our English contemporary, "would be of little use, even if the companies would grant the necessary way-leaves. With us the inaccessible places are the villages which are not served by the railways, and for the service of these places the motor chapel seems excellently adapted."

At what may be described as the opening ceremony one incident served to put everybody in a good humor. In the roadway a number of people representing the Protestant Alliance had assembled, and were busy distributing tracts, and promising to track the car wherever it went. Suddenly the gate opened and Fr. Bernard Vaughan strolled out. Approaching the Protestant group he said gaily: "So you have come to denounce Popery." "It is our duty," was the stern reply. "Quite so; but isn't it rather dry work? Why not come inside the garden and have some tea and cakes with us; and then, you know, you can go back and denounce us with renewed vigour." When they at length realised that the invitation was quite seriously meant, the representatives of militant Protestantism looked at each other for a moment in embarrassed silence; then the leader explained that it was quite impossible for them to accept the offer, and he added: "We must denounce this idolatry. We will follow you wherever you go." "Delighted to hear it," exclaimed Father Bernard, "for if only you will follow in our footsteps to the end, — why,—you will be saved." The Wycliffe preachers looked to their leader, but when nothing seemed to occur to him, they trooped sadly away. Perhaps they thought wistfully of the tea and cakes.

A QUESTION OF EDUCATION?

The *Outlook* (Vol. 98, No. 9) says in an editorial article on "The Police Problem":

"One cause for the prevalent disorder in American cities is the presence of a considerable body of boys and young men who find themselves released from the government restraints of the Old World and have not yet acquired that power of self-control on which we rely for the preservation of law and order in America. Education is the ultimate remedy; but while we are educating them we must govern them."

Of course, we must govern and educate the boys and young men who are sent to us from foreign countries.

But is it not an injustice to insinuate that they form the main element of the lawless rabble that is endangering peace and good order in our large cities?

So far as *our* experience goes, the most dangerous criminals are native-born and fairly well, not to say finely, "educated,"—taking "education" in the sense in which the term is generally used by the advocates of the public school system, the *Outlook* prominent among them.

Let us govern and educate the ignorant and untrained boys of foreigners: but let us not forget that our first duty is towards our own children and young men. And for God's sake let us not be seduced by the fallacy that we can gentle and civilize them simply by training their intellect and memory!

NEWSPAPER HYDROPHOBIA

A case of what the newspapers described as virulent hydrophobia occurred not long ago in Philadel-

phia. A boy was supposed to have been bitten by a dog, and in the intervals of his convulsions he was "snapping at his attendants and barking like a dog."

The incident has come to the attention of the *Medical Record*, which recalls how "a number of years ago a young woman in Camden was said to be suffering from this dreaded disease, and Prof. Joseph Pancoast was requested to go and see her. When he was told that she was 'snapping and barking like a dog,' he immediately replied, 'Then she has not hydrophobia,' and this negative diagnosis turned out to be true, as she was only suffering with fear and hysteria. The fact that no one ever saw a hydrophobic patient 'snapping and barking' does not deter the average newspaper reporter from indulging himself with this little flight of imagination, merely in order to give the account a 'touch of verisimilitude,' and make it more graphic. In the case of the boy in Philadelphia, Dr. Wadsworth, the coroner's physician, found no evidence of rabies, but discovered that death had in reality been caused by typhoid fever. The typhoid delirium had been mistaken for rabies. The coroner has now formulated the rule not to accept a diagnosis of death from hydrophobia unless it is confirmed by autopsy."

This is a ruling which should be followed everywhere.

Newspaper hydrophobia, and the brand usually recognized by policemen in dogs, need to be cut out of the ordinary diagnostician's manual.

POINTERS ON THE MARRIAGE LEGISLATION OF THE CHURCH

The senseless agitation over the decree "Ne temere" which is stirring Protestant England and Canada may at almost any moment be transplanted to this country, where anti-Catholic prejudices are equally strong.

In case it does, here is a useful statement to be put into the hands of well-meaning Protestants who may have been misled by false accusations against the Church and by misrepresentation of her marriage laws:

1) The Catholic Church does not regard as invalid the marriage of Protestants by a Protestant minister. The best proof of this is the fact that when married Protestants desire to enter the Church, they do not have to be remarried.

2) The Catholic Church, since the promulgation of the "Ne temere," does regard as invalid the marriage of two Catholics, or of a Catholic and a Protestant, by a Protestant minister or by any civil authority. Matrimony being a sacrament, she claims and has the right to lay down the conditions for its valid reception by her own children.

3) The Church does not interfere with the civil law. Consequently a mixed marriage contracted before a Protestant minister, though invalid in the eyes of the Church, is not illegal.

4) It is not true that when the Catholic party to a mixed mar-

riage desires reconciliation with the Church, he or she is required or advised to abandon his or her partner and children that may have been born of their union. In all such cases the parties are urged to have the union validated in accordance with the laws of the Church.

HENRY GEORGE AND PRIVATE LAND-OWNERSHIP

Our friend and occasional contributor, the Rev. Dr. J. A. Ryan, of St. Paul Seminary, sums up a series of articles which he has recently published in the *Catholic World* magazine on "The Ethical Arguments of Henry George Against Private Ownership of Land" as follows (*Catholic World*, No. 556):

"The argument relating to first occupancy is valid only against the abuses of the institution, not against the institution itself; the argument from labor as the only original title of property rests upon a faulty analysis, and is contradicted by the statements of its author; the argument based upon men's equal rights to the use of land merely proves that private land-ownership does not bring about perfect justice, not that it is essentially unjust; and the argument concerning the social creation of and right to social land values, overlooks the fundamental justification of production as a title of ownership."

FLOTSAM AND JETSAM

The discussion of the morality and lawfulness of vasectomy is continued in the July number of the *Ecclesiastical Review*. The author of a very able and lucid article on pages 71 to 77 arrives at the following conclusion: "The question whether a person may permit or authorize vasectomy: or whether a physician may perform it on his patients, or on others against their will who are under the legitimate control of masters, or by direction of recognized public authority, may be answered in a general way in the affirmative, whenever there is a sufficient reason, not interfering with a clearly defined positive divine precept. Such a reason would be the restoration of health which tends to the preservation of life or the prevention of degeneracy."

*

A thorough investigation of the business of express companies by the Interstate Commerce Commission has been inevitable ever since Congress explicitly conveyed upon that body the needed jurisdiction. Inquiry naturally precedes regulation, and it is noteworthy that the Commission has ordered one that will go to the bottom. Only the malicious will see in the sweeping reduction of rates just filed by the express companies an attitude recalling that of Davy Crockett's coon. They must know that there will be shooting later, even if they do a little preliminary coming down. And they will see fully as much significance, it is probable, in the announcement that President

Taft is heartily for the establishment of a general parcels post, and will again urge it upon Congress next December.

*

"St. John trimmed St. Aloysius 22 to 4" is a startling sentence by the base-ball editor of the *Catholic Telegraph*. The base-ball editor of the *New World* goes him one better in this: "St. Vincent wound up the first lap in N. C. A. A. pennant chase last Sunday by taking a flop out of St. Alphonsus on the latter's grounds." Another of the fraternity writes that "the Holy Angels put it all over All Saints in ninth inning." If it be necessary to have base-ball reports in Catholic papers, why can they not be written without suggesting warfare in heaven?—*Sacred Heart Review*, Vol. 46, No. 1.

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Many Catholics the world over will be interested to hear that Msgr. Fraser, Rector of the Scottish college at Rome, is placing the cause of Mary Queen of Scots before the Sacred Congregation of Rites. Msgr. Fraser says that much of what the unhappy Queen suffered was due to her devotion and loyalty to the Holy See and that so convinced was the Pontiff of her day of Mary's piety and devotion that he accorded her the remarkable privilege of carrying the Blessed Sacrament about upon her person in prison, in order that she might communicate herself.

*

Recently, when a prominent young woman of St. Louis was

married in a Protestant church, Father Phelan of the *Western Watchman* worked himself up to a high degree of indignation over this sacrilegious wedding. The indignation was quite proper. But then, the doughty editor states that many other young women of the fashionable West End would have done likewise, and he asks the question: Where in the world do these young slippery creatures go to confession? Perhaps a far more appropriate query would have been: Have these young women been properly trained in their early girlhood? Have they had the advantage of a *parochial* schooling? Have they attended *Catholic* high schools or academies? Not that all girls whom our Catholic schools turn out are saints, but a child that has imbibed in some secular school the spirit of the world has already taken the first step on that "oily" path to hell to which Father Phelan alludes in his sarcastic editorial.

*

By all means buy the *Catholic Social Year Book* for 1910 and for 1911. They cost you only a "quarter" a piece, but they contain much that is of permanent value. They show what English Catholics are doing along social lines, and incidentally teach us what might be done in this country. We hope the near future will bring us in this country a counterpart to The Catholic Social Guild which was started in England about a year and a half ago. The social question can be solved only by social and concerted effort.

*

It will no doubt interest some of our readers to learn that there

exists in Boston a "Bureau of Civic and Industrial News," which furnishes information on such subjects as Direct Legislation, Commission Government, Proportional Representation, Woman Suffrage, Public Ownership, Industrial Co-operation, Single Tax, and Socialism. Upon request, accompanied by the regular fee of \$1.00 for each subject, pamphlets will be sent, together with a bibliography and references to the best sources of information, and a letter covering the general field. If the Bureau is unable to furnish the desired information, the fee will be refunded. The address of the Bureau is 5 Park Square, Boston, Mass.

*

The difference between the public judgment on a libertine woman and a libertine man is often held up as something grossly unfair. In some ways it is, if we take human weakness in the lump. But after all, as Fr. Hull points out in the *Bombay Examiner* (Vol. 62, No. 23), this inequality of judgment is the best compliment we can pay to a woman, the most signal recognition of the moral superiority of woman over man. The cry against the inequality of the judgment is, in fact, "one of the signs that our estimate of woman has depreciated; that we have lost our realisation of her immeasurable moral worth."

*

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BOOK REVIEWS AND LITERARY NOTES

—The Mosaic authorship of the Pentateuch—more particularly of Deuteronomy—is the subject of a somewhat pretentious work which has lately reached our table: *The Date of the Composition of Deuteronomy. A Critical Study by Hugh Pope, O.P., S.T.L.* (xix & 198 pp. 8vo. Fr. Pustet & Co. 1911. \$1.50 net). To prove that Moses wrote Deuteronomy is to strike a death blow at negative criticism, which bases its airy hypotheses chiefly on the assumption that Deuteronomy was composed during the reign of King Josias. Fr. Pope makes out a very strong case for the traditional view. He allows Deuteronomy to speak for itself and shows how a multitude of details go to confirm that the book is what it claims to be, and that it is only when we accept it as such, that we can arrive at a right understanding of it. He adduces the witness afforded by archaeological research, and shows that, though it does not, strictly speaking, prove that Moses wrote the Pentateuch, it yet goes a long way towards doing so both directly and indirectly, and that, moreover, it does not in the slightest degree bear out the contentions of critics, but wherever it affords any evidence at all, that evidence is diametrically opposed to those contentions. Though disfigured by a deplorably large number of misprints, the book is worthy of being added to every exegete's library.

—Fr. Cathrein's classical work on Socialism, (*Der Sozialismus. Eine Untersuchung seiner Grundlagen und seiner Durchführbar-*

keit), of which we English speaking Catholics are so fortunate as to possess an excellent translation from the pen of Fr. V. Gettelmann, S. J., is now circulating in the original German edition in no less than 23,000 copies. The latest (tenth) edition is much enlarged and largely recast, and devotes particular attention to what has justly been called the fundamental dogma of modern Socialism, *viz.*: the materialistic conception of history.

—Fr. Pustet & Co. have re-issued in handy pocket form, as volume II of their new *Bibliotheca Ascetica*, F. Roothaan's literal Latin version of the Spiritual Exercises of St. Ignatius (*Exercitia Spiritualia S. P. Ignatii de Loyola. Versio Literalis ex Autographo Hispanico* etc.) Fr. Roothaan's valuable annotations are reprinted in full. The booklet contains some six hundred pages on very thin paper and is well printed and bound. (75 cts.)

—*Predigten von Dr. A. Egger, Bischof von St. Gallen. 2. Band: Osterkreis.* (Benziger Bros. \$1.25.) These sermons represent a type of preaching which deserves the most earnest recommendation. The saintly Bishop drew constantly from the rich resources of a vast and solid store of theological learning, had an intense realization of the supernatural and a practical knowledge of the dangers that nowadays threaten to rob Catholics of that lively faith which, amid earthly allurements, keeps its gaze steadily fixed upon the surpassing glory of the life to come.

A Standard Work for Catholic Apologists

God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. Prefaced by a Brief General Introduction to the study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph. D., D. D. Authorized English Version with Some Abridgments and Added References by Arthur Preuss. vi & 479 pp. 8vo.

"The translation from the German of a work of this kind is itself a most hazardous undertaking, not only because the terminology is necessarily unconventional, but also because the genius of the German language, which lends itself to lengthy and involved reasoning, is very different from the directness that characterizes English expression of thought. Yet Dr. Preuss has shown good judgment in accommodating himself to those to whom he proposes to make Dr. Pohle's work accessible. The translation is not only true throughout and judiciously condensed, but it adds to the author's references in text and notes such sources as are familiar in our literature. We are particularly pleased to see the frequent mention of the *Catholic Encyclopedia*, and such names as Rickaby, Clarke, Gilmartin, Shahan, Hull, and other English and American authorities, whose work are cited in confirmation of the German sources quoted by the author. We have no doubt that this edition of Dr. Pohle's *Dogmatic Theology* when completed will become a standard of reference for Catholic apologists in English-speaking countries. In the meantime we trust that the publishers will be enabled to bring out the remaining.... volumes at an early date.—*Eccelesiastical Review*, Vol. XLV, No. 1, July, 1911.

Volume II: "The Divine Trinity" is in type and will appear in September. Volume III: "God Author of Nature and the Supernatural," has been put into the printer's hands and may be expected early next spring.

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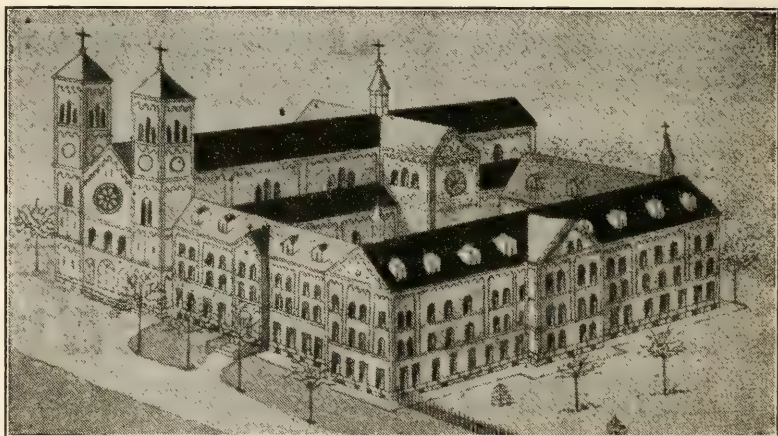
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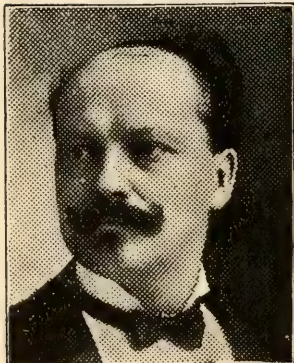
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TOPICS OF THE DAY

TO COUNTERACT AN INTERNATIONAL CONSPIRACY

Mr. Paul Bakewell, of St. Louis, has united into a brochure, which he entitles *A Conspiracy and its Agency*, three articles on the Ferrer case, originally published by the Hon. Hilaire Belloc in the *Dublin Review* and the *Tablet*, and two others on the establishment of the International Catholic News Agency (Juta) in Switzerland, from the *New York America*. His purpose is to give this pamphlet as wide a circulation as possible, in the hope that it may arouse Catholic public sentiment in the United States to the need of a "Catholic Associated Press," or at least of a concerted movement to compel the telegraphic news agencies of the world to cease lending themselves to the ends of the international Judeo-Masonic-Socialist conspiracy against the Catholic Church, her institutions and servants.

We trust Mr. Bakewell's brochure will have the desired effect, though it is difficult to see how any such agitation can succeed without the support of a strong *Catholic daily press*. Mr. Bakewell and his friends ought to bend their energies chiefly to the establishment of a chain of Catholic dailies.

CATHOLIC "SOCIAL ACTIVITIES"

A K. of C. paper published in Chicago advocates "more social activity" among the councils there,—meaning not the study of social problems and the amelioration of unjust or unfortunate social conditions, but picnics, excursions, dances, etc. Whereupon the *Sacred Heart Review* (Vol. 46, No. 3) observes that conditions must be different in Chicago than in Boston. "What we seem to need most hereabouts is something that will relieve the average Catholic family from the constant demand to buy tickets for dances, excursions, picnics, whists, strawberry festivals, coffee parties, lawn parties, minstrel shows, bazaars, steamer trips, outings, and a hundred other 'social activities' of similar kind." Our Boston contemporary adds that societies or clubs which do no service to anybody outside their own membership should not look upon the public as a legitimate prey upon whom to descend at any time with tickets for some frivolous "social activity."

Cannot some one who means it well with the Knights of Columbus and wields great influence over them (Bishop Muldoon, for instance), turn their activities into the right *social* channels, in which those of the German Catholic Central-Verein are already running?

NEW EPISCOPAL ARMS

The Archbishop of Boston, the Bishops of Burlington and Hartford, the Abbot-Bishop of Belmont, and quite recently His Eminence the Cardinal-Archbishop of Baltimore, have adopted new coats of arms in harmony with approved heraldic principles. The Cardinal's new arms appear as a frontispiece in the July number of the *Ecclesiastical Review*. It is to be hoped that the example of these prelates will be widely followed. Unfortunately, in the words of Mr. P. de Ch. La Rose (*ibid.*), "the heraldic heresy which regards a shield simply as a background upon which a landscape, a pious 'picture,' or a heterogeneous collection of religious or secular instruments and objects may be realistically painted, dies hard."

M. de la Rose, in collaboration with the Rev. J. A. Nainfa, S. S., stands ready to serve our prelates in matters heraldic. His address is Cambridge, Mass.

A CATHOLIC BISHOP ON THE INDEX

Catholics on both sides of the Atlantic were astonished and grieved to learn, a few weeks ago, that the S. Congregation of the Index, by a decree dated June 12, had condemned three publications of Dr. Ottokar Prohászka, Bishop of Székes-Fehérvár (Stuhlweissenburg). In his native Hungary, where Msgr. Prohászka is highly esteemed for his zeal and ability, the news caused great commotion, and the people eagerly looked forward to some explanation or statement from the Bishop. They did not have to wait long. On July 30 there was read in all the churches of the Diocese a pastoral letter of Dr. Prohászka's, which gladdened the hearts of the faithful and filled with confusion all those enemies of the Church and her discipline who had publicly proclaimed or silently desired a conflict with the Holy See. In his letter the Bishop declares:

"I read in the *Acta Apostolicae Sedis* that the Congregatio Indicis has condemned and put upon the Index two works of mine, entitled 'The Exaggerations of Intellectualism' and 'Modern Catholicism,' and also my Christmas article 'More Peace.' Since we acknowledge the Holy See to be the supreme teaching authority, and obey the decisions and directions of its central organs, among them the Congregation of the Index, I comply with my duty by submitting to the judgment of the Holy See and, respectfully heeding the directions of the supreme teacher in the present-day conflict of truth with error, withdraw my books from the market. Stuhlweissenburg, June 24, 1911. † Ottokar Prohászka."

No doubt the entire Catholic world will applaud the statement

of the Bishop of Transylvania, Msgr. Majláth, who, referring to the case of Msgr. Prohászka, said in a public address delivered at Budapest:

"He who was great in the days of his fame and many-sided activity, looms still higher in his day of trial and affliction." (Cfr. the *Salzburger Katholische Kirchenzeitung*, 1911, Nos. 25 and 27).

ECCLESIASTICS AS MEMBERS OF LAY SOCIETIES

La Vérité of Quebec (July 8) hears that the Holy Father will soon publish a decree forbidding ecclesiastics to belong to lay clubs or societies. This decree, which is directed mainly against certain societies on this side of the Atlantic, is in complete harmony with a passage we quoted some time ago from the Pope's Encyclical letter on the French *Sillon*, to-wit: "*il convient que la milice sacerdotale reste au dessus des associations laïques, même les plus utiles* (It is proper that the sacerdotal militia should hold aloof from lay associations, even the most useful)." The *Vérité* thinks that this decree will be but the second in a series of pontifical measures which aim at the reform (or if reform is impossible, will result in the condemnation) of certain Catholic lay societies which because of their un-Catholic tendencies and doings are threatening to become a danger to the faithful.

THE TRANSMISSION OF TUBERCULOSIS

The final report to Parliament of the Royal Commission on the relations of human and animal tuberculosis seems to dispose conclusively of the famous declaration of Dr. Koch, made ten years ago, that the transmission of bovine tuberculosis to man is either impossible, or, if it occurs at all, occurs so very rarely that it is not advisable to take any measures against it. The Royal Commission finds, as a result of a long and painstaking investigation, that bovine tuberculosis can be transmitted to man, and that in point of fact, out of twenty-eight cases of lung tuberculosis, investigated, two were caused by bovine tubercle bacilli. The Commission accordingly recommends that existing regulations for the prevention of the use of meat or milk from tuberculous cattle be thoroughly enforced, and indeed strengthened. As a matter of fact, we believe, the opinion of Dr. Koch, in spite of his deservedly high authority and of the care he had taken in his own researches on the question, has had little influence on medical opinion or official practice in regard to this matter. To be on the safe side has been felt to be the only wise policy, until more complete investigation had been made. Presumably, the Royal Commission's work will insure the definite rejection of Dr. Koch's view by medical authorities.

Col. Roosevelt and the Salvation Army

BY ARTHUR PREUSS

In a recent editorial article contributed to the *Outlook* (Vol. 98, No. 9) Mr. Theodore Roosevelt heartily commends the social work of the Salvation Army. He says *inter alia*:

"At the beginning the Salvation Army was a purely religious body; but those at its head were driven into social work because of their sympathy with suffering. They had not planned out their work from the outset; they took it up, piece by piece, just as their hearts responded to appeal after appeal made by the suffering people with whom they were endeavoring to get into touch. They prayed with and preached to men and women weighed down by the sorrows and misery of dire poverty, and then they found that they simply could not leave these men and women without stretching out a helping hand to them. They were brought in contact with wrong-doers and criminals, they learned their secret history, they found how great a proportion of human sin is connected with wretched surroundings; and then they felt ill at ease until they tried to help and reform those who had been even more sinned against than sinning. Thus by degrees their social work increased and took on a multitude of different forms, and their constant endeavor was, not only to regenerate the individual, but also in practical ways, by experiment and trial, to find out how best to do away with the circumstances responsible for the individual's fall. They steadily developed their work along the lines of self-help, self-management, self-support, for one of their great underlying principles is that the individual must co-operate in order to bring about his own moral and physical redemption."

It was from this point of view that Cardinal Manning looked with sympathy on the Salvation Army and that the late Archbishop Kain of St. Louis allowed his name to figure among the vice-presidents of a public reception tendered to General Booth and wished "a Godspeed to the efforts of [the] army in relieving and uplifting the fallen and distressed of our common humanity." (*St. Louis Star*, Feb. 2nd, 1898).

Msgr. Kain was severely censured for his conduct—(cfr. Chs. Maignen, *Father Hecker: Is He a Saint?* pp. 242 sq. Rome 1898),—on the ground that the Salvation Army is essentially a *religious sect*, and its social work—excellent and commendable though it may be in itself—has behind it a sectarian motive and is largely fashioned to sectarian ends.

"Aggressive Christianity" is the Army's watchword, and while its "Christianity" may be somewhat colorless, there is no denying the fact that it is essentially Protestant, and therefore heretical. It is a mistake to think that the Salvation Army has no dogmas. Gen. Booth himself has had them compiled into a catechism for the use of cadets. This catechism (*Doctrines of the Salvation Army, Prepared for the Training Homes by the General*. Headquarters, 101 Queen Victoria

Str., London), while it lays down a considerable number of sound doctrines, also contains others (especially regarding conversion and forgiveness) which no Catholic could accept. It furthermore ignores the Sacraments, which no Catholic can tolerate. Thirdly, the Salvation Army, as shown by this catechism, offers to men a form of religion other than that of the Church, as sufficient and efficacious to salvation, thus tacitly declaring that Catholic membership is unnecessary.

We fully admit that there is good in the Salvation Army; but we need to exercise great caution in praising or co-operating with it. For no matter what its merits may be, the Salvation Army is essentially a religious sect or creed. Among the things we may learn from it are aggressiveness and initiative in carrying the benefits, spiritual and corporeal, of the Gospel to the poor and lowly. Even as to what is specifically called social action we may learn from the followers of General Booth, though perhaps not so much as those who look upon Colonel Roosevelt as their oracle.

Thoughts Suggested by the Columbus Convention of Catholic Newspaper Editors

BY A. B. D., A MEMBER OF THE CATHOLIC EDITORIAL FRATERNITY

About two years ago the *Messenger*, published by the Jesuit Fathers in New York, was changed into the *America*. In a prospectus sent out by the Rev. J. J. Wynne, one of the reasons advanced for the founding of the new weekly was the practical absence of secular news from our English Catholic newspapers. No doubt the distinguished Jesuit had perused our weeklies and noticed how their pages were crowded to excess with pictures of priests and prelates, petty diocesan items, and religious news; how the presidential campaign of the preceding year had passed by practically unheeded; and how the most important labor troubles were noted, and that briefly by only a few editors.

His warning has roused them a little,—but only a little. Some months ago a new Catholic paper was announced; it was to print all the news. And behold, within four weeks its title page—the display window of a newspaper—was monopolized by strictly ecclesiastical articles, while the secular news was dispatched with about three-quarters of a column on the last page. The other day a bishop was consecrated. The organ of his diocese noted every petty detail, not even omitting to publish pictures of the men and women who had figured on the committee of preparations. Last winter, when the garment workers' strikes

attracted antional attention, only one or the other Catholic paper told its readers about this important social sympton. For a regular account of the proceedings of Congress you might as well examine the works of Shakespeare as the majority of our Catholic weeklies. What, then, may you expect from the average weekly in regard to the salient moves on the political chessboard of Europe!

Naturally, such a narrow conception of the Catholic newspaper's function only strengthens prejudiced non-Catholics in the belief that our American Catholics are an isolated set, indifferent to all non-religious happenings.

Our Catholic editors insist from time to time that a good Catholic is the best patriot. This contention is quite correct. However, an outsider might invert the statement and conclude that our editors are not genuine Catholics—at least their journals do not show their patriotism. True, it is characteristic of the genuine Catholic American not to advertise his fondness for the Stars and Stripes. Still, he takes a very lively interest in our political and industrial life.

How much more closely, then, will he, when a wide-awake editor, a molder of public opinion, follow the trend of current events? He knows that Catholic means not only the ubiquity of the Church, but also the comprehensiveness of her interest in the affairs of men. He realizes that, after the defense of truth the efficient Catholic press must aim at promoting the intellectual advancement of its readers. From this he concludes that the Church is concerned with *all* the five phases of a nation's institutional life—the religious, educational, literary, political, and industrial.

In practical journalism he finds this view incorporated in the programs of all the great Catholic journals of Europe. In Belgium, the *Patriote* and *Nationale*; in Germany, the *Germania* and *Kölnische Volkszeitung*; in Austria, the *Reichspost* and *Vaterland*; in France, the *Univers*; and in Spain the *Universal*—all give much of their space—in most cases over one-half—to the current political, commercial, and industrial events of their own countries and of the world.

In striking contrast to this practice our American Catholic papers ordinarily devote only about one-tenth or less of their pages to secular news. Has the fact that nearly the entire English-speaking Catholic weekly perss of the world follows the same course, anything to do with the weakness of the same press as compared with that of Belgium, Holland, or the German-speaking people, both in Europe and America?

Whatever the connection between these two phenomena, one thing is certain: The principal problem confronting the coming convention of our Catholic editors is to give us a really solid and wide-awake Catholic weekly press, not to speak of its necessary evolution into a

series of strong dailies. All efforts in the direction of finding a circulation-getter, of preventing further dissipation of our forces through the starting of new papers, and of building up the American branch of the "Juta", are work on the superstructure. Our age, as the first circular of the "Juta" so aptly puts it, demands news. The Knownothing era and the A. P. A. days are past. What we need is a score of Catholic *newspapers*. Father Wynne testifies to this, while the widespread antipathy of our English-speaking Catholics for the average weekly, just because it reminds them too much of a sermon, is not of today nor yesterday.

I do not wish to excuse Catholics who unnecessarily support objectionable dailies. But the average Catholic citizen, if he wishes to keep abreast of the political and industrial world, is simply forced to read secular newspapers. No impartial and shrewd observer will acquit our Catholic editors from the charge that they indirectly, but very efficiently, promote the support of the secular press by Catholics! May the Columbus convention free us from this shame and inconsistency!

Apropos of Two Book Catalogues

BY ARTHUR PREUSS

We are in receipt of a catalogue of *Books by Catholic Authors in the Carnegie Library of Pittsburg. A Classified and Annotated List.* (243 pp. 8vo. Pittsburgh: Carnegie Library. 1911).

This catalogue, while it demonstrates the fair disposition of the managers of the Carnegie Library, is sure to mislead the majority of Catholic readers.

Not a few of the authors whose works it cites are Catholic only in name; nay many of the works listed are anything but Catholic, while the annotations affixed to the titles of real Catholic productions are often misleading and even offensive.

Thus the catalogue says of Dr. Ludwig Pastor, the great Catholic historian of the Popes, whom Pius X. loses no opportunity of honoring:

"While as little of a party history as could possibly be expected, Professor Pastor's work [the *History of the Popes*] is still too much of one to rank among examples of genuine scientific research, or to achieve any special distinction save that of a most useful guide to the contemporary literature of its subject, published and unpublished." (p. 15.)

And of Father De Smet:

"Father De Smet spent many years among the Indians of the extreme northwest, among whom he seems to have become remarkably influential. His writings, shorn of their extreme religious bias are of great interest and value." (p. 166)

We could easily multiply such quotations.

Then the list contains the names of writers who were not Catholics at all, *e. g.*: Henry Charles Carey, Paul du Chaillu, Mrs. M. Van Rensselear, Henry Giles, etc.

The New York *America*, which severely criticizes the Pittsburg catalogue, has discovered in it "one of the most immoral dramas ever produced on the English stage, . . . though the author [of that drama], first a Catholic, then a pervert, and again a Catholic, dedicates the work as a Protestant Play to a Protestant Patron."

We heartily agree with *America* that "it is regrettable that so much time and effort should be wasted on the compilation and publication of [such] catalogues [as this of the Carnegie Library] whose value to Catholics may be seriously questioned." (*America*, Vol. V, No. 10).

It is perhaps still more regrettable that Catholic newspaper editors, upon whose shoulders rests the duty of informing the Catholic public of the merits and demerits of such publications as this, should so egregiously mislead their readers as does *e. g.* the *Church Progress*, Vol. 34, No. 6, in editorially declaring the Carnegie catalogue to be not only "a remarkable achievement" but "unquestionably the most satisfactory work of its kind that has yet been attempted." Instead of censuring the offensive and unreliable commentaries which accompany many of the entries, the *Church Progress* refers to them as "masterly condensations. . . [which] will be of invaluable assistance to the student, or research worker, as well as an aid to the casual reader."

The *Church Progress*, in the same article from which we have just quoted, also praises a catalogue of books by Catholic authors to be found on the shelves of the Public Library of St. Louis,—compiled and published under the auspices of Marquette Council of the Knights of Columbus.

We have not seen this last-mentioned catalogue, but such a competent critic as Mr. F. P. Kenkel, in an editorial article in the St. Louis daily *Amerika*, May 23rd, has described it as a jejune and practically worthless performance.

So long as our Catholic editors for some reason or other fail to do their bounden duty, the cataloguing of public libraries from the Catholic point of view (which, as *America* intimates, is at best an undertaking of questionable value) will prove wasteful and worse than useless.

Our Friends the "Christian Socialists"

By C. D. U.

It is well and just to take notice of the fact that there is a faction at least of American Socialists who indignantly and (we have no reason to doubt) sincerely repudiate the doctrines of atheism and free love advocated by so many Socialist coryphaei in both the old world and the new.

Thus the Chicago *Christian Socialist*, which has been vigorously fighting moral corruption in the Socialist Party of America, says editorially (Vol. VIII, No. 26):

Now, while the *Christian Socialist* freely accepts all the essential principles of Socialism as embodied in the National and International platforms—Universal Co-operation, The Class Struggle, Economic Determinism, etc., we absolutely repudiate the doctrines of atheism and 'free-love,' and positively deny that these ideas have any necessary connection with Socialism whatsoever, that such ideas are only the personal beliefs of the persons accepting and advocating them and must not be associated with Socialism *per se*.¹ Moreover, we insist that in order to clear Socialism and the Socialist Party from all taint of these unfortunate principles advocated by these misrepresentatives of Socialism, which has so seriously retarded the movement in the past, it is necessary for us not only to repudiate openly such claims, but to insist that we must avoid even the appearance of evil and demand of our Party officials that they be free from suspicion and above reproach along these lines.

There is no question that the great Catholic Church, which has always taken such a strong position on the question of morals and the purity of the home, is so strongly opposed to Socialism *largely*² because of this lax position of some of our Socialist leaders on moral questions. And as the Catholic Church controls so large a per cent of the labor vote, what folly needlessly to estrange these people and increase the difficulty of gaining the Catholic voter by unnecessarily trampling upon his moral scruples!

In proclaiming its own (inconsistent) position, the *Christian Socialist* considerably overshoots the truth.

Socialism as an economic system may not have "any necessary connection" with atheism and free love. But Socialism as a philosophical system has. Fr. John J. Ming, S. J., has shown this convincingly in his two volumes on *The Religion of Modern Socialism* (New York 1908) and *The Morality of Modern Socialism* (New York 1909). Until they have refuted the authentic material collected in these and other similar volumes, our friends of the Christian Socialist Fellowship had better spare themselves the trouble of denying that Christianity and Socialism are, as Bebel puts it, opposed to each other like fire and water, and that consequently the attitude of

¹ The *Christian Socialist* emphasizes this passage with capital letters.—A.P.

² Italics the *Christian Socialist's*.

the true-blue Socialist towards the Christian Church and its dogmatic and moral principles is and must needs be one of deadly and irreconcilable hostility.

As we have observed before, our American so-called "Christian Socialists" are not Socialists at all, or else they have given up Christianity.³

...But perhaps this is too harsh an alternative. Perhaps they are only well-meaning but inconsistent social reform enthusiasts. In that case, however, they should not call themselves Socialists nor make common cause with notorious infidels like Marx, Engels, Bebel, Bax, Untermann, Ladoff, La Monte, Hilquit, Barnes, etc.

Venereal Diseases in the Army

BY A CATHOLIC PHYSICIAN

The frightfully high percentage of venereal diseases in the U. S. Army is one of the most distressing features of each successive annual report of the Secretary of War. Last year, 1910, the Surgeon-General in his report, said:

"The venereal peril has come to outweigh in importance any other sanitary question which now confronts the army, and neither our national optimism nor the Anglo-Saxon disposition to ignore a subject which is offensive to public prudery can longer excuse a frank and honest confrontation of the problem."

In 1910 there were 14,640 hospital admissions from this cause alone, or about 20 per cent.—one-fifth of the total enlisted strength of the army. The report continues: "An increase not only over the preceding year, but over any other year of which there is record except 1905. These figures are out of all proportion to those which obtain in the European armies."

Not a few observers (e. g. Dr. L. L. Seaman, late Major Surgeon U. S. Volunteer Engineers in the *Editorial Review*, New York, Vol. IV, No. 6) attribute the alarming increase of syphilis in the army to the abolition of the canteen. The present head of the army, Major-General Leonard Wood, himself a physician and profoundly interested in the welfare of the enlisted men, wrote:

"The canteen, properly handed... was in effect, the soldier's club-room. Here he found simple and wholesome amusements, and was able to purchase something to smoke or had a glass of beer if he wished it. Intoxication in these establishments was rare. The great

³ Mr. Carr himself, since writing the above-quoted lines, has been ejected from the Socialist Party of America.

majority of the men found here all that they wanted, a place to meet their fellows, a game of billiards or a game of cards, and if they wished it a glass of beer. Its abolition has sent them to places just the reverse in character."

In the House of Representatives on December 19, 1910, Mr. Richard Barthold of Missouri introduced a bill to repeal the anti-canteen law.

It would be vain to hope, however, as Dr. Seaman seems to do, that the restoration of the canteen would put an end to venery and venereal diseases in the army. The opponents of the canteen say that the sale of beer within the army post in the days of the canteen led soldiers into drinking-habits who would otherwise have remained sober, and started the men, half-drunk, to the outside resorts, which many would otherwise have had sense enough to avoid. (*Literary Digest*, No. 1107.)

The evil lies much deeper, and it is entirely beyond the power of the army authorities to eradicate it. A godless education, false ethical principles, and the laissez-faire policy of the civil authorities in matters of public morality are the basic causes of the constantly growing demoralization of our young people both outside and in the army.

A Standard Work of Reference for Catholic Apologists

[We are indebted to the *Ecclesiastical Review* (Vol. XLV, No. 1, July 1911) for the subsequent generous notice of the first volume of our translation of Pohle's Text-Book of Dogmatic Theology.¹]

Since the beginnings of the so-called Biblical Higher Criticism, a few decades ago, the tendency to discard dogmatic theology as an essential basis of religious belief has grown rapidly, not only in "Evangelical" circles but also among Catholics. The old Lutheran reformers had been tenacious of what they called the unadulterated word of God, found in their Bible; and on this they built their system of dogmatic teaching, however inconsistently it was maintained. But at present their use of the Bible has become a merely general basis of undefined humanitarian impulses. Thus Lutheranism and its offshoots have gone to seed as the final conclusion of the principle of private judgment. At the same time a modernizing

¹ *God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. Prefaced by a Brief General Introduction to the Study of Dogmatic Theology.* By the Rev. Joseph Pohle, Ph.D.,

D.D. Authorized English Version with Some Abridgment and Added References by Arthur Preuss. vi & 479 pp. 8vo. B. Herder, 17 S. Broadway, St. Louis, Mo. Price \$2.20 postpaid.

Catholicism has adopted the old Lutheran principle and appeals to the universal conscience as the test of Revelation, with the inevitable result of an undefined, and therefore unsafe, basis of belief and of moral action. In view of this tendency the Sovereign Pontiff has recently emphasized the necessity of holding fast to the dogmatic teachings of the Church which contain and interpret for us the deposit of apostolic faith.

But whilst the teaching of dogmatic theology has become more than ever essential in warding off scepticism and defending Christian truths, there is no necessity for the insistence upon the extreme speculative method in teaching introduced by the Scholastics. The appeal by Protestants to the Bible, at the time of the so-called Reformation, had made it desirable for Catholic apologists to adopt the positive method of demonstration from Sacred Scripture, especially as interpreted by the great Fathers of the Church. That system led to the gradual combination of the speculative method with the appeal to the positive sources of faith; and the *Cursus Wirceburgensis* of the seventeenth century which paved a broad way in this direction, has had eminent imitators in our own day, such as Satolli, Lépicier, and others. Professor Pohle inclines even more distinctly toward the positive method of the exact sciences, and his work appeals therefore to the modern mind, whilst it sacrifices none of the established principles and truths which he elucidates and applies in his demonstrations. He neither ignores nor belittles the services done to critical science by such philosophers as Kant, and points out the advantage of an unbiased viewpoint at the start of every inquiry into objective truth. This fact gives value to the treatise of a subject which does not lack exponents in the Catholic field.

In the process of developing the theme of the knowability, essence, and attributes of God, Dr. Pohle follows the recognized path which demonstrates how human reason acquires a consciousness of God's existence from the physical universe around him. He dissipates the theory of the innate idea of God evolved by Descartes, and points out that the Patristic teaching of Clement of Alexandria, Athanasius, Nazianzen, Augustine, and others, is by no means identical with the assumption of the great mathematician. Next, the author examines the supernatural sources of our knowledge of God, its qualities and limitations. Here he deals with the fallacies of Ontologism, and analyzes the different phases of its development from Malebranche, through its theistic champions, Ubaghs, Branchereau, and the Abbé Fabre, down to the saintly Antonio Rosmini, whose unwitting departure from scholastic accuracy led him to ascribe to the *idea entis*

certain qualities which belong only to the Absolute, thus opening the way to the Modernist and pantheistic concept of God revealing Himself in creation.

The indiscriminate zeal, meant to destroy rationalism as a result of theistic speculation, led to the false system of traditionalism and later to a wrong estimate of the essence of God in its relation to His attributes. These in turn are discussed under the head of God's infinity, unity, simplicity, and unicity. God, as the absolute truth, ontological, logical and moral; His goodness, in which the author distinguishes the ethical from the moral, differentiated in the same manner as sanctity and benevolence; His categorical attributes of being; His attributes of divine life; divine knowledge—are topics developed with a rare clarity of expression and illustration. The chapters dealing with the divine attribute of omniscience and its different problems, how God knows the purely possible, the contingent, the free actions of the future, and the *scientia media* or the conditionally free acts of the future, are simple and satisfying. The compatibility of God's justice and mercy form the concluding articles of the volume.

A translation from the German of a work of this kind is itself a most hazardous undertaking, not only because the terminology is necessarily unconventional, but also because the genius of the German language, which lends itself to lengthy and involved reasoning, is very different from the directness that characterizes English expression of thought. Yet Dr. Preuss has shown good judgment in accommodating himself to those to whom he proposes to make Dr. Pohle's work accessible. The translation is not only true throughout and judiciously condensed, but it adds to the author's references in text and notes such sources as are familiar in our literature. We are particularly pleased to see the frequent mention of the *Catholic Encyclopedia*, and such names as Rickaby, Clarke, Gilmartin, Shahan, Hull, and other English and American authorities, whose works are cited in confirmation of the German sources quoted by the author. We have no doubt that this edition of Dr. Pohle's *Dogmatic Theology* when completed will become a standard of reference for Catholic apologists in English-speaking countries. In the meantime we trust that the publishers will be enabled to bring out the remaining ... volumes at an early date.

The Biblical Commission on the Gospel of St. Matthew

The *Acta Apostolicae Sedis* (Vol. III, No. 8) publishes a new decision of the Biblical Commission, approved by the Holy Father on June 19, which deals with the burning question as to the authorship, date of composition, and historical truth of the Gospel according to St. Matthew.

The decision consists of answers to seven questions which have been proposed to the Commission.

To the first question the Commission replies that Matthew, the Apostle of Christ, may and must be regarded with certainty as the author of the Gospel known by his name, according to the universal and constant consent of the Church from the first ages.

To the second, it affirms that there is a sufficient basis in tradition for the opinion which holds that Matthew composed his Gospel before the other Evangelists, and that he wrote it in the language in use at that time among the Jews of Palestine for whom he destined it.

To the third, it denies that the date of redaction of the Gospel of St. Matthew can be put after the fall of Jerusalem, which is prophesied in it, and that the passage of Irenaeus (*Adver. Haeres.*, lib. iii, cap. i, n. 2) often quoted, is sufficiently clear and strong to compel the rejection of the opinion more in harmony with tradition, that the redaction of this Gospel was made before the coming of St. Paul to Rome.

To the fourth, it replies negatively to the inquiry whether it can be held as even probable that Matthew did not write the Gospel as it has come down to us, but only a collection of sayings or sermons of Christ, which an anonymous author used as sources for the Gospel known as that of Matthew.

In answer to the fifth question it affirms that the Greek text of the Gospel of St. Matthew can be proved to be substantially identical with the original version as written by the Evangelist.

To the sixth question it replies that it is not lawful to impugn the historical truth of the facts and sayings contained in this Gospel, on the ground that the author had chiefly in view a dogmatic and apologetic end, and that he did not always follow the chronological order; nor is it lawful to assert that the doings and sayings of Christ as related in the Gospel according to Matthew underwent an alteration and adaption under the influence of the prophesies of the Old Testament and of the growth of the Church, and that therefore they are not in harmony with historical truth.

Finally, the Commission declares that there is no solid foundation for the opinions which cast doubt on the historical authenticity of the

first two chapters in which the genealogy and infancy of Christ are narrated, and of certain sentences of great dogmatic importance, such as the primacy of Peter, the form of baptism, the universal mission to preach given to the Apostles, the profession of faith of the Apostles in the Divinity of Christ, and others of the kind.

It is hardly necessary to say how important are these solutions in view of the ardor with which the battle waged by higher criticism has raged round the Gospel of Matthew in recent years.

FLOTSAM AND JETSAM

The Germans and Mixed Marriages

The St. Paul *Wanderer* (No. 2276) says that the participation of priests and bishops in mixed marriages among wealthy and prominent society folk — which marriages, moreover, not infrequently terminate in the divorce courts — leads non-Catholics and even many inadequately instructed Catholics, especially of the poorer class, to think that mixed marriages are not so bad after all and that the Church employs different standards in treating the rich and the poor. Such views not only enhance the evil itself, but, at the present juncture when calss hatred is spreading disastrously among the masses, is apt to create distrust and animosity against the Church and her ministers. To defend mixed marriages on the plea that a soul is occasionally saved thereby, says our Minnesota contemporary, is like wrecking a passenger train in order to save the life of an infant who happens to have strayed upon the track.

The German Catholic papers of America, — be it said to their credit — have always faithfully

done their duty in combatting mixed marriages. If the evil is nevertheless growing among German-American Catholics of the second and third generation, this must be attributed in large measure to the bad example they see about them.

A Plea for More Publicity in Matters Ecclesiastical

If the subjoined observations had been penned by a mere lay person instead of the reverend and responsible scribe of "the Official Organ of the Diocese of Hartford" (*Catholic Transcript*, Vol. XIV, No. 3), they would doubtless be considered impudent:

"It is indeed difficult to understand why churchmen who are in possession of inside facts should be so slow in letting the world know the real condition of things, especially when an adequate knowledge of all sides would tend to clear the atmosphere and establish the reign of reason and Christian charity. The press is an element in contemporary life which even prelates cannot afford to ignore. The truth will indeed prevail—sooner or later;

but the sooner the better. Some move on the principle that the later it prevails the better for all concerned; and so they shut down on the facts and keep them carefully buried from human view. This is wisdom, no doubt; but it is the wisdom of the clam, and the clam was never famous for initiative or back-bone."

Despite its "official" provenance, we cannot approve of the disrespectful language in which this observation is couched. But we heartily approve of the principle which it embodies, to wit: that a little more publicity in ecclesiastical matters would be a blessed thing.

A Splendid Record

Every graduate of a medical school in America is obliged by law to undergo an examination in his knowledge of medicine, before he may practice his profession. The *Journal* of the American Medical Association, the most widely read medical weekly in the country, gathers the results of these examinations annually and places the full returns by schools and by states before its readers. There is no fairer test of the comparative standing of a medical school than this. The young St. Louis University Medical School

is making a phenomenal showing in these reports.

The graduates of 1909 went before the various State Boards 67 strong, and 97⁰/₁₀₀ of these passed the examinations successfully. One can only tell how good a record this is by comparison. In the same table appear the records of the '09 graduates of Harvard and Johns Hopkins Universities, the recognized leaders of medical education in America. These two schools had sent exactly 27 graduates, each before the State Boards, and they had each 96⁰/₁₀₀ of successful candidates. The State Boards refuse licenses to one graduate in about every nine, and it is not derogatory to these famous old schools to say that one was mowed down out of 27. But it was surely surprising to note that the St. Louis University students had come through the ordeal with a better percentage.

The report of the class of 1910 in the *Journal* of May 27th, 1911, shows a still more excellent record. Johns Hopkins had 44 graduates examined without a single failure. Harvard sent 43 before the Boards and all of them passed. St. Louis University surpassed even this high percentage. It sent up 90 graduates and not one failed. Here is the record for Missouri:

American Medical College, grads. of '10 exam'd, 5; perc. failed. 20;						
Barnes Medical College, " " '10 " 60; " " 25;						
Eclectic (Kansas City), " " '10 " 8; " " 25;						
Ensworth (St. Joseph, Mo.) " " '10 " 20; " " 20;						
Hahnemann (Homeopath of K.C.) " '10 " 19; " " 0;						
St. Louis University, " " '10 " 90; " " 0;						
Phys. & Surgeons (St. Louis) " " '10 " 19; " " 15.8						
University Med. (Kas. City) " " '10 " 51; " " 7.8						
Washington University, " " '10 " 88; " " 3.4						

ET CETERA

In the third of his interesting series of articles on "The Pragmatic Value of Theism" in the *Irish Ecclesiastical Record* No. 523; cfr. this REVIEW, No. 11, p. 338) the Rev. Leslie J. Walker, S. J., shows that if the existence of God is postulated as the condition without which our nature cannot attain its end nor our needs find satisfaction, (a postulate the validity of which the pragmatists admit), our nature no less surely and validity postulates the attributes without which the notion of God would be a meaningless abstraction, devoid both of meaning and utility.

*

A reviewer in the London *Tablet* (No. 3709) says that St. Thomas Aquinas can claim the unique honor of having three modern lives written in English.

*

The papers say that a pet chimpanzee in Georgia, after frisking about a cotton field for a while, watching the negroes at work, began of its own accord to pick the cotton, not only thoroughly, but with almost incredible rapidity. What one chimpanzee has done, others can do, and they are to be given the chance at once. Monkey labor, even at its highest, is far cheaper than human labor, say the dispatches, and the cotton owners are jubilant over the solution of a difficult problem. Nor does any reason appear why the same innovation should not be made in other activities. If chimpanzee cotton-pickers, why not monkey ticket-

choppers, gorilla railway-guards, baboon street cleaners, and orang-outang policemen? To the next generation, Shylock's derogatory valuation of a wilderness of monkeys may seem not only pointless but an expression of class hatred.

*

We must be voicing the sentiments of the Holy See on the First Communion question, when such an authorized organ as *La Correspondance de Rome* reproduces our articles on this and allied subjects. The latest REVIEW article to receive this honor was the one by "Sacerdos" entitled "The Cry for the Parish School," in our No. 12. This important article should be reread in view of the fact that it has received the approval of a periodical appearing in the shadow of the Vatican and believed to reflect the views of the Apostolic See.

*

Organist wanted, to sing and accompany plain chant at St. Mary's Church, Clayton, N. Y. Salary thirty dollars a month and extras. Apply to Rev. P. S. Garand, Rector.

*

Wanted: Position as organist in a Catholic church, or as a teacher of piano and organ in a college or university. Piano graduate of the New England Conservatory of Music, Boston, Mass. Can teach new Gregorian Chant as desired by the Holy Father. Apply to X, in care of the CATHOLIC FORT-NIGHTLY REVIEW, Bridgeton, Mo.

LITERARY NOTES

—*Paul of Tarsus*. By M. T. Kelley.—*John the Beloved*. By M. T. Kelley (B. Herder. 25 cts. each). These little books, issued by the Irish Catholic Truth Society, are well printed and bound and contain short biographies, the material for which has been collected from authentic sources. The author gives in each instance a clear, distinct portrait, and after reading these little lives the Scriptures pertaining to St. John and St. Paul will become more vivid and of more definite interest and advantage. The lives are narratives purely and are written with directness and simplicity.—S. T. OTTEN.

—*Der Logos als Heiland im ersten Jahrhundert. Ein religions- und dogmengeschichtlicher Beitrag zur Erlösungslehre. Mit einem Anhang: Poimandres und Johannes—Kritisches Referat über Reitzensteins religionsgeschichtliche Logosstudien. Von Dr. theol. et phil. Engelbert Krebs (Freiburger Theologische Studien, 2. Heft. xix & 184 pp. 8vo. 65 cts. net)*. This is a most interesting and important contribution to the history of the Logos conception which St. John employs in his Gospel. Dr. Krebs after an introduction clearly delimiting the state of the question, studies the so-called ethnic parallels to the Logos teaching of the New Testament. Pages 40 to 68 are devoted to an examination of the use of the term and its soteriological connotations among the Old Testament Jews. Harnack's recent theory that the so-called Odes of Solomon are a product of later Jewish mysticism and go far to explain the origin of the

Johannine theology, is brilliantly refuted. Part III, "Die Logos- und Erlösungslehre im Christentum," shows how far the Christian Gospel fulfilled the hopes which both Jews and Pagans had associated with the "Wisdom" or "Word of God." Perception of this fact soon led to St. John's opposing the true Logos-Saviour to the false Logos-gods. This gives us the key to the Johannine account of the Redemption in the light of the Logos doctrine. St. John employed the term Logos in a two-fold meaning: (1) the personal thought and wisdom of God, and (2) the creative and revealing Word of God. Dr. Krebs's brochure contains the first adequate Catholic discussion of Harnack's theory regarding the Odes of Solomon, and also the first criticism, by a competent Catholic scholar, of the contentions of the eminent Strasbourg philologist Dr. Reitzenstein, who among other things asserts that St. John derived his theology in large part from the *Poimandres*, which, as Krebs shows, postdates the Fourth Gospel by at least two hundred years.—A. P.

—*Leaves From My Diary 1894-1896. By the Right Rev. Abbot Gasquet, O. S. B.* (iv & 75 pp. 16mo. B. Herder. 75 cts.) These extracts from a diary kept during the time the validity of Anglican Orders was under discussion in Rome, are published at the request of some of Dom Gasquet's friends in consequence of the recent publication of Mr. Lacey's *A Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordinations*. They were

written without the least idea of their ever being made public, and show with what candor the members of the pontifical commission approached the consideration of a question which had been forced upon the Holy See by outsiders. In his brief foreword Abbot Gasquet insists especially on the point, so frequently overlooked by Anglicans and Protestants generally, that the whole question of Anglican orders was essentially, so far as the Roman authorities were concerned, a domestic question. "The real question before the Commission and to be determined by the Pope was this and no other: Was the Catholic Church to regard the English bishops and priests of the Established Church as bishops and priests in the same sense as those who have been ordained according to the rites and ceremonies prescribed in the Catholic Pontifical? Surely the living authority of the Church had a right—and when the question had been formally raised, a duty—to determine the answer, without being considered either offensive or aggressive."—F. R. G.

—*Some Plain Sermons* by Father Thomas L. Kelly are plain indeed, brief, and pointed. Which is very high praise. The reverend author deserves sympathy because of the misfortune which befell him and which he touchingly describes in his Foreword. (B. Herder. \$1.25).—R. S.

—*P. Martin von Cochem. 1634-1712. Sein Leben und seine Schriften nach den Quellen dargestellt von P. Joh. Chrysostomus Schulte, O. M. Cap., Lektor der Theologie* (xv & 207 pp. 8vo. B. Herder. 1910. \$1 net). Father Martin of Cochem, of the Capuchin Order, was a celebrated and enormously productive German

theologian, preacher, and ascetic writer of the seventeenth century, whose religious writings, embracing a great variety of subjects, have exercised a profound and widespread influence on Catholic Germany and to some extent still retain their popularity. F. Candide's biographical sketch of P. Martin in Volume IV of the *Catholic Encyclopedia* will have to be entirely rewritten in the light of the many new facts brought out by Fr. Schulte, whose above-mentioned work constitutes the first trustworthy biography of Cochem ever attempted. Space forbids us to enter into details. We will only say that this is a most fascinating and refreshingly truthful life, which will acquire increased importance as the problem regarding the sources of the alleged visions¹ of Ann Catherine Emmerich is more closely investigated. Ann Catherine made liberal use of P. Martin of Cochem's *Life of Christ*, which again, on its part, like nearly all of the old Capuchin's writings, represent a more or less uncritical digest of medieval lore and legend. (Cfr. H. Stahl, *P. Martin von Cochem und das "Leben Christi."* Ein Beitrag zur Geschichte der religiösen Volksliteratur. viii & 200 pp. 8vo. Bonn. 1909.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

A. M. Micheletti: *De Ratione Disciplinae in Sacris Seminariis. Manuale Juridicum, Paedagogicum ad Mentem S. Caroli Borromaei, Summorum Pontificum ac SS. RR. Congregat. Recentiorum Decretorum Digestum.* Cum

¹ Cfr. Diel-Kreiten, *Clemens Brentano*, Vol. II, pp. 236 sqq., Freiburg 1878.

Approbatione Rmi. S. P. Magistri. xvi & 428 pp. 8vo. Fr. Pustet & Co. \$1.75.

FRENCH

Cahiers Contemporains. Documents et Études du Jour. 10: *Un Nouveau Démembrement de la Pologne. Documents et Aperçus sur le Côté Religieux de la Question de Chelm.* 35 pp. Rome: La Correspondance de Rome. 1911. (Wrapper).

ENGLISH

The Vision of Master Reginald, Friar Preacher. By H. M. Capes. ix & 178 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 75 cts. net. "Deer Jane." By Isabel Cecilia Williams. 160 pp. 16mo. New York: P. J. Kenedy & Sons. 85 cts. postpaid.

Pioneer Priests of North America 1642-1710. By the Rev. T. J. Campbell, S. J. Vol. III. *Among the Algonquins.* xxii & 312 pp. 8vo. New York: America Press. 1911. \$2.20 postpaid.

The Magic of the Sea, or Commodore John Barry in the Making. By Captain James Connolly. 554 pp. 12mo. B. Herder. 1911. \$1.50.

Plea for a Catholic Professional Literature. By Owen L. Lewis. 41 pp. 32mo. B. Herder. 5 cts. (Wrapper).

Vocation the Secret of Happiness. A Lecture for Children in Catholic Schools. By Rev. Peter Geiermann, C. S. S. R. 18 pp. 32mo. B. Herder. 5 cts. (Wrapper).

Christ, the Ideal Knight. By Fr. Albert Reinhart of the Order of Preachers. 16 pp. Somerset, O.: The Rosary Press. 25 cts. net (Wrapper).

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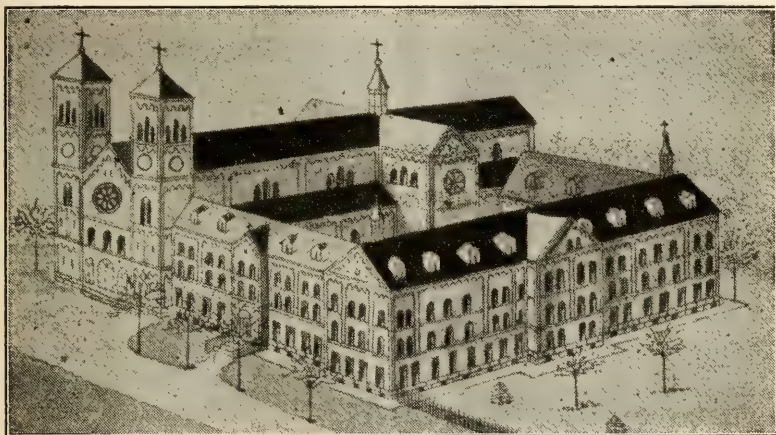
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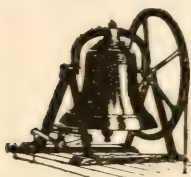
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Volume II: "The Divine Trinity" is in type and will appear in September. Volume III: "God Author of Nature and the Supernatural," has been put into the printer's hands and may be expected early next spring.

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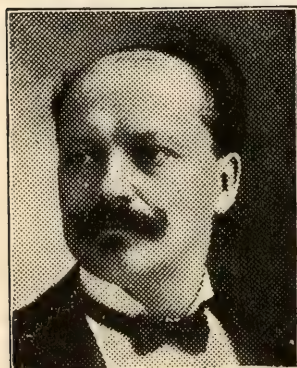
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TOPICS OF THE DAY

SUNDAY EVENING NEWSPAPERS

Sunday evening newspapers have lately been established in Washington, Baltimore, Philadelphia, and New York, and soon all our large cities will probably have them. This is to be deplored. Every unnecessary encroachment on Sunday as a day of rest, rightly observes the *Catholic Columbian* (Vol. 36, No. 29), "helps to bring on the day when the Sabbath will not be held sacred to the Lord, but will be given up to work and noise and worldly pleasure." Good Catholics should not support Sunday evening papers either by subscription or advertisements.

A CATHOLIC IN THE CABINET

"What a contrast Attorney-General Bonaparte was to Attorney-General Wickersham!" says the *Pittsburg Observer* (Vol. 13, No. 6). "But Mr. Bonaparte is a Catholic, and Mr. Taft will not have anybody of that creed in his cabinet."

Has Mr. Bonaparte really reflected such great glory on the Catholic name? Did he really prove himself a statesman of a high order during his occupancy of the attorney-generalship? What about his queer action in regard to the prosecution of the Harvester Trust? (cfr. the *New York Evening Post*, July 27 and August 7). And how does the *Observer* know that President Taft *will* not have a Catholic in his cabinet? Unless this assertion can be proved on good evidence, it is a very grievous calumny.

A MODERNIST NOVEL

La Correspondance de Rome devotes most of its space in Nos. 99, 100, and 101 to a review of *The Priest*, a Modernist novel published some months ago in this country. Our contemporary says that the identity of the anonymous author is well known, and that the book is "not a literary work." This is probably the reason why, in spite of warm recommendations from such papers as the *Independent*, *The Priest* fell flat in America. Literary value it has none, and its Modernism is too crude to attract any serious-minded Christian. The *Correspondance's* object in noticing the book is to "prove once again that the Modernist peril is not imaginary, and that Pius X did not exaggerate in ordaining his providential measures." (No. 101). We have Modernism a-plenty in this country, but that peculiar brand exploited in *The Priest* will scarcely do much harm.

CATHOLIC SCHOOLS OF THE IMMIGRATION PERIOD

The Rev. J. A. Burns, C. S. C., contributes a very thoughtful paper to the May number of the *Catholic Educational Review* on the Catholic Schools of the Immigration Period (1840 to 1860). It is refreshing to recall the past, (such a glorious past!) and remember what our pioneer bishops, priests, and laymen, did for us in the early part of the last century.

Fr. Burns's paper invites comparison with present-day conditions. One feels that enthusiasm for the Catholic schools has not everywhere kept pace with the growth of the Church. "Catholic immigrants did not need to be convinced of the necessity of Catholic schools. They were of one mind with their pastors and bishops on the subject." This absolute unanimity of conviction is gone from us. Many there are among us who do need to be convinced of such a vital and fundamental truth as this that there is a duty for the priest to build a Catholic school and for the people to support it. But there are sections where the old pioneer spirit is vigorously alive to this day.

THE ANIMUS OF "MARIE CLAIRE"

Charles J. O'Malley's gifted widow, Mrs. S. M. O'Malley, who contributes literary notes and criticisms to a number of our Catholic American weeklies, says that she has carefully examined both the English and the French editions of *Marie Claire*, the much-praised novel ascribed to a Parisian seamstress named Marguerite Audoux. It is a thoroughly "bad book," she says, not so much because of any flagrant immorality or out-and-out indecency, but because of its exquisite and diabolical insinuations against the religious life. Mrs. O'Malley thinks *Marie Claire* was written purposely to counteract the effects of René Bazin's frankly Catholic novel describing the life of the persecuted nuns. She goes so far as to suggest that "Marguerite Audoux" is a fiction, and that *Marie Claire*, voted as the best novel of the year and widely advertised by a clique of infidel writers (Octave Mirabeau & Co.), is in reality the product of a well-thought-out conspiracy on the part of this clique to kill the last vestige of respect for God and religion left in the French mind. This is indeed a very plausible conjecture.

COMMUNION AT HIGH MASS

A writer in No. 3711 of the London *Tablet* disproves the idea that the distribution of holy Communion to the people during high mass is unauthorized. He quotes the Roman Missal (cap. x, clause 9 of the "Ritus Celebrandi"), Schober's *Caeremoniale Missarum Solemnium*,

and other authorities, and adds that he has personally seen Communion given at high mass in the Jesuit Church at Edinburgh, and on Holy Saturday in the Milan Cathedral.

No doubt the reason why Communion is rarely given at high mass in England (and in our own country) is that the faithful, on account of the late hour, are not in the habit of communicating at this mass.

It strikes us that in the interest of the practice of frequent Communion the giving of the Holy Eucharist during high mass ought to be introduced in all our churches, especially where but two masses are celebrated on Sunday and where, in consequence, that portion of each family which attends the later or high mass, is barred from the Holy Table. No doubt many would communicate at high mass were they given the opportunity.

CATHOLIC COLONIZATION

The "Louisiana Colonization Bureau" has been organized in New Orleans under the honorary leadership of Archbishop Blenk and Bishop Van de Ven, with Canon Bogaerts as president and a number of distinguished clergy and laymen as minor officers and members. Its purpose, in the words of the *Morning Star* (Vol. 44, No. 24), is "to concentrate, protect, and safeguard immigration [Catholic, presumably] in and to the State of Louisiana." The Bureau seems to be affiliated with the National Colonization Society, of which the Rev. Julius E. DeVos of Chicago is the zealous president and promoter. By and bye, all our western and southern States will have their Catholic immigration bureaus. Had such institutions been provided a generation ago, thousands of immigrants would have been saved to the Catholic faith.

IRISH PLAYS

After having made the acquaintance of French, German, Russian, and Scandinavian plays, we are next winter to see the serious work of the little group of Irish playwrights whose productions have made the Abbey Theatre in Dublin a national institution. The Abbey players, if they come to this country under arrangements which will secure their freedom from interference on the part of greedy managers, may count on a warm welcome from the American public. We hope, though, they will not deny their Catholic faith by producing anti-religious or immoral plays, as several German troops from the Catholic parts of the "Fatherland" have unfortunately done.

Florida and the Land Schemers

BY THE RT. REV. ABBOT CHARLES MOHR, O. S. B., ST. LEO, PASCO CO.,
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"It is no disgrace to be poor, nor ought a monk to complain when he is made to feel the burden of his vow of poverty. If, however, for the little that is allotted him, he must daily engage in deadly warfare with all kinds of insects and vermin, then the condition of the Jews under Pharaoh was a veritable Waldorf-Astoria compared to what I am enduring here."

I wrote the above lines in 1890 to my Abbot in North Carolina, after I had lived one month in Florida.

His Lordship had been here in the winter and was enchanted with the beauty and fertility of Pasco County. Had he been here when the ground was broken for the new building, had he seen the giant roaches running across my hand as I wrote; the red bugs that buried themselves in the pores of my skin, making me half crazy; had the hundreds of ticks tried to steal a ride on his back like they did on mine when I galloped across the country, and had he heard the seductive notes of the always hungry mosquito, I think St. Leo Abbey would never have been established.

The conditions I complained of then are conditions that prevail in all new countries. Last June I was in Saskatchewan, Canada, and though there was snow on the ground, the ubiquitous mosquito sang blood-curdling odes of welcome to the visitor from the South. However, most of these pests disappear with the cultivation of the soil. I merely mention these things to put the new-comer on his guard and to acquaint him beforehand with hardships that he is sure to encounter in Florida, as in any other new and undeveloped country.

Land companies as a rule are not honest enough to advertise the drawbacks of a country. What they want is the money, no matter who is made to suffer. Land that is offered for sale in Florida is land that the sawmill has made as desolate as a cemetery. It is full of stumps and weeds, and no matter what price you pay for it, it will take from thirty to fifty dollars more per acre to clear it. Much of the land is swampy, and during the rainy season two or three feet under water; it is far away from railroad, church, and school.

Recently I saw an advertisement representing a county near the Alabama line as "one of the southernmost counties of Florida," and the agents added that "all kinds of tropical fruit grow there." Another circular says: "We are prepared to make our settlers comfortable; we have installed complete gas and water works." The water works was a shallow lake and the gas the miasmatic fumes rising from its

swampy shores.

A company sold a friend of mine a piece of land which they claimed was within the sound of a church bell. When he came to take possession, he found it seven miles from church. To his complaint he got the consoling answer: "When a strong wind blows from the right direction you will hear the bells a-ringing."

I could fill volumes with stories that disappointed settlers have "shouted" into my ears.

I pity people who are fooled that way. Why don't they use ordinary judgment. Why, before leaving their present homes, do they not inquire into the truth of the statements made by land schemers. There are thousands of acres of good land in Florida. If a man can afford to change his abode, he can afford to investigate *before* buying as to church and school facilities, transportation charges, and paying crops. If he makes up his mind finally to buy, he should settle near some railroad, some town with church and school. You can raise anything here except wheat, rye, and oats (we grow splendid crops of corn and hay), but what will it help if you find no market for your produce? Unless you get into a settlement where crops can be shipped in carload lots—and you are not a pensioner—don't try to be a trucker or an orange grower. Last winter we shipped fifteen boxes of grape fruit to Baltimore and received therefor the munificent sum-total of eight (8) cents in postage stamps!!

As an all-year-round place of residence I have seen no State surpassing Florida in salubrity of climate. Our winters are generally mild, and last July when people north and west were dying from the excessive heat, we were fanned by cooling breezes from the Atlantic Ocean and the Gulf of Mexico. A case of heat prostration is unknown here.

After twenty-one years of residence in Florida I am more in love with it than ever. I love its groves of oranges and grape fruit, its orchards of pears and plums, and its gardens with their ever yielding wholesome vegetables, its crystalline lakes and its wells of abundant sweet water.

But all these results were attained at the price of hard labor. The prospective settler who thinks that all he has to do is

• "...to tickle the land with a hoe
 To make it laugh with the harvest"

is a—, well I will not say what.

What is my advice to prospective settlers?

Lands and countries are like the smoker and his cigar. My Prior swears by the Pittsburg stogy, my Professor of theology by the Virginia cheroot, and the pastor of near-by San Antonio frowns on any

but a pure havana. My advice to prospective settlers is to do what Moses did. Send spies into this new country, send practical, conscientious *laymen* (priests as a rule know nothing about farming and soils; if their salvation depended on it they could not tell you the difference between a casaba and a stalk of sugar cane), send laymen to investigate and experiment. Then come prepared to work hard for a few years, and soon abundant crops will gladden your heart and eye. You will live longer, fare better, and grow more contented and happier in Florida than in any other State of the Union.

Colonel Roosevelt on Evolution

BY ARTHUR PREUSS

Col. Theodore Roosevelt has read Mr. Houston Stewart Chamberlain's much-discussed work *Die Grundlagen des neunzehnten Jahrhunderts* in Lees's recently published English translation (*The Foundations of the Nineteenth Century. By Houston Stewart Chamberlain. A Translation from the German by John Lees. With an Introduction by Lord Redesdale.* 2 vols. New York: The John Lane Company) and finds that, while it fairly reeks with erudition and is full of entertainment, the author's "brilliant lapses into sanity are fixed in a matrix of fairly bedlamite passion and non-sanity." (*Outlook*, July 29).

"Mr. Chamberlain," writes our versatile ex-President *inter alia*, "jeers with reason at the Roman Curia because until 1822 it kept on the Index all books which taught that the earth went round the sun; but really such action is not much worse than that of a man professing to write a book like this at the outset of the twentieth century who takes the attitude Mr. Chamberlain does towards the teachings of Darwin. The acceptance of the fundamental truths of evolution are [*sic!*] quite as necessary to sound scientific thought as the acceptance of the fundamental truths concerning the solar system; and the attempt that Mr. Chamberlain in one place makes to draw a distinction between them is fantastic."

Is not Col. Roosevelt's confusion of Darwinism with evolution equally fantastic? Does Mr. Roosevelt not know that Darwinism and evolution are by no means synonymous terms? That Darwinism is merely one of several evolutionist doctrines, *viz.*: that of natural selection, which is sharply rejected by Driesch and most other modern scientific evolutionists?

To confuse Darwinism with evolution, says Fr. Wasmann,¹ "was

¹ No doubt Mr. Roosevelt has heard of the famous "Berlin Discussion," in which Fr. Wasmann took a leading part. The report of this discussion can also be had in an English translation: *The Berlin Discussion of the Problem*

an excusable mistake fifty years ago, when Darwin first became prominent, and his 'Origin of Species' revived the memory of Lamarck's long forgotten ideas regarding evolution, and directed men's attention to the theory of evolution itself. But at the present day there is no excuse at all for confusing Darwinism with the theory of evolution." (Eric Wasmann, S. J., *Modern Biology and the Theory of Evolution*, p. 494, London and St. Louis, 1910).

With all due respect for Mr. Roosevelt's fine scholarship, we venture to assert that Houston Stewart Chamberlain's attitude towards Darwinism is more scientific than that of the associate Editor of the *Outlook*. It is by no means true to say, as Mr. Roosevelt says, that "the acceptance of the fundamental truths of evolution are [is] quite as necessary to sound scientific thought as the acceptance of the fundamental truths concerning the solar system."

The fundamental truths of the heliocentric world-view are based on strictly scientific demonstration, while evolution, in its Darwinian and all other forms, is built up on hypotheses.

"What justifies us in believing that any evolution of organic species has occurred among animals and plants? Men occupy a difficult position with regard to this question, for we are epigoni, appearing at the close of a long process of evolution, begun, perhaps, thousands or even millions of years ago; it is impossible to fix its duration. We are obliged to gather fossil traces of bygone evolution from geological strata, and to compare these palaeontological data with things existing at the present day, in order to connect kindred species in genealogical series. From its very nature our evidence is circumstantial rather than direct; to discover direct proofs of the theory of evolution in facts of the present time, or of the not very remote past, is a very difficult task, because the hypothetical evolution of the organic world belongs to the most distant ages, in comparison with which thousands of years, as we reckon them, are but a fraction of a second. It follows, obviously, that the theory of evolution can never become an absolute fact, or a branch of empirical science, the results of which can be tested directly by observation and experiments. It never can be more than a structure built up of hypotheses, *i. e.* of more or less probable assumptions." (Wasmann, *op. cit.*, p. 498 sq.) Wasmann in the course of his work proves every one of these statements to the hilt. We are sure Mr. Roosevelt would find his *Modern Biology* a no less noteworthy and a much more scientific and convincing work than Chamberlain's *Foundations of the Nineteenth Century*. Will not some one send him a copy with a request to review it in the *Outlook*?

A Priest's Debate With a Socialist

BY THE REV. C. J. KLUSER, MORGANTOWN, WEST VIRGINIA

[Having read in the newspapers that the Rev. C. J. Kluser, of Morgantown, W. Va., had been "badly beaten" in a public debate with a Socialist agitator, we requested our scholarly friend to send us a brief account of the interesting event for the CATHOLIC FORTNIGHTLY REVIEW. Below is his answer.—Editor.]

You must not think that I engaged in a campaign against the Socialists, simply because I like to fight. In reality I hate nothing more than fighting. The Socialists are numerous in and around Morgantown. They had made inroads among our Catholic workingmen, telling them that Socialism does not interfere with religion. They succeeded in seducing a few of my people. I was, at last, compelled to do something to prevent further apostasy on the part of my people to Socialism. I started my campaign by publishing in the *New Dominion* of our city an open letter on modern Socialism. One George Furman, a leader of the Socialist local, replied to this letter in virulent style. A warm controversy ensued.

At last, the Socialists challenged me to prove in public debate the proposition: "Resolved that modern Socialism is hostile to Christianity in general and to the Catholic Church in particular." I accepted the challenge, not because I expected to convert the Socialists, but because I wanted to show more plainly and substantially than I could do in the papers, that Socialism is an anti-Christian and anti-Catholic movement. I nominated Mr. Edward G. Donley, Mayor of our city, as chairman, and Mr. John M. Gregg, County Clerk, as secretary of our debate. The Socialists refused both as "upholders of the capitalist system," and nominated Mr. N. S. Steele, a prohibitionist, as chairman. I did not object to Mr. Steele, because I considered him a fair-minded gentleman.

The debate took place in the Swisher Theatre, July 25th. This theatre holds about 800 people. But over 1000 people crammed in, and about 300 people could not find admission. The audience was orderly throughout the debate and listened to our speeches with the greatest attention. I had told the Socialist leaders that I would leave the stage as soon as I heard any riotous remarks or see any signs of unbecoming conduct in the audience.

I was the first speaker. I quoted Marx, Engels, Bebel, Liebknecht, Dühring, Dietzgen, Debs, Herron, Averling, the *New Yorker Volkszeitung*, the *Appeal to Reason*, the *National Rip-Saw*, the *New York Call*, and the platforms of various Socialist conventions to prove that Socialism is and has always been hostile to the Christian religion, and

that it tends to destroy our churches, our government, our families, and private property.

My opponent, Mr. Fred Strickland, an ex-preacher of Anderson, Ind., endeavored to dodge my arguments. He admitted the correctness of my quotations and the atheism of the originators and leaders of Socialism. But he maintained that the writers whom I quoted were not authorized to attack religion. "There are infidels among the Democrats and Republicans as well as among the Socialists. When our leaders wrote against religion, they simply expressed their private opinions. Socialism is not bound by the private opinions of its founders and leaders." Then he entertained the audience by a number of stale jokes. He was unable to invalidate a single argument of mine.

In rebuttal I sharply exposed Strickland's attempt to evade my arguments. I said: "What right have you to place your authority above the authority of the founders and leaders of Socialism? If the standard works, leading organs and platforms which I quoted, are of no authority, we do not even know what the Socialists really want."

Mr. Strickland warmly praised Bebel's *Woman and Socialism*, but when I started to read some spicy passages from that book, he arose and declared with great indignation: "I am surprised that Fr. Kluser reads Bebel. We do not read such trash."

I answered: "I am surprised that I am the only man in this house who has read Bebel. The Socialists usually claim that they know every work of their leaders by heart." This caused a roar of laughter.

Strickland highly praised the harmony and morality of the Socialists. I answered: "May I be allowed to illustrate your assertion by one example? Just a month ago the Socialist delegates of Cook county, Ill., excommunicated the editor of the *Christian Socialist*, Rev. E. E. Carr, of Chicago, and blacklisted his paper, because he had publicly charged several members of the National Executive Committee with gross immorality." Strickland made a sour face.

It would be hard to say on which side the audience stood. We were both furiously applauded. No judges were appointed, no decision was made. No secretary took down our speeches. The Socialist leaders worked hard to bring every Socialist in and around Morgantown to the debate. Thus the audience was about equally divided. It is, however, an infamous falsehood that I was "badly beaten." Some of the most learned professors and doctors of our city told me afterwards that my arguments were unanswerable. Several Catholic workingmen, who had been wavering and were on the point of joining the Socialists, declared after the debate that they would forever repudiate Socialism. This is the great advantage I gained. My work has not been futile.

Let me add that the Socialists broke two agreements which we had made in regard to the debate. I declared publicly (in the *New Dominion*) that I would accept the Socialist challenge only under the following conditions: (1) That standard works, written by the founders and principal leaders of Socialism, leading Socialist magazines and newspapers, must be admitted and recognized as authoritative sources, from which I may draw my arguments; (2) That a chairman and a secretary be appointed for the debate: the chairman must be appointed by mutual agreement: the choice of the secretary, who must write down at least the substance of our speeches, being left to the Socialists. They accepted these conditions; but my opponent not only disregarded, he flatly denied the authority of Marx, Engels, Bebel, and of all the other writers whom I quoted. He recognized no other authority than his own. When the debate was to begin, I asked: "Where is our secretary?" The Socialist leaders answered: "We ordered a stenographer from outside. But he missed the train." I am convinced that the Socialists played a trick. They did not want anybody to write down our speeches.

WITH OUR CONTEMPORARIES

BY ARTHUR PREUSS

When a new pastor was recently appointed for St. Joseph's, Fond du Lac, Wis., in the Archdiocese of Milwaukee, the daily press referred to that parish as "one of the richest in the diocese." Commenting on this phrase, our esteemed contemporary, the Milwaukee *Excelsior* (No. 1454) observed:

"This probably means that the parish is one of the wealthiest in the diocese, which may be true so far as material resources are concerned; but in another respect it is one of the poorest; for, like the congregation of St. Patrick's in the same city, St. Joseph's of Fond du Lac has not even a parochial school. It is sincerely to be hoped that the new rector will succeed in inducing his parishioners to do their long neglected duty in regard to the education of their children."

If all our Catholic papers had performed their duty of admonishing the faithful so insistently and conscientiously as the Milwaukee *Excelsior* has done under the editorship of Mr. J. M. A. Schultheis, nearly one-half of our Catholic children would not now be attending godless schools.¹

* * *

The little item quoted above was probably one of the last penned by Mr. Schultheis for the weekly newspaper which he has so valiantly

¹ Cfr. this REVIEW, Vol. XVIII, No. 13, p. 402.

and so brilliantly conducted for the past fifteen years. For in the same number of the *Excelsior* appeared his valedictory. Ill-health and the increasing infirmities of old age have compelled him to drop out of the ranks of the *militia Christi* in which he has battled so courageously for more than three decades. It was twenty-one years last July since I had the privilege of joining those ranks, and Mr. Schultheis was a scarred veteran then. We younger men looked up to him as a model of fidelity and uncompromising frankness. Unlike most of his editorial confrères, he has had the good fortune of being supported in his important and arduous work by a business manager (Mr. Joseph Springob) who never succumbed to the temptation of sacrificing principle for pelf and always stood by his editor as a loyal friend. The fact that, under such exceptionably favorable auspices, he has been able to speak his mind freely on practically all current questions must console Mr. Schultheis for much of the opposition he encountered in quarters where he had a right to expect encouragement and help,—(an opposition which he perhaps sometimes needlessly embittered by his inclination to pessimism and his withering sarcasm. But we all have our faults.) Our retiring friend and companion-in-arms may rest assured that the various good causes he has championed with such energy and devotion are the stronger for the support he has given them and for the sacrifices he has made on their behalf and that his heroic example will serve for many years to come to steady the hands of those of his professional brethren who may from time to time be tempted to lose courage and quit in disgust.

* * *

The *Western Watchman* (Vol. 46, No. 12) twits Bishop Walsh for referring to himself, in a signed statement on the case of the interdicted French-Canadians, as "the undersigned Right Reverend Bishop of Portland." While we are not qualified to participate in a debate on the niceties of ecclesiastical etiquette, we beg leave to observe that the delicate sense of propriety which inspired the *Watchman's* criticism does not shine forth at the head of its own editorial columns, where the editor has for many years been modestly calling himself "*Rev. D. S. Phelan.*"

* * *

We are sorry to see our esteemed contemporary the *Southern Guardian*, of Little Rock, Ark., which began so auspiciously and with such vaulting ambition, padding entire pages of its none too abundant space with jejune "plate matter." Stale boiler-plate jokes have already begun to invade its editorial page (see e. g. its No. 19). It would be a real pity if the official organ of the great and resourceful Diocese

of Little Rock would sink to the level of "a boiler-plate abomination soused in holy water," though perhaps the only means of preventing such a catastrophe will be a heroic decision on the part of the Rt. Rev. Bishop Morris, to extend to the *Guardian*, besides the episcopal blessing which appears every week on its editorial page, a few barrels of cold cash, as the late Msgr. Gilmour did to the *Catholic Universe* in its diaper days. The apostolate of the Catholic press is fraught with stern sacrifices.

* * *

The need of a Catholic daily newspaper is also felt in the South. The New Orleans *Morning Star*, in an article announcing its removal to new headquarters at 716 Camp Street, (Vol. 44, No. 24), says: "All that it [the *Morning Star*] asks is for the public to continue to appreciate its services to the extent that the great necessity of this archdiocese—a daily Catholic newspaper—may soon be realized."

The *Morning Star*, despite some very pronounced defects (chief among them a tendency to Byzantinism), is a sprightly and interesting paper, and we should rejoice to see it develop into a daily.

A New Text-Book of English Literature for Catholic Schools¹

BY S. T. OTTEN, PITTSBURG, PA.

The teaching of English literature in Catholic schools is beset with difficulties arising from the two facts of the Protestantism of the majority of our literary lights and the Protestant bias of our critics. Every work of art is worth the weight of its conception plus that of its execution or expression. In order to construct a useful text-book on English literature, one must have the capacity to appreciate the great productions of the human mind, be so thoroughly grounded in the general principles of knowledge and in Catholic truth as to perceive the worth of the conception, the plan of a literary work, be so familiar with the medium of expression, the English language, that he can not only judge and characterize the style of others but command at least a correct style himself and so avoid the undesirable possibility of offering a poor model to those who consult his book and, last but not least, have a clear idea as to the capacity and needs of those for whose benefit he makes his book.

The shortcomings of the work we are considering can be traced to a deficiency in one or another of these qualifications. It seems a

¹ *A Textbook of English Literature for Catholic Schools. By the Rev. William Henry Sheran, M. A., LL. B. American Book Company.*

duty to draw the attention of teachers to some of the most glaring of these shortcomings.

First of all, the author's idea of an artist, as expressed in his preface, leaves much to be desired. "Every man and woman," he says, "of artistic talent should be assigned a place, not according to *religious orthodoxy*,² but according to the laws of the realm of art." We cannot know what laws the author recognizes as governing the realm of art, but it is quite certain that it is no more possible to judge of the merits of a work of literary art while ignoring the point of "religious orthodoxy," than it is to judge of the stability of a building by studying the decorations of its façade. As one might anticipate, the book fails utterly to provide the student with the key to the understanding of literature in general or any of the particular examples marshalled in such profusion and confusion in these crowded pages.

We are kept busy with the style and manner of the works, which, it seems trite to say, is only half, and the least important half, of the question. Very little is said concerning the motives, aims and tendencies of the writers, we suppose because questions of religious orthodoxy would soon be involved.

Then, the arrangement of the work is purely chronological. The result is complete lack of unity. Benjamin Franklin fearlessly walks forward and seats himself in the "Age of Newman and Tennyson" and the "Victorian era," with Washington Irving in front of him and Canon Scot-Holland and Coventry Patmore a little in the rear. Poor Frances Burney is cast into the same pot with Richardson and Sterne, Fielding and Smollet. Thoreau, Bulwer, and Kingsley are assembled in this wild design. What will be the state of mind and memory of the hapless youth subjected to this sort of cramming?

Next, the most cursory inspection reveals all sorts of inaccuracies. For instance, "Ivanhoe" is omitted in the list of Scott's best known works; Jane Austen and Maria Edgeworth receive only passing mention; Charlotte Brontë's last days are said to have been "darkened by an unfortunate love affair," and "Jane Eyre" is on a par with "Becky Sharp" and "The Raven"; the index teaches us that Gen. Sheridan is responsible for the productions of Richard Brinsley as well as for his own memoirs.

Again, the long roster, including a very large number of writers of minor importance, omits some very important names. Off-hand, we note that Hamilton, Madison, and Jay do not appear. In the "department of fiction," Lady Georgiana Fullerton hardly deserves to be banished from such a hospitable compendium, and Augusta Evans

² Italics are the author's.

and J. E. Cooke outrank many who are discussed at length. Among contemporaries we look in vain for the names of Dr. Pallen, Father Campbell, Dr. Walsh, Father Thurston, Father Pollen, Father Sidney Smith, Dom Bede Camm, and many others.

But an objection more serious than these we have touched upon is the positively false notions young persons would imbibe from some of the loose remarks in this book. The "historical outline" to Chapter XXI and the following treatment of St. George Mivart do not convey the true aspect of the subject in hand. The same must be said of the account of "Anglo-Catholic" writers, which is inaccurate and misleading. Dr. Zahm's reputation among scientists will hardly be enhanced when they hear that "Modern students learn from him how to put the new wine of science into the old bottles of Faith, and not incur excommunication," and it is too bad to be compelled to confess to Father Hull's young friend, "Rising Generation," that a scientific training is "an article as rare as radium with the average clerical controversialist." Perhaps this lack in clerical writers of text-books on English literature may account for the following ebullition: "Christianity needed a defender, one deeply versed in science, who could harmonize the revelation drawn from skeletons and fossils with that which came down from Heaven. Such a writer was St. George Mivart; he was preëminently a Christian Scientist. [The result, perhaps, of absent treatment on the part of the late Mrs. Eddy.] While admitting the theory of evolution, as all sound biologists are bound to do, he admitted it only with those necessary reservations which save science from absurdity, and prevented it from making lawless incursions upon the domain of Faith.... From time to time the Church of Christ has been blessed with the presence of profound scholars who take the latest and best achievements of science and build with them anew the foundations of Faith. It was thus with St. Augustine and St. Thomas, and in our own time with St. George Mivart." (pp. 335—336.)

Among other surprising items of information we select these: "The greatest literature, strangely enough, has been inspired by the destructive principle." "While Martin Luther was occupied in a reformation of the morals of his time all the world applauded, for he was treading upon solid ground; but the moment his hand touched the Ark of Faith.... he made a fatal mistake." (p. 365.) "The literature of pessimism will continue to grow.... until our sanitary conditions are improved." (p. 367.)

The historical outline of the last chapter takes cognizance of the death of Queen Victoria and Edward VII, and the accession of

George V, congratulates us upon being a British colony and inheriting, with Canada, Australia, North and South Africa, and India the full political ideas and ideals of that great nation which never made a historical mistake save in the case of Ireland, a slip soon to be rectified by home rule. "In the process of the suns," we are told, "the inferior races now occupying those regions will wither, and the dominant Englishman will become more and more. The process must be a triumph for higher civilization."

We will not further consume the time of our readers, though we have by no means mentioned all of the defects of this book. Sufficient has been said to show that it needs very serious revision before it can serve the purpose of the Catholic teacher.

Catholic Schools and the Decree "Quam Singulari"

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Apropos of the question, touched upon in a late issue of the CATHOLIC FORTNIGHTLY REVIEW, whether a bishop can forbid the children of his diocese to be admitted to First Communion unless their parents promise to continue to send them to the parochial school, it may interest the reader to be made acquainted with the opinion of such a competent authority as the Rev. A. Vermeersch, S. J.

In one of his (what he calls) canonical questions Fr. Vermeersch asks:

"Can ordinaries deny holy Communion to those children who are well disposed for their age, but will in all probability after their First Communion be deprived of further instruction and the use of the Sacraments?" And he answers: "We think they cannot do this, because a future abuse or neglect neither deprives the child of its right nor dispenses it from obligation. Remember that children who have attained to the use of reason not only have permission to communicate, but are in strict duty bound to do so. For this reason parents may often be left in some kind of good faith, and their obligation to declare themselves as to the future instruction of the child should not be pressed.

Not a few pastors seem to be reluctant to give up their usurped right to determine when a child is fit to be admitted to First Communion. The Decree plainly declares, in consonance with the Roman Catechism, that this right belongs to "the father or the one that takes his place," being included in the natural rights which every father has in respect of his children. If the parents have the right to admit the child, they must also have the duty of seeing to it that

the child is sufficiently instructed. It would be as ridiculous for a conscientious and well instructed father to ask anyone's consent to bring his child for First Communion, as it would be for him to ask anyone's permission to make his own Easter duty. In saying that the confessor, too, may admit a child to First Communion, the Decree evidently does not mean that the father should ask the confessor, but merely that the confessor is to advise the child of its duty if the parents are guilty of gross neglect. Fr. Vermeersch remarks that any prudent man may remind the child of its duty, if its parents out of carelessness and its confessor out of prejudice neglect to do so.

The Decree does not expressly mention the Catholic schools. In admonishing parents (No. VI) to "bear in mind their most important duty by which they are obliged to have the children present at the public instructions in catechism," the Decree lays down no new law but simply reminds parents of a natural law. If we are on earth to know, love, and serve God, it follows that we must learn *how* to do that. The Holy Father leaves the manner of imparting this necessary knowledge to the ordinaries of the various dioceses. When, however, he says, "otherwise they must supply this religious instruction in some other way," he seems plainly to indicate that it is against his will if any one keeps a child from its duty and right to receive First Holy Communion for the sole reason that its parents have chosen a way of imparting the necessary instruction different from that established by the ordinary regulations of the diocese.

It seems that First Communion, or in fact Communion in general, and even absolution, may and must be denied only when the child itself openly declares that it will not receive further instruction. But this is a hypothetical case which will hardly ever happen. Suppose a priest denies holy Communion to a child on account of the ill will or indifference of its parents, and the child dies soon after, is not then the priest responsible for the sad event of a child of God departing this life without the Bread of Life which is necessary for salvation to those who have acquired the use of reason?

Let us not forget that the Sacraments are for men, not men for the Sacraments.

The Catholic Immigration

BY JOHN B. OELKERS, PRESIDENT OF THE GERMAN CATHOLIC CENTRAL SOCIETY, NEWARK, N. J.

There is in this city of Newark, N. J., an Episcopalian clergyman, Dr. E. A. Wasson, who publishes a monthly magazine called the *Crown*. Dr. Wasson has been active here for eight years and enjoys an ex-

cellent reputation. In the July number of his magazine appears a leading article on "The Catholic Immigration" which in more than one regard deserves the attention of Catholics. Here are its salient passages:

For some years now the bulk of immigration into the United States has been from Catholic countries, principally from Italy, Hungary, and Poland. This immigration has vastly increased the Catholic population of the country. Only the Methodists can now compare with the Catholics numerically. If this Catholic immigration should continue for a few years, every other denomination will be distanced. And there is no reason why it should not continue. The kind of labor offered by this immigration is in demand all over the country, and probably two or three times as much of it as we have already could be absorbed. These immigrants do the rough, heavy, disagreeable work, which Americans will not do, if they can help it.

Moreover, these Catholic immigrants have large families, whereas the American has a small family. Many an American couple has no children, because they wish none. They dislike the responsibility, and they prefer to spend their money on themselves.

These considerations have encouraged some Catholics to declare that in twenty years the United States will be a Catholic country; and some Protestants apprehend the same outcome. The fear and the hope are alike groundless. The big families give place to less big families, and the descendants of the foreigner in the third generation are in this regard quite Americanised. And, again, though the Catholic Church nearly equals the largest Protestant denomination, it is far behind the aggregate of non-Catholics. In the Continental United States there are certainly two, and probably three, non-Catholics for every Catholic. The Catholic immigration will have to be in larger volume and continue longer than is likely, to put Catholics in a majority. Besides, an organization grows more slowly as it becomes larger. For one thing, many members become renegade. They drift to some other denomination or hold aloof from any.

What is likely is that the Catholic population will grow till, as a power, it stands on an equality with Protestantism. This may, or may not, mean that Catholics will equal Protestants numerically. It does mean that they will be such a vast host that they must be regarded and treated as if they were numerically equal. This is, to my way of thinking, desirable. I don't wish to see any church dominant in this country. I am a Protestant, and if I should cease to be one, it would be to become less Catholic, not more; but I had as lief have the Catholics supreme in this country as the Protestants. Protestant supremacy has not been a good thing. I would not trust any denomination, not my own, not the Congregationalists, who boast of being the freest of all. The Catholic Church is said to be against the public schools. I don't blame [her], since the Protestants have used them in the past to offend the Catholic Church. Moreover the Protestants are against the secular public schools too. If the Methodists or the Episcopal hierarchy had their way, they would sectarianise them....The reason the Protestant authorities have fought the Catholics on the public school question is because they wished to get control of the schools themselves. Their feeling is, "This is a Protestant country." For one, I hope the day will soon come when this cannot be said,—that this is a Protestant country. I have seen too much of Protestant bigotry to have any regard for it. A Protestant bigot is as bad as a

Catholic bigot....In some ways indeed the Catholic Church is more liberal here than the Protestant. The Catholic Church has nowhere attempted to deprive other men of their Christian liberty or their natural liberty on Sunday. Sunday in Catholic countries is more Christian than in most Protestant countries.

It will be a good thing when the Catholic population shall be so strong that it can no longer be excluded from the Presidency. It would give me pleasure, other things being equal, to vote for the first Catholic President. It might mean that all the denominational machines would tacitly agree to quit the political field for good, and, for a change, to give some attention to religion.

These are remarkable sentiments such as one rarely finds in a Protestant journal.

The Catholic Press—A Ray of Hope

BY ARTHUR PREUSS

We need co-operation on the part of our Catholic editors and publishers. We need reliable news agencies, national and international. We need a chain of Catholic dailies reaching from Maine to California. But what we need most of all is a large body of zealous and well instructed Catholic laymen who will do their duty by the Catholic press even at a great sacrifice.

"One would naturally suppose," says the Los Angeles *Tidings* (Vol. 17, No. 27), "that the great body of Catholics themselves would immediately recognize the importance of the Catholic press, and hasten to uphold its work by prompt payment of subscriptions and by otherwise aiding the diocesan paper. It is the general experience among Catholic journalists, however, that the average layman will cheerfully pay ten dollars a year for a secular daily paper, whose pages reek with the filthy slime of divorce courts, the social corruption of moral degenerates and the sin and depravity of a frivolous world, as well as gross insults to his own faith, which the young children are allowed to read, and whose far-reaching influence for evil cannot be estimated, and yet those same laymen will let their subscriptions, of from one to two dollars a year, to a Catholic paper go delinquent for years and if pressed for the bill will become offended, stop the paper and refuse to pay anything. This is the common experience of all editors and managers of Catholic papers."

The *Tidings* seems to think that the only hope for our Catholic press, which ultimately means for religion and morality in America, lies in the endowment of strong and ably-conducted Catholic newspapers by "our Catholic millionaires."

We have already on one or two occasions spoken our mind on this subject of newspaper endowment. It would be a glorious thing

indeed, but our Catholic millionaires, almost without exception, are even more worldly-minded and less inclined to aid the cause of Catholic literature than the average workingman. We know of no renaissance in the Church's history due to Mr. Moneybags. Germany's magnificent Catholic press was built up mainly by the pennies of the poor.

Yet we should not take too pessimistic a view of the situation. No doubt some day in the not distant future Providence will raise up somewhere in the East or West the long desired American Ketteler, who will perceive the needs of his time and heroically train his clergy and people to do their manifest duty towards the press as well as in all other important respects. And from that favored diocese, under the stress of a new A. P. A. movement or perhaps a persecution resembling the Prussian "Kulturkampf," the good example and apostolic zeal will spread to the farthest corners of the land.

Such is *our* hope; and therefore, instead of clamoring for more prosperity and political influence, we pray to God to chasten his Church in this wonderful but godless country of ours by such means as will rouse us all from our shameful lethargy and move us to don our shields and buckle our swords and go forth to battle as true soldiers of Christ against the dire evils that threaten to engulf both Church and State.

FLOTSAM AND JETSAM

Death of Ex-Priest O'Connor

Ex-priest James A. O'Connor, founder and pastor of Christ's Mission in West 57th Street, New York, and editor of the *Converted Catholic*, died July 26th, from injuries he had received a week before when struck by a street car.

O'Connor was born in Ireland in 1846, educated for the priesthood in Paris and Baltimore, and ordained in 1871. Eight years after his ordination he apostatized and became a Protestant propagandist. During the thirty odd years of this work he claimed to have induced 161 priests to become Protestants.

It would probably be more cor-

rect to say that many disgruntled priests were at one time or another his guests at Christ's Mission, where he kept open house for them. Very few of them ever became Protestants.

Some light is thrown on O'Connor's character by the Rev. D. S. Phelan, who, before the poor wretch's apostasy, "had him in charitable keeping for some time, and paid his bills at the Alexian Brothers' Hospital," St. Louis, Mo. Fr. Phelan says (*Western Watchman*, Vol. 46, No. 15), that O'Connor "had been ordained by a Southern bishop," though he had never made any extended theological studies. Still, he wanted

to preach in season and out of season. His plan, when with us, was to go among Protestants and convert them in wholesale by compelling them to listen to him and support him. We came to regard him as a harmless and visionary ignoramus, and let him go. . . . Some years ago we gave these facts and others less complimentary to the public and our quondam protegee had a suit for libel instituted against us, claiming \$100,000 damages for ruined reputation. Beyond serving the papers the poor man did not go."

Father Phelan adds that O'Connor "had nothing to do with editing the paper [*Converted Catholic*] or conducting the [Christ's Mission] Home beyond lending to both his miserable name." This, however, as we have reason to believe, is not quite correct. But the editor of the *Watchman* is probably right in saying that the poor fellow was not fully responsible.

The Truth about the Camorra?

It is a pity the editors of our *Catholic Encyclopedia* did not incorporate into that admirable work of reference a reliable account of the Italian secret society called Camorra, now so prominently in the public eye because of the Cuocoli trial at Viterbo.

We suggest that such an account be incorporated into the general article on Secret Societies which is no doubt in preparation for the twelfth or thirteenth volume.

While not in any sense an ecclesiastical or specifically Catholic subject, the Camorra should find a place in the *Catholic Encyclope-*

dia for apologetic reasons. It is being saddled upon the Catholic Church, and the magazines are spreading much information about it with which bears the earmarks of (more or less malicious) invention.

Thus the *Outlook*, in a "featured" article entitled "The Truth about the Camorra" (editions of July 29 and August 5), allows Ernesto Serao, whom it represents as a leading Italian authority on the subject, to say among other things:

"The very first 'right of Camorra' extorted from the newcomer is a *soldo* (cent) for the alms-box, the proceeds of which are entirely devoted to the purchase of oil for the lamp that day and night is kept devoutly burning before the pictures of the Blessed Virgin, Our Lady of Sorrows, St. Anne, or St. Vincent, who constitute the stars of the Camorristic paradise, so that they may grant them *their protection!*"¹

Another popular magazine some time ago described a band of Camorrists as making their devotions before an image of the Blessed Virgin, ardently imploring her to bless a murderous undertaking upon which they were about to embark.

Of course, such statements leave a bad taste in the mouth of the reader and are apt to increase anti-Catholic prejudice.

Unfortunately, we have no way of disproving or even of sifting them with regard to their truth or falsehood.

¹ *Outlook*, July 29. The italics are Mr. Serao's.

An Echo of the Bennett Law

We judge from an editorial remark made by the *New York Evening Post* (July 4) that ex-Governor Hoard of Wisconsin, in an interview, recently said something to the effect that his advocacy of the Bennett law, while he was in the governor's chair, was due entirely to his desire to have English taught in the schools, and that this was the sole aim and object of the law. "So little attention was paid to the teaching of English in the parochial schools [of Wisconsin at the time the Bennett law was passed] that it was not worth putting into statistics.... Today, however, English is taught everywhere, and in some of the parochial schools the teaching is in English entirely. The sentiment toward the law has changed as people have seen the advantages their children possess in being able to use the language of the rest of the country."

Those who opposed the iniquitous Bennett law—and they were the best citizens of Wisconsin—will be chagrined to learn that ex-Gov. Hoard even at this late date still continues his policy of prevarication. The Bennett law was a compulsory education measure insidiously contrived for the destruction of the private and parochial schools, and the Catholics and Lutherans fought it tooth and nail for the sake of their religion, not because they wished to keep English out of the schools. English was taught then as now in practically all the Catholic parochial schools of Wisconsin.

If the Bennett law had had

no other object than to "enforce the right of pupils to education in English as well as in German," as Mr. Hoard asserts, such fairminded publicists as Col. Charles J. Jones, then chief editor of the *St. Louis Republic*, would not have taken a vigorous stand in opposition, the bishops of Wisconsin would not have called their people to arms against it, and the English speaking Catholics and Lutherans would not have joined their coreligionists of other nationalities in demanding (and effecting) the repeal of the iniquitous measure.

New Literature on the Question of Pope Liberius

Father Fidele Savio, S. J., has contributed to the Italian series of "apologetic" brochures, entitled *Fede e Scienza*, an exhaustive study of that famous controversial topic—the fall of Pope Liberius.

Opponents of the papacy have been wont to urge that this Pope's alleged signature of a semi-Arian formula is a proof of the defectibility of the Apostolic See. However, as Liberius signed whatever he did sign under extreme moral pressure and not as a free agent, no question of infallibility can arise.

Accordingly the question is quite freely debated, and Father Savio, who devoted his first pamphlet—*La Questione di Papa Liberio*—(in 1907) to the refutation of severe views of Schikltanz, followed it up in 1909 by *Nuovi Studi Sulla Questione di Papa Liberio* in answer to Msgr. Duchesne, and lately has still further elabo-

rated his defence of the Pope in *Punti Controversi nella Questione del Papa Liberio* (Pustet), where some fresh and important arguments in favor of the Pope's innocence are drawn from his sepulchral inscription.

Our Catholic Indian Schools

We note from the 1910 Report of the Director of the Bureau of Catholic Indian Schools, that the "non-sectarian" Sunday school, which did so much harm among the Indians, has at last been abolished—at least on paper. The "Regulations for Religious Worship and Instruction of Pupils in Government Indian Schools," issued by Commissioner Valentine, March 12, 1910, and reproduced on pages 36 and 37 of Fr. Ketcham's report, are a vast improvement on all preceding ones, in that they do not require the children to attend Protestant religious exercises.

"Strange to say," observes Fr. Ketcham, "a great deal of difficulty has been experienced by the Department in having these regulations carried out, and even at the present time they are evaded and ignored in more than one institution... Most of the Protestant bodies are sorely displeased with them, although they give equal rights to the various denominations." He attributes this hostile attitude of the preachers to the fact that "under the new regulations they cannot use the machinery of the State, as they used to do, to force all Indian children, Catholics included, to attend Protestant services and listen to Protestant sermons."

Our Catholic Indian schools are not yet by any means sufficiently supported. Mother Katharine Drexel still bears the burden of by far the greater part of the annual expenditure for their upkeep. Fr. Ketcham is perfectly right in asking (p. 18): "Will the Catholic people of the United States continue to demand so great a sacrifice from one person and to permit Catholic mission interests to hang upon the slender threads of one life?"

Was Cicero a Poet?

A writer in the *Pittsburg Observer* (Vol. 13, No. 5) criticizes a "western newspaper" for asserting that "a Minnesota professor could not quote stanzas from Cicero because there are none in existence." He says that "Cicero was a poet and that fragments of his poetical works are published. The most important piece is 'De Consolato Meo,' [sic!] of which we have eighty lines."

The *Fragmenta Poematum*, as published in Schütz's edition of Cicero's *Opera Omnia*—the only one at our command,—cover a little over twenty-one pages of Tomus XVI, Pars ii (pp. 149 to 172). They include, besides eighty-two lines from the poem *De Suo Consulatu*, considerable portions of Cicero's translation of the *Phainomena* of Aratos, made when he was yet a young man (*admodum adulescentulus*); twenty-six lines from his translation of the same Greek poet's *Prognostica*; two lines from a poem believed to have been entitled *Alcyones*; four lines from the *Limon*, quoted by Sueto-

nius (*Vita Ter.*, 5); fourteen lines from an epic poem on *Marinus*; two lines from a poetic description of his tribulations (*De Suis Temporibus*); three lines from an otherwise unknown elegy, *Talemasta* or *Taliamastas*, and two lines from what Quintilian (VIII, 6, 73) refers to as Cicero's "*Iocularis Libellus*." With the exception of a portion of the *Phainomena*, these fragments have all been recovered from scattered quotations in the writings of Suetonius, Quintilian, Lactantius, St. Augustine, Servius, and principally from Cicero's own prose writings. His translations from Homer, his panegyric on Caesar, his epigrams, and other poetic productions have perished. This is not, however, to be accounted a serious loss to literature. For, *pace* the *Pittsburg Observer's* learned contributor, such fragments as we possess of the great orator's poetic Muse show him to have been a conceited versifier rather than a true poet. Of his *De Suo Consulatu* and *De Suis Temporibus* in particular, Quintilian says (XI, 1, 24): "*In carminibus utinam pepercisset* [had praised himself less], *quae non desierunt carpere maligni*." The oft-quoted verse: "*O fortunatam natam me consule Romam!*" which formed part of the *De Suis Temporibus*, is alone sufficient to justify Quintilian's expression of regret, for Cicero's consulship was by no means all glory. Even his ardent admirer Cardinal Newman admits that he "was irresolute, timid, and inconsistent." (Newman, *Historical Sketches*, Vol. I, p. 251).

Need of a Catholic Dictionary of Sects and Heresies

The Los Angeles *Tidings* (Vol. XVII, No. 28) protests editorially against the presence, in the reference department of the Los Angeles Public Library, of "a book entitled 'Dictionary of Sects, Heresies, etc.' by a party named Blunt," because this book defines the "Roman Catholics" as "a sect [originally] organized by the Jesuits out of the relics of the Marian party of clergy and laity in the reign of Queen Elizabeth, and further organized into a Donatist hierarchy by Cardinal Wiseman in the year 1850."

The *Dictionary of Sects, Heresies, Ecclesiastical Parties and Schools of Religious Thought*, edited by the Rev. John Henry Blunt, D. D.,¹ in the year 1874 (the "new impression" to be found in many of our libraries was issued by Longmans, Green, and Co., in 1903) was compiled by a coterie of Anglican writers of strong High Church tendencies, and naturally reflects their biased views of the Catholic Church and Catholic matters. Outside of that it is a learned and, on the whole, fairly reliable reference work, which, for want of something later and better, still holds and deserves a prominent place in every reference library.

It is well to point out the errors and mistakes contained in

¹ A biographical sketch of Dr. Blunt (d. 1884), with a list of his most important writings, can be found in the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, p. 206, New York, 1908.

such standard works; but it would be foolish to demand that they be removed from the reference shelves of our public libraries, until something better is available to take their place.

A useful Catholic Dictionary of Sects and Heresies could be compiled from the *Catholic Encyclopedia*, Herder's *Kirchen-Lexikon*, Buchberger's *Kirchliches Hand-Lexikon*, the various French theological and apologetical *dictionnaires*, Newman's *Historical Sketches, Tracts, and Essays*, Möhler-Robertson's *Symbolism*, Benson's *Non-Catholic Denominations*, and other similar works. The smaller American sects would probably require some independent research. A reliable reference work of this kind would prove a boon for missionary and apologetic purposes. Who will undertake to supply it?

The History of Confession

Lea's *History of Auricular Confession* is far surpassed in wealth of documentary evidence, and especially in impartiality, by Dr. F. Pijper's *Geschiedenis der Boete en Biecht in de christelijke Kerk*, of which the second part of the second volume has lately appeared at The Hague. But even this work, by a really fairminded Protestant, is by no means to be accepted as the last word on the subject of the history of confession and the ancient penitential discipline. Professor A. M. Koeniger of Munich, after pointing out some of Pijper's shortcomings in No. 6 of the current series of the

Literarische Rundschau, observes quite truly:

"Certain it is, the history of penance and confession cannot be written until a number of special inquiries have been instituted in this comprehensive field. This is a task beyond the powers of any single man."

Prof. Koeniger thinks that an important preliminary step would be the gathering up and editing of scattered source material and the publication of special studies on various aspects of the great subject in the pages of a regular periodical under some such title as "Quellen und Studien zur Geschichte der Bussdisziplin."

Pensions for Poor Parents

An Illinois statute took effect on July 1st, in the form of an amendment to the Juvenile Court law, under which poor families need no longer be broken up by sending children to charitable institutions. Following is the new provision, without a precedent in any American State, so far as we know:

If the parent or parents of such dependent or neglected child are poor and unable to properly care for said child, but are otherwise proper guardians, and it is for the welfare of such child to remain at home, the court may enter an order finding such facts and fixing the amount of money necessary to enable the parent or parents to properly care for such child, and thereupon it shall be the duty of the County Board through its County Agent or otherwise to pay to such parent or parents, at such times as said order may designate, the amount so specified for the care of such dependent or neglected child until the further order of the Court.

ET CETERA

The article on "Florida and the Land Schemers" by the Lord Abbot of St. Leo, which we are privileged to print in this issue, is timely in view of the extensive advertising campaign these schemers are now carrying on. In the interest of prospective settlers it ought to be given the widest publicity. We are personally acquainted with Abbot Charles and have been a guest at his hospitable though by no means opulent monastery. The Benedictines of Florida could be living in a marble palace, had they lent a helping hand to the land schemers, which to their everlasting credit they have steadfastly refused to do.

*

The *Herold des Glaubens* notes the curious fact that the Masonic Temple building in Little Rock, Ark., bears upon its large white portico the well-known maxim of St. Ignatius, which the Society of Jesus has adopted for a motto: "*Ad maiorem Dei gloriam.*" Wonder how the Masons got it!

*

The Jesuit *America* (No. 120) offers abundant evidence to prove that the new edition of the *Encyclopædia Britannica* is unfair to Catholics and the Catholic Church. (Cfr. this REVIEW, Vol. XVIII, No. 14, pp. 424 sq.)

*

The *America* (No. 120) is authority for the statement—very significant if true—that Francisco I. Madero and his assistant Juan Sanchez Azcona, have received

(recently, we presume) the thirty-third degree of the Ancient and Accepted Scottish rite. In other words, the leader of the Mexican revolution and his chief lieutenant have found it necessary, or at least advisable, before plunging into the presidential campaign, to become high-degree Freemasons. *Tout comme chez nous!*

*

According to the San Francisco *Monitor* (Vol. 53, No. 10) John J. McNamara, international secretary of the Structural Iron Workers' Union, now held for financing the supposed dynamite outrages in Los Angeles, is reputed to be "a Catholic and a prominent Knight of Columbus." The *Chicago Daily Socialist* speaks of him as a militant Socialist. A K. of C. who is a militant Socialist?!?

*

We are glad to see some of our Catholic contemporaries supporting the appeal made by the American Academy of Medicine to the newspapers to cease publishing suicide details. But is it logical, is it consistent with the Catholic conception of life to do this on the plea that "suicide is a private affair"? (Cfr. *Northwest Review*, No. 1329).

*

A volume recently published by the Carnegie Institution gives an extensive *Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories*, prepared and edited by

Prof. William Henry Allison, of Colgate Theological Seminary. It shows that our Protestant brethren, too, are awaking to the wealth of unused source material regarding their religious history in this country, and suggests the value of preserving this material and depositing it in places of safe keeping for future use.

*

Students of the Russian language will find W. H. Lowe's *Russian Roots and Compounds* (G. P. Putnam's Sons) an aid to the enlargement of their vocabularies. It is based on the theory that, as a great majority of Russian words are compounds, the quickest way to obtain a working knowledge of the language is to know the roots, and then as many of their compounds as possible. Constructed in accordance with this theory, Mr. Lowe's work contains a large number of important roots, with each of which are assembled its chief compounds. The arrangement is alphabetical.

*

The *Chicago Inter Ocean* is tired of the warnings from medical and other experts against house flies, mosquitoes, etc. It says that devices for excluding and eliminating these irritating visitors were invented and widely used on grounds of comfort and good sense generations ago, but that we who are concentrating our attention upon them, and upon all the petty incidents and possible injuries of our eating and drinking and sleeping and working are in poorer health than our fore-

fathers. The way to have good health is not to fix attention on such trivialities as flies, mosquitoes, chiggers or drinking cups, but to use ordinary sense in eating, drinking and sleeping, to keep a clean conscience, and to elevate one's thoughts a trifle above bed-bugs and other vermin that haunt the nooks and crannies of the hypochondriac mind.

*

The London *Athenaeum*, in commenting recently upon the term "rubberneck," which has found its way into Webster's Dictionary, calls it one of the many words that give the language on this side of the water raciness and vigor. Most slang is vulgar and is to be avoided on that account, but there is in it sometimes a compensatory accuracy of description, as well as a genuine feeling for elemental methods of word-formation. Modern slang conveys our experiences in household terms and makes the complex simple and vivid. By all means let there be slang, but let us not accept it into general usage until, by its truth or strength or whimsicality, it expresses a fact more adequately than dignified utterance can.

*

A reviewer very justly remarks in the July number of the *Catholic World* that "free libraries, profit sharing, relief plans and pension funds will in truth never compensate the community nor the individual for the harm done by twelve hours' work for seven days a week at insufficient wages."

LITERARY NOTES

—*Memorabilia. Gleanings from Father Wilberforce's Note-Books. With an Introduction by F. Vincent McNabb, O. P.* (Benziger Brothers. \$1.10.) The chief points which strike one in reading these notes are, first, their sincerity and directness, a feature noted by the editor, and secondly the beautiful familiarity of Father Wilberforce with Holy Writ, which ever upholds his mental action as gravity sustains the motion of the athlete. This turning to the words of the Holy Ghost for inspiration and authority is the practice of the greatest writers beginning with St. Paul, with whom it is habitual, even in his letters to gentile converts, as the Corinthians, who might not have been expected to recognize the allusions. The notes of Father Wilberforce gain from this feature a wonderful practical value and great suggestiveness and universality. The editor is entitled to much gratitude for putting them at the disposal of the general reader.—S. T. OTTEN.

—*Christ, the Ideal Knight. By Fr. Albert Reinhart of the Order of Preachers.* (16 pp. 16mo, in embossed paste-board covers. Somerset, Ohio: The Rosary Press. 25 cts. net). This heart-to-heart talk is "dedicated to the Knights of Columbus." The learned and genial Dominican (formerly editor of the *Rosary* and now engaged in translating Denifle's *Luther und Luthertum*) sets forth the true idea of knighthood, which consists in championing those that are in distress, unselfishly living up to high purpose, and, over and above all, per-

sonal purity. This is the kind of doctrine our modern *soi-disant* knights need most of all, and it is much to be desired that sane and sound brochures like this be put into their hands instead of the vapid and unprofitable stuff so many of them are accustomed to read.—A. P.

—Herder's *Jahrbuch der Naturwissenschaften* for 1910 to 1911 is, as usual, brimful of fresh and well-digested information on the progress of the natural sciences, both in their theoretical and practical aspects. Under "Astronomy" the editor, Dr. Jos. Plassmann, of Münster, himself traces the course of Halley's comet and also reports on the various other comets that came within hailing distance of the earth, so to speak, during the past year, especially the brilliant comet of January 1910, first observed in South Africa. The progress of aerial navigation also receives its due meed of attention. Those interested in meteorology will find this year book of special value. The "general reader" will probably be most strongly attracted by the departments of anthropology, ethnology, and prehistoric researches. The department of agriculture and forestry, and that of hygiene and medicine, contain much information of directly practical value. The *Jahrbuch* concedes that it is definitively established that total abstinence is conducive to longevity.—A. P.

—*The Confessions of a Rebellious Wife* (Boston: Small, Maynard & Co.), published anonymously.

mously, pretends to be the sincere expression of one woman's philosophy of life. The heroine (using the term conventionally, *per abusum*) at an early age marries a clever business man, who soon neglects his wife. She has no religion, but some ethical ideals, which, she intimates, are violated by her husband in the work by which he lives. She, on the other hand, refuses to gratify his wish to be the father of a large family. She feels she has done her duty to him and to society by being the mother of one child. She will not even consider the possibility of having another. Where both parties to a marriage defy the divine law, what chance is there for happiness? No wonder the wife is rebellious. The husband probably is no less unhappy. This book is advertised as "typically American." If it were, then, in the language of the *Boston Republic* (Vol. 30, No. 1), "God help America!"—F. R. GLEANER.

—*Moralprobleme. Vorträge auf dem III. theologischen Hochschulkursus zu Freiburg im Breisgau im Oktober 1910, gehalten von Prof. Dr. Joseph Mausbach, Prof. Dr. Julius Mayer, Regens Dr. Franz Xaver Mutz, Prof. Dr. Sigmund Wäitz und Regens Dr. Joseph Zahn.* (viii & 388 pp. 8vo. B. Herder. 1911. \$1.70 net). We are not easily induced to leave our quiet hermitage to attend lectures; but if we had an opportunity to listen to such men as Dr. Mausbach, Dr. Mutz, and Dr. Zahn, on such subjects as those treated in the present volume, it would be a temptation to travel far and linger long. The subjects are: The Foundation and Development of Character according to the Teaching of St. Thomas; The

Ideal of Christian Perfection and its Cultivation in the Catholic Church; The Church, Law, and Liberty; Purity; The Sublimity of the Moral Order; and the Relation of the Natural to the Supernatural Order in the Moral Sphere. No one can peruse these discourses without being confirmed in the faith and encouraged to work it out practically in his daily life. It is a pity we cannot have such lecture courses in America. Prof. Mausbach's discourses on Character, by the way, have been struck off in the form of a separate brochure (cfr. C. F. REVIEW, XVIII, 11, p. 349).—A. P.

—*A Sheaf of Stories.* By Joseph Carmichael. (B. Herder. 80 cts.) Pleasant little stories, which rely chiefly upon the plot for the maintaining of the interest. They are reprinted from English and American magazines.—S. T. OTTEN.

—*Historic Nuns.* By Bessie R. Belloc. *New Impression.* (B. Herder. 75 cts.) Three of these biographical sketches are of particular interest to American Catholics, since they tell of the establishment in this country of three of our best known religious congregations. Who has built up in our minds the false notion that the life of nuns is quiet and uneventful? The most noisy of boys' "adventure books" could hardly be crowded thicker with exciting events than was the life of any one of these foundresses. And why have we been accustomed to look first among soldiers and statesmen for the most striking examples of fortitude and prudence, when the lives of only four nuns afford such brilliant instan-

ces of the exercise of these "most-wanted" virtues? We recommend this delightful book, not only to our Catholic readers, but also to the leaders of the woman suffrage movement. What a field they have overlooked!—S. T. OTTEN.

—No. 9 of the *Cahiers Contemporains*, published at irregular intervals by the esteemed *Correspondance de Rome*, deals with the Portuguese separation law and the persecution of the Church actually waging in that country. It shows how Freemasonry is at the bottom of it all.

Herder's Book List

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Where We Got the Bible. Our Debt to the Catholic Church. By the Rev. Father Graham, M. A. net \$0.30.

The Holy Viaticum of Life as of Death. By Rev. Daniel A. Dever, Ph. D., D. D. net \$0.75.

The Antidote. Vol. II. Edited by the Rev. Joseph Keating, S. J. net \$0.40.

Meditations for the Use of Seminary and Priests. By Very Rev. L. Branchereau, S. S. Volume III: Priestly Life. net \$1.00.

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Life of St. Aloysius Gonzaga, Patron of Christian Youth. By Maurice Meschler, S. J. Translated by a Benedictine of the Perpetual Adoration. net \$1.50.

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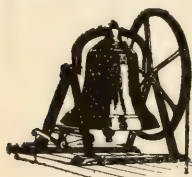
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Volume II: "The Divine Trinity" is in type and will appear in September. Volume III: "God Author of Nature and the Supernatural," has been put into the printer's hands and may be expected early next spring.

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THE REVEREND PRESIDENT

TOPICS OF THE DAY

AN INTERNATIONAL CATHOLIC TELEGRAPH AGENCY

The English-speaking Catholic world is indebted to Archbishop Messmer of Milwaukee for a translation of a *Memorial for an International Catholic Telegraph Agency for the Catholic and Independent Press**(24 pp. 12mo. Milwaukee 1911).

This Memorial was originally written in German and published at Zurich, Switzerland, in February 1910, by Mr. Georg Baumberger, the able and zealous editor of the *Neue Züricher Nachrichten*. Mr. Baumberger pleads for the establishment of an international Catholic news agency and shows how necessary such an institution is to counteract the international Judaeo-Masonic-Socialist conspiracy against the Catholic Church which reached its culmination in the Ferrer case. The agency for which the Swiss editor pleads has since been established under the presidency of Dr. A. Gehser-Rohner, of St. Gallen, with Mr. F. X. Weinschenk of Bellevue, Iowa, as secretary.

The important thing now is to get wealthy Catholics to purchase stock in the company and to persuade Catholic and independent newspapers to take its news service. Perhaps under the Providence of God, the "Juta," as it is called (the letters of this arbitrarily fashioned word stand for "Internationale Unabhängige Telegraphen-Agentur") will be the means of establishing a Catholic daily, or, better still, a chain of Catholic daily newspapers, in the United States. Meanwhile let us give its promoters all the aid we can.

THE CODIFICATION OF CANON LAW

The Rome correspondent of the London *Tablet* (No. 3715), referring to the labors of the Pontifical Commission for the codification of Canon Law, of which little or nothing has been heard for some time past, announces that "the new code will be ready for promulgation at the end of next year." Our own informations are less positive and cause us to expect further delays. Meanwhile the work of codification is slowly but surely going on. Such recently promulgated laws as that regulating the celebration of marriage, that defining the stability in office of parish priests, the *motu proprio* establishing the new régime for the observance of holydays of obligation, etc., etc., are merely so many instalments of the new code. Many other dispositions of no less importance will emanate from the Holy See before the work of

codification is sufficiently advanced to permit of the promulgation of the entire code. This work of codification more than any other act or series of acts will distinguish the pontificate of Pius X in ecclesiastical history. We sincerely hope and pray the valiant Pontiff will live to see its final completion.

A GERMAN INSTITUTE FOR FOREIGNERS

The German government is about to open at Berlin a "German Institute" for the benefit of foreigners. It is to be manned by teachers of the higher schools of the capital and by docents of the university. Its main purpose is to familiarize foreigners who have graduated from colleges or universities at home, not only with the language, but through the language with the intellectual achievements of the German nation. There will be practical instruction for small groups, lectures on German literature, art, science, and institutions, excursions to other cities, and intelligent guidance through the Berlin libraries, art galleries, and museums. Each semester will last eight weeks and the tuition fee is to be only \$25 for the period. The *New York Nation* hails this institution as "another striking move towards doing away with that ignorance of Germany which at bottom is responsible for much foreign ill-will and distrust."

The "German Institute" is to be opened in the new Royal Library on October 16, and we are glad to learn that among those who have signified their intention of availing themselves of its advantages are a number of Americans.

WHY THE REPUBLICANS "TRIUMPHED" IN THE PORTUGUESE ELECTIONS

Surprise has been expressed in American newspapers that not a single Monarchist was elected to the Portuguese parliament.

Is it possible, we are asked, that a country hitherto overwhelmingly Monarchical, has, by virtue of a simple proclamation, within eight months become exclusively Republican?

Such a thing would be unheard-of in history. Needless to say, it did not happen in Portugal. The facts are these:

The Republicans, while not ceasing to complain about the tyranny of the dethroned monarchy, created a new election law, which was not a whit more liberal than the one it displaced, and which, even if it had been otherwise entirely fair, destroyed the free choice of the electorate by a clause ordaining that the names of all candidates for the chamber must first be submitted for approval to the national government.

The well-informed *Abendzeitung* of Augsburg, Bavaria, is authority for the statement (No. 155) that hundreds, nay thousands of names were struck off the lists by the government under this proviso.

It was a very simple but effective means of preventing the Monarchists from getting into the house of representatives. Need we wonder that, under these circumstances, they refused to vote at all?

And yet there are simpletons who believe that the Portuguese elections were free and that the Republicans gained a glorious victory. There can have been no victory, because there was no battle.

OUR NATURALIZATION LAWS

The arbitrary standards employed in admitting immigrants to the privileges of American citizenship were prettily illustrated not long ago at a meeting of the Republican Club in New York. The subject of immigration was discussed, and among those who spoke were Secretary Nagel, of the Department of Commerce and Labor; ex-Congressman Bennet, a member of the United States Immigration Commission; and Prescott F. Hall, secretary of the Immigration Restriction League. In the audience was Seth Low, at one time Mayor of New York.

"What shall be the test of admissibility?" asked Mr. Bennet as he rose upon being introduced. "As I look around me I see several persons who, if they were to appear before the inspectors at Ellis Island to be examined as to their admissibility, would be chalk-marked on the shoulder for special inquiry on the ground of disability. There is Secretary Nagel. He does not weigh enough for his height. He is six feet four, and should weigh 225 pounds. He probably weighs 160 pounds. Here is ex-Mayor Low. He wears eyeglasses and evidently has defective eyesight. Mr. Hall would have difficulty in getting in, for he is too tall for his weight and has defective vision. I myself would be certified for special inquiry."

Our latest naturalization laws are no doubt an improvement on their predecessors, but they could be profitably amended in a number of respects.

COMMERCIAL ARBITRATION

The New York Chamber of Commerce has worked out a mechanism of commercial arbitration, carefully designed to meet varying requirements, by which any business controversy may be submitted to the decision of impartial arbitrators. The decision, under the New York laws, is binding on both parties. There is no doubt that the scheme will rapidly grow in favor with the business men of the metropolis, and that it will be extended to all our large cities.

Germany and other countries are far ahead of us in this regard. If parties to a commercial controversy want it settled on its substantial merits, there is no reason why they should be compelled to waste time and money and encumber the dockets of the courts in a long drawn out process of law. The law necessarily hedges about every case with restrictions and difficulties, while the arbitrators in any given case are under no obligation to look into anything but the courts to recognize that in a very large proportion of commercial disputes arbitration is preferable to lawsuits.

The Catholic Press Convention

BY THE REV. F. M. LYNCK, S. V. D., TECHNY, ILLINOIS

A few weeks before the convention of the American Federation of Catholic Societies at Columbus, O., it was announced that, after its close, there was to be held in the same city a meeting of editors and managers of American Catholic weekly newspapers. This meeting had been called, on his own initiative, by Mr. Edward J. Cooney, of the *Providence Visitor*. At the reception tendered to the Apostolic Delegate Msgr. Falconio, Monday evening, August 23, His Excellency regretted that not all the Catholic editors of the country were present, and expressed his surprise at not having been informed of the forthcoming convention of Catholic editors. On learning that only a certain limited number of editors of English weeklies had been invited, he said it was his wish that next time all Catholic editors, not only of weeklies but also of monthlies, etc., and not only of such as are published in English but also of those edited in French, German, Polish, Bohemian, Italian, etc., should be invited. Mr. Cooney admitted his mistake in not issuing a general invitation and neglecting to apprise His Excellency of the meeting. It is hoped, however, that, in spite of this mistake (which was explained to be an oversight, and the writer believes it was) the entire Catholic press will join the Catholic Press Association founded at Columbus.

Naturally enough, Mr. Cooney, who had called the meeting, presided at the opening session. Mr. Joseph Newman, of the *Denver Catholic Register*, was elected temporary secretary. About sixty persons were present.

Papers were read by several gentlemen of the press. Rev. Dr. Blessing's paper on a Catholic Associated Press was followed by a spirited discussion, in which Mr. Gonner again and again emphasized the need of reliable news and pleaded for a union of forces with the International Independent Telegraph Agency ("Juta") recently formed

in Europe. The idea was favorably received, and Mr. Gonner with three others was appointed a committee to deliberate how connection with the "Juta" could be established. When they began to discuss the question it dawned on the four that they could not well enter into negotiations with the "Juta" without knowing how many and which of our Catholic papers they represented. So they set to work and drew up a constitution for a permanent Catholic Press Association. In the meantime another committee was appointed to do exactly what the first committee had taken in hand unasked. The usurpers were becomingly upbraided for their *coup d'état*, but the constitution they had outlined was in the end unanimously adopted. Its main points are these: Name: "The Catholic Press Association." Object: the gathering of reliable news, the dissemination of Catholic truth, and aid to all Catholic publications. Yearly membership fee: ten dollars. An additional \$100 entitles a member to the services of the news agency, which, for the present, is to furnish a weekly cable news letter from Rome, to be received at New York and transmitted to each subscriber on Tuesday.

The Rev. D. J. Toomey, of the *Boston Pilot*, in the course of his paper on "A Real Catholic Press," went out of his way to cast slurs on the entire Catholic press of the country so far as it does not consist of "official organs."¹ Mr. C. W. Purrenhage, of the *Catholic Universe*, who spoke on how to secure local advertising, evoked fits of laughter by his radical statements and his emphatic way of saying things, which reminded one of a Socialist stump speaker.

Bishop Hartley honored the meeting by his presence and pledged his word to contribute \$500 for the objects of the Association. He also sent a telegram requesting Cardinal Merry del Val to inform the Holy Father of the fact that a Catholic Press Association had been organized "under the protection of the Bishop of Columbus." The expected answer had not yet arrived when the delegates left the city.²

The Association will at once get in touch with the "Juta."

A good deal of genuine enthusiasm was manifested at the convention. The steps taken seem good and promising. A start has at last been made. Let us hope that the next meeting, to be held two days

¹ Fr. Toomey's gratuitous insult is commented upon by another Catholic editor in a separate article in this issue of the CATHOLIC FORTNIGHTLY REVIEW.—A. P.

² The following reply was received on Saturday:

Rome, August 26, 1911.

Rt. Rev. Bishop Hartley, Columbus, O.:

The Holy Father is deeply grateful for the filial homage of the members of the newly organized Catholic Press Association of the United States and Canada, thanks them for their protestations of loyalty and affectionately sends his blessing.

† CARDINAL MERRY DEL VAL.

before the 1912 Federation convention, at Louisville, Ky., will more fully represent the cosmopolitan complexion of the American Catholic press and that it will continue the good work with renewed vigor and amplified means.

Shall the Catholic Press be Toomeyized?

BY A CATHOLIC EDITOR NOT AN "OFFICIAL ORGAN"-IST

The *Pilot* is a paper with a brilliant past, to which it has vainly been trying to live up under its present management as the "official organ" of the Archdiocese of Boston. The present editor, a Rev. D. J. Toomey, whose name is as yet unknown to fame, said in an address delivered at the congress of Catholic publicists recently held at Columbus, O.:

A paper is not Catholic because it is owned and managed by a Catholic. . . . Instead of leaving it to individuals, either clerical or lay, the Bishops are founding diocesan papers or giving that character to papers already established. They are official organs of the Catholics of that territory. The Church stands behind them; they speak with her authority. They are no uncertain mouth-pieces of Catholic truth and action. They are the real Catholic press. In them lies the future of Catholic journalism in this country. . . . That is the press we want; that, the real Catholic press.¹

Judged by this standard the greatest Catholic papers of the world, past and present, were not and are not Catholic at all. If the only real Catholic paper is the "official organ" of the *Pilot* stripe, the famous Paris *Univers* was never, and is not now, a Catholic paper, because it was never, and is not now, an "official organ." The Cologne *Volkszeitung*, the most powerful organ of Catholic public opinion on the European continent to-day, is not a real Catholic paper, because it is not an "official organ." The undaunted *Bien Public* of Ghent, whose lay editor is held in the highest esteem by the Catholics of Belgium, is not a Catholic paper, because it is not an "official organ." The *Difesa* of Venice, which our present Holy Father helped to found and in which he is so deeply interested, is not a Catholic paper, because it is not an "official organ." Nor is the valiant *Courrier de Bruxelles* a Catholic paper; nor the *Tijd* of Amsterdam; nor the *Universal* of Madrid; nor *O Portugal* of Lisbon; nor the *Germania* of Berlin; nor the *Vaterland* and the *Reichspost* of Vienna; nor the *London Tablet*; nor the *Liverpool Catholic Times*; nor the *Vérité* and the *Action Sociale* of Quebec; nor the *New York Freeman's Journal*, nor the *Sacred Heart Review* of Boston, (far and away the ablest Catholic

¹ For the full text of the address see the *Providence Visitor*, Vol. XXXVI, No. 48, p. 3.

paper published in the Eastern States); nor the *Catholic Citizen*; nor, for that matter, the *Civiltà Cattolica*, the *Month*, the *Irish Theological Quarterly*, the *America*, the *Ave Maria*, nor, in matter of fact, any newspaper or magazine now serving the cause of Catholicity outside of a few European "Semaines religieuses" and a baker's dozen of "official organs" in this great land of liberty and individual initiative,—organs whose chief occupation seems to be to glorify their owners.

Guaged by Rev. Toomey's criterion, Louis Veuillot, Joseph von Görres, Herbert Vaughan, J. P. Tardivel, Orestes A. Brownson, James A. McMaster, and the other great Catholic editors whom we have been taught to revere, were not Catholic editors at all but mere pretenders, usurpers of an authority which did not belong to them. The real Catholic editors of the past were the nameless and inglorious Toomeys, (if there were any) who scrupulously refrained from "criticizing authority" and servilely sang the praises of their respective lords, whether great or small, worthy or unworthy.

We are afraid the real Catholic editors of the land—the Griffins, the Campbells, the Preusses, the O'Briens, the Yorkes, the Harts, the O'Haras, the Pallens, the Gonners, the Kenkels, the Matts, etc., etc., will refuse to be Toomeyized, and the general public, both Catholic and non-Catholic, will continue to hold the antiquated notion, encouraged by Pius X, and all truly enlightened bishops, that a Catholic paper is a paper published by and for Catholics, which, in due subjection to the authority of the Church, fearlessly voices the Catholic world-view, applies Catholic principles to the questions of the day, and faithfully co-operates in "restoring all things in Christ."

Insidious Socialism

BY ARTHUR PREUSS

The fifth of the sociological conferences held annually at Sagamon Beach, on Cape Cod Bay, devoted one of its sessions this year to a discussion of municipal government.

The Hon. Emil Seidel, the Socialist Mayor of Milwaukee, says the *Outlook* (July 29), "made a deep impression by plain sincerity and simplicity of bearing in his account of 'What the Socialists Have Accomplished in Milwaukee.' Countless forms of large and petty graft had been abolished; extravagance and financial chaos had given place to economy and system; the City Hall had been made a place where, as a woman clerk said, 'now a girl need not be afraid to work.' These and others of similar significance, said he, 'are facts one doesn't find in the newspapers.'"

The Hon. Victor Berger, recently elected to Congress by the Milwaukee Socialists, having added his testimony, the question was raised in the ensuing discussion whether this laudable and practical programme was really Socialism. On this question, we are told "the consensus of opinion was voiced by Professor Charles Zueblin [who declared that the Milwaukee Socialists] have at least proved that the common man imbued with the Socialist ideal can give good government."

The conclusion naturally suggests itself, (and it is relentlessly urged by the Socialist press): If, as the example of Milwaukee shows, the common man when imbued with the Socialist ideal gives good government, and if, as the example of nearly every other city in the country proves, he does not give good government when not imbued with the Socialist ideal, why, *evidently the thing to do is to imbue the common man everywhere with the Socialist ideal!*

Here lies what in our opinion is the chief danger of the present Socialist movement in the United States. The CATHOLIC FORTNIGHTLY REVIEW has shown on various occasions how the American Socialists cautiously conceal their ulterior aims and pretend to insist simply on certain general principles of social and political reform which every patriot who does not utterly lack the "social sense" can and must approve.

By gradually introducing these reforms and working along lines of real social progress they aim at deceiving the masses and preparing the soil for an effective infusion of true-blue Socialist ideas and ideals.

It is in this way, they calculate, and in this way only, that the average American, so liberally endowed with common sense and so devoted to personal liberty, can be imperceptibly led to accept one by one the fallacies of the Socialist system and to put them into practice.

Will this clever assault on the common sense of our people and the institutions of our free government prove successful?

Such expressions of opinion as the one just quoted from the *Outlook* seem to indicate that the poison is surely if slowly eating its way.

There is great danger ahead no doubt, unless we succeed in putting through the Christian social reform movement so valiantly inaugurated by the German Central Society. It remains for this movement, based as it is on the immovable rock of the moral law of nature and Christian revelation, to convince, first the more educated and ultimately the masses of our people that social reform is not in any sense Socialism; that it would be fatal to permit such men as Seidel and Berger to obscure the real issue; that we all of us have a solemn obligation to work for true social reform without espousing any of the

pernicious errors that the Socialists mix up with it; and that if we do not do our plain duty, and do it soon and fully, the Socialist conspiracy will ere long gravely imperil our social fabric and national welfare.

The Human Aura as a Means of Medical Diagnosis

BY PATRICK S. O'DONNELL, M. D., CHICAGO, ILL.

[Not long since the daily papers reported that Dr. Patrick S. O'Donnell, of Mercy Hospital, Chicago, had seen the soul leave the body of a dying man, in the presence of several physicians. Such of our Catholic contemporaries as took notice of this sensational report passed it off as a yoke. The *Denver Catholic Register* (Vol. VI, No. 51) went out of its way to observe that "that soul must have been worth very little or it could not escape with half a dozen physicians in attendance; it must have been a d—n poor soul." We have nothing to say to such silly and vulgar language. But what are the facts in the case? Here is Dr. O'Donnell's own statement, solicited and written for the CATHOLIC FORTNIGHTLY REVIEW. We take the liberty of adding a few explanatory observations in square brackets.—Editor.]

The newspaper reports of the demonstrations of "The Human Atmosphere or Aura made Visible," have been so exaggerated as to give an utterly false idea of my experiments. I have been trying to show, or rather demonstrate, to the medical profession nothing more nor less than Dr. Kilner's discovery, and it was entirely without my consent that any newspaper reporters were present during the demonstration.

I may mention here that I knew Dr. Kilner quite well in England; he has a great reputation as a scientific worker and his discovery will be used as a new means of diagnosis for the medical profession only.

There was no mention whatever of "soul" or "spirit" leaving the body, but my remarks probably accounted for this. They were as follows:

"I watched the aura of many healthy and diseased people, and I investigated further to see if there existed any emanation from a corpse. I also watched a man dying: during life emanation was still visible, but after death it ceased."

I made no mention of anything spiritualistic, as published in a great many of the papers.

I wish to thank you in advance for any efforts you may make to remove any prejudice which might be conceived against me through the absurd newspaper reports.

As you mention, I am a practical Catholic.

[Our reference works tell us nothing about Dr. Kilner and his discovery. But Dr. O'Donnell's statement leaves no doubt that it is purely physiological and has no connection with the well-known Spiritistic theories concerning the aura or *perisprit*. We suppose Dr. Kilner worked along the same lines as M. Narkowietz Iodko, who, by means of three thousand photographic proofs, arrived at the following conclusions: (1) There is a special aura emanating from every human body and it differs according to each one's individuality, temperament, etc. (2) The human aura is subject to marked changes according to the state of a man's health, so much so that its variations often presage an oncoming disease several days in advance and indicate which is the weak part of the organism. If these and similar conclusions could be established on a strictly scientific basis, the human aura would indeed, as Dr. O'Donnell suggests, offer a valuable means of diagnosis for the medical profession. We hope the learned Doctor will explain himself a little more fully on the subject when he finds time. The pages of the CATHOLIC FORTNIGHTLY REVIEW are open to him for this purpose.]

Reminiscences of David Hume, Historian and Philosopher

BY F. R. GLEANER

The two-hundredth anniversary of the birth of David Hume, eighteenth century historian and infidel philosopher, was recently commemorated in England.

To-day Hume is remembered less as the author of the *History of England* than as the author of the *Enquiry Concerning Human Understanding*, with its doctrine of the world made up of causationless phenomena and the unfreedom of the human will. (Cfr. Jos. Rickaby, S. J., *Free Will and Four English Philosophers*, pp. 115 sqq., London 1906).

However, it was his historical work that brought him more contemporary fame. It was to Hume that Edward Gibbon submitted his own first attempt at historical writing, offering to burn it without hesitation if the older man so advised. "Let me say, however," declares Gibbon, "I have perhaps vanity enough to make so unlimited a sacrifice to no man in Europe but to Mr. Hume."

Hume published the last instalment of his *History of England* in 1761. The work has been severely criticized. Allibone characterizes it as follows: "Beauty of style, carelessness of facts, and intolerance of spirit." But it has its value nevertheless. Hume tried to be just to the Stuart dynasty and incidentally to the Catholic Church.

The *History* was coldly received in England. But its cordial reception in France was compensation for the indifference of "the factious barbarians of London."

Hume visited Paris in 1763, and "I am convinced," he writes to Adam Ferguson, "that Louis XIV never in any three weeks of his

life suffered so much flattery." He was on friendly terms with Madame Geoffrin, Mlle. d'Espinasse, and the philosophers who frequented their salons. D'Alembert and Turgot were his closest friends. When he first went to court the children of the Dauphin, the future Louis XVI and Charles X, then aged nine and six respectively, had learned by heart polite little speeches about his works. Grimm and Charlemont speak of his broad unmeaning face queerly placed among French beauties; and Mme. d'Epinay tells of his absurd appearance in a *tableau vivant*, where he was placed as sultan between two slaves, represented by two of the prettiest women in Paris. He could find nothing to do except to smite his stomach and repeat for a quarter of an hour: "Eh bien, mesdemoiselles, eh bien, vous voilà donc!"

The tendency to stoutness became accentuated in later years. The *Nation* recalls how once at Edinburgh, after he had grown very fat, he was rescued by an old woman from a swamp into which he had fallen, on condition of repeating the Apostles' Creed and the Lord's Prayer.

There is a dispute as to Hume's death. His friends represent it as calm and tranquil. But Gandolphy, in his *Defence of the Ancient Faith* (the passage is reproduced in Jenkins's *Handbook of British and American Literature*) quotes Benjamin Franklin, who was present during the sceptic's last moments, as saying that nothing could give stronger evidence of the existence of God, the eternity of torments, the worm of conscience, and black despair, than the very countenance of this miserable man on his deathbed. Franklin endeavored to speak of God. Hume requested him to say no more. He had grown old in, and so long propagated, his wretched principles that it was now too late. Franklin said something relative to the mercy of God and His readiness to receive the repentant sinner—but in vain. Even the mention of mercy startled the unhappy man and made him appear to feel unutterably worse.

Legal and Other Means Against the Evil of Intemperance

By C. D. U.

The *Pittsburg Observer* having expressed a doubt as to the effectiveness of prohibition in the State of Maine, the weekly *Catholic Opinion*, published at Lewiston in that State, says editorially (Vol. V, No. 22):

Whatever has been the experience of prohibition in other States, it cannot be truthfully said that it has been successful in Maine during the sixty years of its existence. At the present time, with the prohibitory amendment in our

State constitution making the sale of liquor illegal,¹ it is estimated that there are no less than fifteen hundred saloons doing a record breaking business, besides the hundreds of 'kitchen bars' which are also flourishing.

In Maine, despite prohibition in the constitution, there is local option in practice. Where public sentiment is not in favor of enforcement, there is no enforcement.

We are not of the number of those who hold that the State should leave the fight against intemperance, (which is one of the worst social evils of the day) entirely to private efforts. Law, while it can never be a substitute for the work of education and religion, can be a great help, and evils which affect the whole community should be combatted by the public authorities. Prohibition is generally admitted to be a failure. What can the State do to protect its citizens against intemperance?

The *Outlook* has recently (Vol. 98, No. 14) pointed out, (and we agree with it) that there is no one method equally effective in all localities. A law which may work well in a rural population like that of Kansas, might work very unsatisfactorily in a congested city like New York or Chicago. But there are some general principles which experience indicates as hopeful for general application. They are:

1. The treatment of alcohol as an extra-hazardous article of commerce, to be sold only under strict government regulation.

2. A tax on sales sufficient to make the traffic pay a much larger share than it now pays of the financial burden which it imposes on the community.

3. A much smaller number of places per capita permitted to sell intoxicating drinks than at present.

4. Such sale to be under police supervision and regulation, preferably exercised by the State authorities.

5. Local option, that is power to prohibit the sale altogether in each district. Every local option district, whether town, township or county, ought to be of such size and homogeneity that the public sentiment which prohibits the sale of intoxicating liquor can enforce the prohibition.

6. Such local option should be exercised by the permanent residents—leaseholders and tax-payers—to prevent "colonization," and should be exercised every two or three years. For while frequent elections may be inconvenient, the educational advantage of a recurring temperance campaign will usually outbalance the inconvenience.

¹ An election was held throughout the State of Maine, September 11, which, according to an Associated Press dispatch published September 13, as we

go to press, resulted in keeping prohibition in the constitution by a majority of about 300 votes.—A. P.

Of course, after all is said, legal precautions are only a small part of the work. Laws, even the most effective, will not go very far unless religion prompts men to be temperate. In the words of our esteemed confrère Rev. Drummond, S. J. (*Canadian Messenger*, Sept. 1911), "Legislation does not convert, it merely deters. A thousand devices are resorted to in order to evade the law, and men naturally truthful and frank become liars and hypocrites under the special temptation that attaches to forbidden fruit. The intellect of the drunkard must be enlightened, his will must be moved. This all temperance literature strives to do, but none succeeds so well as that which is based on motives of eternal import. Nothing so effectually stirs the intemperate man to repentance and reform as the danger that threatens his immortal soul."

It so happens that, as we write, "Christian Temperance" is published as the "General Intention" for the League of the Sacred Heart for September—recommended and blessed by His Holiness Pius X. Let us combat alcoholism in the spirit of this intention. Without in the least neglecting the temporal advantages of abstinence, let us insist more strongly than we are wont on its spiritual benefits, "the power of good example, the habit of thus satisfying God for our sins, the peace of a good conscience, the sympathy with Our Lord's thirst upon the Cross, the assurance of consolation at the hour of death, and the firm hope of an everlasting reward."

A Few Words With The Rev. John Talbot Smith, LL.D.

BY ARTHUR PREUSS

The Rev. John Talbot Smith, LL. D., at one time editor of the *Catholic Review* of Brooklyn, and more widely known by his life of *Brother Azarias* and an "advanced" treatise on *Our Seminaries*, recently issued a circular¹ announcing the publication of a new history of the Catholic Church in the United States, published, or to be published (for we have not yet seen a copy), by the Catholic Editing Co. of New York.

In this circular, (which was reproduced by the Chicago *New World*, Vol. XIX, No. 48) Dr. Smith says that, in consequence of the indifference of American Catholics generally and in particular of "the slanderous misrepresentations of the Abbés Meignan [*sic!*] and Tardivel [*sic!*] with their abettors, the Catholic Church in the Republic stands prominent but solitary in the life of the world, an enigma like the Sphinx of the desert." The Catholic Editing Company's six vol-

¹ The circular is entitled, "A Few Words on Catholic Church History in the United States by Rev. John Talbot Smith, LL.D."

umes are to reveal to us, for the first time, in text and illustration, how "the Church in America has thriven beyond the dreams of saints." He suggests that some wealthy Catholic send a copy of this work "to our traducers at home and abroad. For example a copy to Abbé Meignan [*sic!*], Abbé Tardivel [*sic!*] and Rev. Robert Stuart McArthur, who belong in the same class."

This is too much even for such a benign critic as the "By-stander" who writes for the *Providence Visitor*. "The Abbé Tardivel is simply delicious," he says (*Visitor*, Vol. 36, No. 44). "J. P. Tardivel was an American convert and after he removed himself to Quebec became the Arthur Preuss of that province. He was the leader of the 'Castors'. As editor of *La Vérité*, he was always in hot water. But he never was an 'Abbé' nor anything like it. He was a plain layman, although it must be admitted that in the course of his long controversies with Louis Frechette and other Canadian journalists he was often dubbed with the title of 'Rev.' when he was not called 'Pope.' Dr. Smith wants some person with means to send a copy of the work which he praises to 'Abbé' Tardivel. As Mr. Tardivel died six years ago it would be difficult even for an American multi-millionaire, to pay enough postage to insure the delivery of the books."

Arthur Preuss has more than once been called "the Tardivel of the United States," but we believe this is the first time our late lamented friend and confrère of *La Vérité* is characterized as the Arthur Preuss of French Canada. To those who knew him this must be as "delicious" as Dr. Smith's suggestion that a copy of the Catholic Editing Company's history be sent to one long since deceased is to "Bystander" of the *Providence Visitor*. Our readers will no doubt relish the insinuation that they are intransigents, led by an editor who is "always in hot water."

Joking aside, however, Tardivel's *La Situation Religieuse aux États-Unis* is one of the most valuable books ever written on the position of the Catholic Church in this country, and the Abbé Maiguen's famous book on Hecker brought out a pontifical letter which marks an epoch in Church history—*viz.* the solemn condemnation of Americanism, which was and is religious Liberalism in a new-world guise.

As for the History of the Catholic Church in the United States, to be published by the Catholic Editing Company, and recommended by Rev. Dr. Smith, let us hope with "Bystander" that it will be "more reliable than the 'Few Words' sent out by the latter," for, in the words of the esteemed Fall River (Mass.) *Indépendant* (July 19), "si l'auteur de l'histoire en question n'est pas plus méthodique et averti que M. Smith, on peut dire, sans crainte de se tromper, qu'il n'instruira personne."

Rev. Charles Nerinckx, Pioneer Priest and Founder of the Sisters of Loretto

BY THE REV. EDWIN DRURY, CHAPLAIN, NERINX, KY.

Recently the Sisters of Loretto at the Foot of the Cross renovated the tomb of their venerated Founder, Rev. Charles Nerinckx, at their Mother House, Loretto, Kentucky. To make the necessary repairs his precious remains were removed from the vault. The Sisters esteemed it a priceless privilege to look upon and reverence the relics before they were returned to the vault; and the memory of this event will be cherished as a source of renewed devotion and fervor in observing the rule he gave them and in praying for his canonization.

The facts of his life show that Father Nerinckx was distinguished by virtues of heroic type, and by arduous missionary labors, that entitle him to rank high among the most illustrious of those servants of God who kept the faith alive among the pioneers of this country and laid the foundations of the Church west of the Alleghanies. He was ordained to the priesthood in 1785, at Mechlin, Belgium. Twenty years later he came to Kentucky. During that twenty years he labored so zealously and effectively for the salvation of souls that his name is still held in benediction wherever he was known, especially at Mechlin, Everberg-Meerbeke, and Dendermonde. Seven years of this time he spent in hiding to avoid the minions of the French Revolution who thirsted for his blood, yet in his place of concealment he devised means to continue his labors, daily bringing the consolations of religion to many who otherwise would have been deprived of them. Escaping at length from the dangers which threatened him at every step in Belgium, he came to America, and was assigned by Bishop Carroll to the missions of Kentucky.

When he arrived at the house of Father Badin, on July 18, 1805, he met a worthy associate courageously laboring alone in a field where a dozen missionaries could have found work to tax their strength to the limit. For eleven years and a half Father Badin, the proto-priest of the United States, had traversed the paths through the forests from house to house of the pioneers, ministering to the spiritual wants of the people, establishing stations here and there, and building churches. And more than four and a half of these years he had labored alone. His energy, fidelity, solid piety, and admirable tenacity of purpose, must have won the admiration of Father Nerinckx, and from the first they were linked together in strongest ties of friendship. Animated by the same desire for the glory of God and the salvation of souls, sharing the same labors, privations, and sacrifices, they took up the herculean

task of ministering to the seven thousand, or as some estimated it, twelve thousand Catholics scattered throughout the State; and for years they continued their labors with an intrepidity and zeal worthy of apostles. They did not count their long journeys, their exhausting fasts, their sufferings and sorrows. Zeal for the salvation of souls gave them strength; their labors were fruitful, and the fruit remains.

Ever assiduous in his efforts to promote Christian education, Father Nerinckx fondly cherished the thought of establishing a religious order of teachers. He saw the necessity of Catholic schools to promote the interests of religion and to preserve the faith of the young. How to secure trained teachers and the means to start and maintain schools, were problems not easily solved, but Father Nerinckx's trust in Providence was sublime. Finding some fervent souls in whom the grace of God had developed aspirations and desires for the religious state of life, and who were willing to consecrate their lives to the instruction of youth, he began to plan for the establishment of a religious community. With the assistance and coöperation of Father Badin, a building was erected for the purpose, in 1807, but their radiant hopes were blighted when the building was accidentally destroyed by fire before it could be occupied.

It would be more correct to say that the realization of his hopes was only deferred, for in 1812, when Divine Providence, rather than human foresight, planned the beginning, Father Nerinckx was privileged to invest with the religious habit the first members of the "Sisters of Loretto at the Foot of the Cross." His zeal nurtured the inspirations of grace in the hearts of the first Sisters. His devotion strengthened their aspirations after perfection. His wisdom guided their first efforts, gave them a rule, directed their observance of it, and obtained for them the recognition and approval of the Holy See. His example and wise counsels instructed them in the principles of the religious life. His unwavering faith and fidelity inspired them with the boundless confidence in divine Providence that had sustained him in so many extremities and which he voiced so often in his favorite maxim: "*Do not forsake Providence, and He will never forsake you.*" His constant devotion to Jesus Suffering and Marry Sorrowing, led them to the Foot of the Cross and taught them to find strength for every trial and solace for every sorrow there. Thus he infused into the Society the spirit, which still abides, of his own characteristic virtues.

Under his training and direction the community grew, like the mustard seed in the parable, new houses and schools were founded, and in 1823, the first colony of Sisters were sent to establish a house outside of Kentucky, in Perry County, Mo., near the Seminary at the

Barrens. This house was called Bethlehem. Father Nerinckx visited it in July, 1824. Thence he went to St. Louis.

On his way back to Bethlehem, he became ill, and he died at Ste. Genevieve on August 12. Bishop Rosati, Rev. J. M. Odin, afterwards Archbishop of New Orleans, and the priests of the Seminary, who conducted the funeral obsequies, laid his body to rest in the graveyard of the Sisters at Bethlehem.

Several events of a supernatural or miraculous character, concurrent with or following his death, though never juridically pronounced upon, were accepted by many as evidence of the sanctity of Father Nerinckx.

Bishop Rosati treasured the precious remains so highly that for nine years he turned a deaf ear to the pleadings of Bishop Flaget and the Sisters of Loretto to permit them to be transferred to Kentucky. At last, however, he yielded and in 1833 the precious relics were brought to Loretto Mother House and entombed in the Cemetery of the Sisters, his spiritual children.

In 1825 the Loretto Mother House was moved from the place of its first foundation near St. Charles' Church, to "St. Stephen's," the home of Father Badin, which for many years was also the home of Father Nerinckx. This hallowed spot was redolent with so many memories of heroic labors and sacrifices; where Fournier, and Salmon, and Thayer, had come and labored and passed; leaving the intrepid Badin alone again till Nerinckx came and later O'Flynn; and where at length, in 1811, Bishop Flaget with Father David and his seminarians came to find a temporary home. The seminary remained five months, the Bishop for more than a year, before removing to St. Thomas, near Bardstown. Thus all the missionaries in Kentucky, including the Bishop and the seminary, up to the time when the Sisters of Loretto were established, had found a cordial welcome at this home of Father Badin; it was like an oasis in the wilderness, to which they could return from their fields of labor, for spiritual refreshment and mutual encouragement. Hence, Bishop Flaget called the place "The Cradle of the Diocese."

It was peculiarly appropriate, therefore, when in 1825 other reasons necessitated a change of the Mother House from its first site, that the spiritual daughters of Father Nerinckx received this place, "St. Stephen's," as their permanent location. And it was peculiarly appropriate that his precious remains were brought back to the spot hallowed by his labors and sufferings, to strengthen and encourage by their presence those in whom his life and teaching still inspire the resolution to imitate his virtues.

The marble tomb^{*} erected over his remains in 1833 needed renovation and the Sisters determined to erect a Calvary group above it. To accomplish this the remains were reverently removed from the vault and venerated by the Sisters with sentiments of joy and gratitude. Incidentally it was noted that, without forethought, the vault was opened on the 106th anniversary of the arrival of Father Nerinckx at the home of Father Badin, July 18, 1795.

The Catholic Directory and the French-Canadian Press

BY ARTHUR PREUSS

Our esteemed contemporary *La Tribune* of Woonsocket, R. I. (daily edition, Vol. 32, No. 21) calls attention to the fact that "certain charitable souls have expunged the greater part of French newspapers from Wiltzius's *Catholic Directory*, and the only [French] daily still named there [in the List of Catholic Papers] must have been surprised to find itself all alone in the company of dead newspapers of which even the memory has faded away."

We were no less surprised when we examined the 1911 edition of the *Catholic Directory* and found the *Tribune's* complaint well founded. With the exception of the *Opinion Publique*, of Worcester, Mass., the French-Canadian Catholic dailies of the United States (the *Tribune* itself, the *Indépendant* of Fall River, Mass., and the *Avenir National* of Lowell, Mass., to mention only those that come to our exchange table; we believe there are one or two more) have disappeared from the List of Catholic Papers in which they had their proper place as late as 1909 (we have mislaid the 1910 Directory for the moment and cannot therefore tell when the "retranchement" was made).

La Tribune suspects an "intrigue," and says "such trickery would be quite in line with the programme which certain people have followed for the past few years and which aims at deceiving the Roman authorities on the true situation of the Catholic Church in the United States, as is witnessed by certain mendacious memorials discovered in the Vatican archives."

It is indeed difficult to account on any other motive than the one suggested, for such an arbitrary act of discrimination on the part of the *Catholic Directory* against a large and worthy portion of the Catholic press. If the *Tribune* of Woonsocket, for instance, was a Catholic daily in 1909, why is it no longer a Catholic daily in 1911? We who have read the paper regularly for ten or fifteen years can guarantee that its spirit and tendency has not changed one single iota during that

period. And the same is true of *L'Indépendant* of Fall River and *L'Avenir National* of Lowell. (*L'Étoile* of Worcester, Mass., has failed to reach us for some time, and we don't know whether it still exists or not.) Nor is there any objective criterion by which these journals could justly be excluded from a list of Catholic publications that includes such newspapers as the *Opinion Publique* of Worcester or, to choose another example, the German daily *Volksfreund* of Buffalo, N. Y.

We say there is room for suspicion. But we would not intimate that we suspect the former publisher of the *Catholic Directory*, or his chief lieutenant, who continues to edit the *Directory* under its new proprietors, Messrs. P. J. Kenedy & Sons of New York, of complicity in any plot designed to hurt our French-Canadian brethren. Though we have often found it our duty to criticize the *Directory*, we always found both these estimable gentlemen fair and above board in their dealings, so that, if there has been an intrigue, we are sure they must have been taken in themselves.

This article will call the attention of the editor and the new publishers of the *Catholic Directory* to the just complaint of the French-Canadian Catholic press and will no doubt elicit an explanation and lead to the restoration of the slighted papers in the edition of 1912.

A Stain on Our Flag

BY J. J. COUGHLAN

Mr. Henry G. Granger, formerly U. S. consular agent in Colombia, has made a thorough investigation of the question of that country's claims against the government of the United States for its actions at the time of the secession of Panama. He publishes his conclusions in No. 3272 of the N. Y. *Independent*. A brief summary of the facts shows:

First. That while the Hay-Herran Treaty was under consideration, our government attempted to coerce Colombia by threats of hostile action.

Second. That our government had knowledge long in advance of the proposed secession of Panama.

Third. That the very day before "secession" was proclaimed our government, being at peace with Colombia, broke neutrality and intervened in the internal affairs of Colombia, and forcibly prevented our sister republic from landing troops on her own soil that would have quickly put down the rebellion.

Fourth. That after the "secession" our government, not that of Panama, prevented larger bodies of Colombian troops under Generals Reyes, Ospina, and Holquin from reaching Panama, as was their right.

Fifth. That our government precipitately recognized Panama as a nation before any proper government had been formed or before any but a small minority of the people had knowledge of her secession.

Sixth. That our government received as Minister Plenipotentiary of Panama an alien who was at the time a French subject and was neither a citizen of Colombia nor of Panama, but who was with certain individuals in the United States deeply interested in the shares of the French Canal Company that were to be made valuable by the "secession."

Seventh. That the Panama government could not have maintained its existence for a single day but for the direct or forcible aid of the United States government, in clear violation not only of international law but of its obligations to Colombia under the treaty of 1846.

In view of these seven facts Mr. Granger asks:

Would our government have acted as it did had Colombia been as strong a power as the United States? If not, then is not weak Colombia entitled to reasonable compensation for the seizure by our strong government of a valuable part of her territory, using for the purpose the new Panama government as a cats-paw? Can our government, which, for humanitarian motives, returned twelve millions of dollars to China and spent a hundred million to free Cuba, refuse equitably to compensate Colombia?

We think there can be no dispute among honest and justice-loving Americans as to the proper answer to these questions. Our duty to Colombia is obvious. We hope President Taft will put the matter forcibly before the next Congress.

FLOTSAM AND JETSAM

A Plea for "More Joy"

A writer in the *Catholic Columbian* not long ago (Vol. 36, No. 12) made this suggestion:

"Will not some good man or good woman soon translate into English that lovely and unique book *Mehr Freude*, by Dr. von Keppler, Bishop of Rottenburg, one of the most learned members

of the learned German hierarchy? In this little book, the Bishop, like all life-communicating men, makes an eloquent plea for 'more joy,' more cheerfulness in our daily life. He realizes that joy, the joy that makes life really worth living, has far too small a share in all our lives. The little I have learned of this book through Dr. Preuss and

the Fathers of the Divine Word, has but whetted my appetite for more; and so I hope it will soon appear in a sprightly English dress."

A translation of Bishop von Keppler's little classic has been undertaken with the Rt. Rev. author's permission, by Mr. A. Brockland, associate editor of the St. Louis daily *Amerika*. It will be published by B. Herder, and while we have not seen any specimens of the translator's work, we feel confident that it will prove worthy of the original. Mr. Brockland is a clever and painstaking young writer, who has an unusual command of both English and German. He has done considerable translating for the *Catholic Encyclopedia* and bids fair to make his mark in the literary world.

"Lay Baptism" in France

In France a "civil baptism" has been introduced in deference to anti-clerical opinion, which is said to be steadily growing in popularity. The Paris papers give a description of the ceremony as performed the other day at Macon. The baby, its parents and its sponsors were received at the mairie, where the mayor read the following formula, which was inscribed in a special register established for the purpose:

Marie Philibert Sève, daughter of Louis Sève and Philomène Charcosset, gardeners, welcome to the great family of those who are free from the trammels of religious dogma.

In the presence of M. Philibert Sève and of Mme. Marie Claudine Bacot, who offer themselves as your sponsors, I, Antoine Corou, an official of the

State and Mayor of the Commune of Flace-les-Macon,

In the name of the universal principles of free thought,

In the name of the glorious revolution of 1789, mother of the rights of man and of the citizen,

In the name of the lay and democratic French Republic,

Baptize you and impose upon you three commandments, taking, publicly and solemnly, your sponsors, here present, as witnesses and as your guarantors:

I. You shall honor your country, your father and your mother and shall be dutiful to them;

II. You shall with all your power sustain truth and justice;

III. Your greatest fear shall always be that of doing any injury to your neighbor.

Now, Citoyenne Marie Philiberte Sève, return to the home of your parents to be their joy and to live in peace.

A Plan for the Preservation of Historic Records

Mr. Alexander Konta, of New York, formerly of St. Louis, has organized the Modern Historic Records Association, to bring about the systematic use of all the reproductive and preservative resources of modern civilization in the chronicling of current history. He would preserve vitagraph pictures of all important events, phonograph records of great speeches, of the music of operas, of the voices of great actors, etc. "There will be no lost history in the future," comments Mr. Reedy in the *Mirror* (Vol. XX, No. 26); "no one volume remnant of the many written by the Tacitus of the times. There will be complete pictured and phonographed records of everything worth keeping. . . . We must come to this, for

we are finding out how perishable are paper records. . . . We are manufacturing worse and worse paper all the time, and modern ink fades so quickly that records twenty years old or less are hardly legible. The records of the camera and the phonograph are easily stored and can be countlessly duplicated."

To be made effective, of course, this plan will have to be not only systematized, but made a part of the machinery of the government of American cities and States, and, ultimately, of the national administration. The bases of this society, in Mr. Konta's plan, are to be municipal associations, which are to be united into State bodies. These in their turn are to form a national association, with headquarters at Washington.

The *modus operandi* would be as follows: Each city society is to make and keep its local records of men and events. From these will be selected the records of wider importance for preservation in the State capital, and ultimately, after the lapse of fifty years or so, from the State records will be selected those that have come to be of national importance. These honored records will be stored in fire-proof vaults in a national Pantheon at Washington.

A Portrait of the Devil

In the *Outlook*, which is a journal of religious antecedents and still edited by a preacher, Zephine Humphrey is given space to the extent of almost three pages (edition of July 29) to draw "A Portrait of the Devil."

He represents his Satanic majesty as a tall, still, sad angel. "He was standing, looking down, when I saw him, with his hands hanging at his sides and his eyes idly observing a swarm of men in a market-place: but it was evident from the slow sweep of his garment that he had been moving among these people on some mournful errand. There was a mute look about him, patient, obedient, but so full of despair that, in excess of compassion, I made haste to turn my eyes away. Instinctively, my glance sought the sky, which formed a wide background to the picture: and there I saw a great glory, and a dove descending from it to brood over the head of the angel. Underneath the frame of the picture ran, in letters of fire, the swift words, 'This also is my beloved son.'"

Satan's mission is described as that of teaching men "the whole secret of life," and the article closes with the words: "O God, have mercy upon thy servant the devil!"

How far removed are these blaspheming modern heralds of Christianity from the teachings of that Holy Book upon which they pretend to base their belief!

Contributions of Catholic Missionaries to Ethnology

Anthropos, the excellent "International Review of Ethnology and Linguistics," (Band V, Heft 6, p. 1162), brings the welcome news that well-deserved honors have rewarded the ethnologic and linguistic research of several Catholic missionaries. The Académie

Française has awarded the Prix Juteau-Durigneaux to M^{gr}. Le Roy, Superior-General of the Fathers of the Holy Ghost, for his splendid work *La Religion des Primitifs*, of which a long review has already been given in this journal. The award-committee of the World's Fair at Brussels has bestowed a Grand Prix—the highest mark of distinction—upon P. H. Trilles, of the same congregation, for his ethnographic and linguistic work on the Fangs, an African tribe. These researches were published in *Anthropos*. The Académie des Inscriptions et des Belles Lettres, moreover, has signally honored two of the missionaries of the Paris Seminary. They received the Prix Stanislas Julien for their Divi-French Dictionary. The same distinction was accorded to P. Vial (Yunnan) for his French-Lolo Dictionary. All of these missionaries are contributors to *Anthropos*.

Bathing in the Cosmic Ocean of Sub-consciousness and Sex

President G. Stanley Hall has supplemented his two bulky volumes on *Adolescence* by two even larger ones entitled *Educational Problems* (New York: D. Appleton & Co. \$7.50 net). The *New York Evening Post* says (August 5) that the slight merits of the work (consisting chiefly in Dr. Hall's keen criticisms of certain existing conditions) are outweighed by very serious defects, chief among them "a maudlin emotionalism, not seldom erotic."

The *leitmotiv* of the *Educational*

Problems is that of sex. "Not content with two volumes of *Adolescence*, the author offers us here, in the chapters on The Pedagogy of Sex and The Budding Girl ('the bud' is his more affectionate term), 193 pages of sexual detail which are not surpassed even by Krafft-Ebing or Mantegazza for quantity of nastiness and nudity of statement. The facts might be bolted (where they are facts), if they were served without the perfume of tender sentiment, but the combination nauseates. Nor is their relevance always clear. What, for example, is the pedagogic significance of those neurotic 'confessions of representative mothers' (I, 530 ff.)? And what 'representative mother' could have been induced to reply to the author's *questionnaire*? The purpose of it all, however, besides furnishing us with expert information about the 'facts of life,' is to set forth the need of a new curriculum, which is to be made up largely of botany, zoology, and anthropology, and the main theme of which in all the disciplines shall be the idea of sex. 'In the higher pedagogy,' we are told, 'the altar of this new muse will occupy a very central place.' Nothing more precisely illustrates the author's turn of mind than this proposal to make sex, with all its embellishments and perversions (see I, 479 ff.), the central topic of discourse at a period when suggestibility is highest and self-restraint imperative.... At intervals in his recital of abnormalities, the author pauses to wipe away a tear

and explain that, 'It is painful to write these things.' But we beg leave to doubt it. He dwells too long and lovingly upon the theme, too caressingly upon its nastiest aspects; and we are compelled to believe that 'bathing in this cosmic ocean' of subconsciousness and sex is altogether to his taste."

An Ancient Conundrum

In a clever paper on Henri Bergson in No. 3,262 of the N. Y. *Independent*, Dr. Edwin E. Slosson extravagates thus entertainingly on the ancient conundrum of Achilles and the tortoise:

Zeno of Elea propounded among other puzzles that of Achilles and the tortoise, which has kept the world guessing for fourteen centuries. While Achilles is making up his handicap, the tortoise has gone on a bit farther, and when Achilles has covered this distance, the tortoise is not there, but still ahead, and since space is conceived as infinitely divisible, Achilles would take an infinity of time to catch up. I do not suppose the experiment was ever tried. That was not the way of the Greeks. They placed too much reliance upon their brains and too little on anything outside of them to put a theory to the test of experiment. But it has been agreed everywhere, always and by all, that Achilles would catch the tortoise, and a considerable proportion of each generation has tried to explain how he could, often succeeding to their own satisfaction, but rarely to the satisfaction of other

people. For the point to this puzzle is not to get the answer, but to say why it puzzles us, and to this point philosophers from Aristotle to Bergson have devoted much study; and doubtless the end is not yet.

I remember well the day when that ancient jest was first sprung upon me in the University of Kansas, by the instructor in philosophy, a bright young man just on from Harvard, who had the Eleatics at his finger tips. Several of the boys volunteered to explain it, but I, having the longest arm and snappiest fingers, got the floor. I suggested that we substitute a greyhound chasing a jackrabbit for Achilles and the tortoise, who must be tired of running so long. Both greyhound and jack-rabbit progress by jumps, and I argued, with the aid of a piece of chalk, that these could be measured and laid off on the prairie, here represented by the blackboard, and so the whole thing figured out. But the instructor denied my petition for a change of venue. He stuck to Greece and refused to meet me on my native soil, so I retired discomfited. I thought him unaccommodating at the time, but I see now that he was merely wise. Wariness is often so mistaken for disobligingness. The paradox is solved by science and by common sense by assuming that Achilles and the tortoise move by jumps instead of continuously, and then comparing these jumps, which are now of finite length and number.

ET CETERA

"Farmers Bulletin 444" tells us what to do to extirpate the mosquito, which is now known and feared as a disease carrier. The right way to destroy Mr. Mosquito, according to the Department of Agriculture, seems to be: (1) to prevent his coming into existence; (2) to kill him as soon as he is born; (3) to keep him out of the house altogether; (4) to destroy him after he gets into the house; and (5) to cure his bite by an application of moist soap. Of which methods the first is obviously the most radical and effective. Interested readers may write to the U. S. Department of Agriculture for a copy of this useful bulletin.

*

A writer in a current magazine, discussing "The Psychology of Colors," quotes a "shrewd observer" as saying: "Whenever the day is overcast, or I have to do a piece of work calling for unusual mental exertion, I always wear a red or yellow necktie. I find that either color has a beneficial effect on my thinking apparatus."

He must be an exceptionally shrewd observer to be able to work and observe his necktie at the same time.

*

Wisconsin has adopted an income tax law, which applies to incomes as small as eight hundred dollars. But in the case of married persons the minimum amount is twelve hundred dollars, modified by the ingenious provision which

exempts an additional two hundred dollars for every child in the family. The *Outlook* (July 29) thinks "this ought to put some discouragement upon race suicide."

*

The Elks, a fraternal organization of "good fellows," did at least one creditable thing at their recent grand lodge meeting in Atlantic City. They voted to abolish absolutely all horseplay and hazing at initiations. Catholic fraternal organizations please copy.—*Sacred Heart Review*, Vol. 46, No. 6.

*

The *Sacramento Catholic Herald* (Vol. 4, No. 19) says that the main reason why the product of our Catholic schools does not always come up to legitimate expectations is deficient home training. Parents are too much inclined, on the whole, to throw the entire burden of raising their children upon the school. This is quite true. Let us not forget, however, that most of our people work hard and lack pedagogical knowledge. This is a new country and conditions generally are not what they might be. Let the Catholic school go on hopefully with its work, and let the press aid in training the parents. Then, by and bye, we shall have better children.

*

An interesting libel suit has been decided in England. Action was brought to recover damages for alleged libels contained in two "Lives" of Gounod. The defendants were not the publishers in

either instance, but importers and sellers. The judge instructed the jury that they were not concerned with the question of whether the books contained a libel, but that, assuming the libels, they were to decide whether the defendants were liable. The jury decided in favor of the defendants.

The case is regarded as a very important one, and will probably be appealed.

From a common-sense point of view, it would seem unreasonable to hold a bookseller responsible for everything contained in his wares.

*

Let's hope we'll hear no more about Ethel Barrymore being a "great Catholic actor." Ethel never was a great actor; and her projected divorce settles her status as a Catholic—if she ever was one. So, too, with the Blanche Walshes and the Chauncey Olcotts and other so-called Catholics who patronize the divorce courts.—*Catholic Union and Times*, Vol. 40, No. 18.

It is a consolation to know that none of these worthies has been listed in the *Catholic Who's Who*.

*

The *Sacred Heart Review* (Vol. 46, No. 6) twits certain Americans with inconsistency for poking fun at the titles bestowed by King George at his coronation, while they themselves countenance such silly titles in their fraternal organizations as Grand High Exalted Ruler, Supreme Grand Knight, etc. "We Americans may be democratic in our form of government," says the clever Boston weekly, "but when it comes to titles we have England (in the

deathless phrase of Colonel Roosevelt), 'beaten to a frazzle.'"

*

"The increasing number of mixed marriages," says Msgr. Lucey in the *Southern Guardian* (Vol. I, No. 20)—"is no good omen. It not only breeds, but betrays, the existence of religious indifference. Those who enter the matrimonial state should be deeply imbued with the sense of responsibility for their offspring; and it takes all the devotion of father and mother, all the religious atmosphere of a Christian home, to plant the faith, that most precious heirloom, deep into the hearts of children. That our young do not think of this, but follow merely their fancy in choosing their partners for life, betokens a declension of faith among the present generation. How will it be with the next, if our young men and women do not bethink themselves?"

*

The Archbishop of St. Louis and his two vicars general have recently obtained from the State of Missouri articles of incorporation for an organization to be known as "The Archdiocesan Trust Fund Association," the purposes of which are to carry into effect the requests, wishes, desires, and instructions of all those who have donated, bequeathed or otherwise given money or other property for the benefit of any church, school or charitable institution of the diocese. This seems to be an excellent means of making bequests and donations permanently fruitful in the form of endowments.

LITERARY NOTES

—The first volume of Dr. Pohle's *Lehrbuch der Dogmatik* has just appeared in a fifth, revised edition. The printer has employed somewhat larger type, which renders the text more legible and increases the number of pages to xxii & 590. We are thankful to the reverend author for calling attention, in his Preface, to the English translation of the work, which we have undertaken. "Inzwischen," he says (p. xv), "hat aus der gewandten Feder des Herrn Arthur Preuss in Nordamerika auch eine englische, auf neun bis zehn Bände berechnete Übersetzung dieser Dogmatik zu erscheinen begonnen. Der soeben ausgegebene erste Band, der nur die Allgemeine Gotteslehre umfasst und 479 Seiten stark ist, trägt den Titel [follows the full title]. Da die Fahnenabzüge nicht nur mehreren zuständigen Theologen der Vereinigten Staaten zur Prüfung vorlagen, sondern auch durch meine eigenen Hände gingen, so ist für die Zuverlässigkeit und Gedeihenheit der Übersetzung wohl jede menschliche Garantie gegeben. Mein einziger Wunsch kann natürlich nur dahin gehen, dass auch die englisch sprechende Geistlichkeit von Nordamerika und England, unter der ich manche meiner ehemaligen Schüler zähle und verehere, aus meinem Lebenswerke einigen Nutzen zu ihrer eigenen Fortbildung, zur Erbauung der ihr anvertrauten Seelen und vor allem zur grösseren Ehre Gottes ziehen möchte." By the courtesy of Dr. Pohle we were enabled to embody the corrections and additions contained in this new edition of the "Allgemeine

Gotteslehre" and "Trinitätslehre" in the first and second volumes of our English translation, of which the latter is in press and will appear in a few weeks.—A. P.

—*A Papal Envoy during the Reign of Terror. Being the Memoirs of Mgr. de Salamon. Edited by the Abbé Bridier. Translated by Frances Jackson.* (B. Herder. \$3.25). This is a book of very great interest, like most French memoirs. It deals with the period of the Revolution and the first Empire and gives one a good idea of the difficulties encountered by the Church and of some of the forms and elements the results of whose distinctive activity are still apparent and operative in France. The Bishop's own character, exposed with candor and a certain degree of humility, is that of a man of public affairs rather than of a chief pastor, and in coping with his numerous and great difficulties he displays a fortitude which is more a product of family tradition and nature than of Christian virtue. The book is very well translated and has the double value of being a contribution to belles-lettres as well as material for the student of history.—S. T. OTTEN.

—Mr. John Joseph McVey, of Philadelphia, has sent us a new Course of Religious Instruction, comprising a catechism for First Communicants and a regular series of graded school catechisms, numbered 1, 2, and 3. An accompanying circular informs us that this series of text-books is compiled by the Brothers of the Christian

Schools and "had its origin in the persistent efforts [of this excellent Society] to carry out the chief purpose of their existence in a manner best suited to the needs of the present age." The course is to be supplemented by a manual of method (*The Catechist's Method*), which is nearly ready for publication. Prospects and sample copies will be sent free to the reverend clergy upon application to Mr. John Joseph McVey, 1229 Arch St., Philadelphia, Pa.—W.

—A Bishop writes to us: "Can you not think of some one who might be encouraged to give us a first-class English Literature and, what is even more necessary, a first-class up-to-date Modern History?"—We have a good manual of English Literature "for Academies, High Schools and Colleges by the Brothers of the Christian Schools," published by P. O'Shea, 19 Barclay Street, New York. It is perhaps not as complete as one might wish, but that defect could easily be supplied. A good modern history is Fr. Guggenberger's *General History of the Christian Era* in three volumes, with a separately published Index (B. Herder, St. Louis, Mo.) This is a modern and a reliable work, though very much condensed and not quite up-to-date. If it were revised by a competent scholar, reprinted on a better quality of paper, appropriately illustrated, and tastefully bound, we think it would "fill the bill." Of course, there is room for new and more extensive works on both of the subjects mentioned, and if there is anywhere a competent writer on either of them, who has the rare gift of popular presentation, let him come forward.—A. P.

—*The Life of the Blessed John B. Marie Vianney, Curé of Ars. Compiled from Approved Sources.* (Joseph Schaefer, 9 Barclay St., New York. 15 cts.) This little pamphlet of a hundred pages gives a brief but comprehensive account of the Blessed Curé of Ars. Aside from the interest it has as the biography of a saint, it will be useful in promoting devotion to one who is a most suitable model and a most powerful advocate for Catholics of the present age. Generous and unwavering correspondence with grace in ordinary every-day surroundings and events is his characteristic. The present account of his life is supplemented by short devotions in his honor. The litany therein contained may be had separately for 10 cents a dozen copies, 50 cents a hundred.—S. T. OTTEN.

—Some years ago, the Rev. A. Arndt, S. J., began the publication of a German translation of the Bible which has been pronounced by competent critics to be a thorough revision, brought up to date, of the well-known Allioli version. The new translation of the inspired pages bears the approbation of the Holy See and of numerous bishops and archbishops. From this larger work, *Das Buch der Psalmen* (The Book of Psalms) is a reprint in a more convenient form. Each psalm, preceded by a brief statement of its contents and accompanied by copious footnotes, is neatly printed in Latin and German. Earnest seekers after the *manna absconditum* in the Psalter will thank the author for a separate pocket edition of this portion of the Scriptures, where every verse is a mine of thought. (Fr. Pustet & Co. 50 cts.)—J. K.

—*Plea for a Catholic Professional Literature.* By Owen L. Lewis. This little pamphlet is really (though not so inscribed) a CATHOLIC FORTNIGHTLY REVIEW reprint, its contents having appeared serially in this magazine, Vol. XVII, No. 14, 15, and 16. Any one interested in the clever article can now obtain it separately for five cents (B. Herder).

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Epitome Theologiae Moralis per Definitiones et Divisiones pro Recollectione Doctrinae Moralis Conscripta a Carolo Telch, Doctore S. Theologiae et Professore Theologiae Moralis et Iuris Canonici in Pontificio Collegio Josephino. 219 pp. 3 x 6 in. Columbi Ohioensis. 1911. 50 cts.

ENGLISH

Bookkeeping for Parish Priests. A Treatise on Accounting, Business Forms and Business Laws Designed for the Use of the Catholic Clergy and as a Text-Book for Seminaries. By Rev. Daniel J. Kaib, O.S.B., Professor of Bookkeeping and Commercial Law, St. Vincent College, Beatty, Pa. Milwaukee and New York: The M. H. Wiltzius Co. 1910. \$1.25 postpaid. (Orders to be addressed to the Diederich-Schaefer Co., 413-417 Broadway, Milwaukee, Wis., or the Rev. Daniel J. Kaib, O.S.B., St. Vincent Abbey, Beatty, Pa.)

Statutes of the Diocese of Crookston. 115 pp. 12mo. Collegeville, Minn.: Record Press, St. John's University.

The "Notre Dame" Series of Lives of the Saints. St. Margaret, Queen of Scotland. xv & 253 pp. 12mo. Illustrated. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$1.25.

Memorial for an International Catholic Telegraph Agency for the Catholic and Independent Press of Europe and America. Confidential and with Compliments of the Translator. July 1911. 24 pp. 12mo.

The Dawn of All. By Robert Hugh Benson. 423 pp. 12mo. B. Herder. 1911. \$1.50.

Life of St. Aloysius Gonzaga, Patron of Christian Youth. By Maurice Meschler, S.J. Translated by a Benedictine of the Perpetual Adoration. With Three Pictures. xix & 344 pp. 12mo. B. Herder. 1911. \$1.50.

Lectures on the History of Religions. Volume V. 32 & 32 & 32 & 24 & 32 & 72 & 23 pp. 12mo. London: Catholic Truth Society. St. Louis, Mo.: B. Herder. 1911. 60 cts. net.

Bulletin of the Catholic Educational Association. Vol. VII, No. 4: The Carnegie Foundation for the Advancement of Teaching—Its Aims and Tendency. By Rev. Timothy Brosnahan, S.J. 40 pp. 8vo. (Wrapper.)

Explanation of the Rule of St. Augustine. By Hugh of St. Victor, Canon Regular. Translated by Dom Aloysius Smith, C.R.L. xi & 121 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. 75 cts.

Where We Got the Bible. Our Debt to the Catholic Church. Being a Catholic Contribution to the Tercentenary Celebrations. By the Rev. Father Graham, M.A., Motherwell. With an Introduction by Dom Columba Edmonds, O.S.B., Fort Augustus Abbey and Foreword by Rev. Father Charleson, M.A., Croy. xvi & 166 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. 30 cts.

The Antidote. Vol. II. Edited by the Rev. Joseph Keating, S.J. 179 pp. 16mo. London: Catholic Truth Society. 1911. 30 cts. net.

Religious Instruction. A Lenten Pastoral by the Bishop of Newport. 16 pp. 16mo. London: Catholic Truth Society. 5 cts. (Wrapper.)

How I Made My Retreat. By Joseph Rickaby, S.J. 79 pp. 32mo. London: Catholic Truth Society. 1911. 6 pence net. (Wrapper.)

The Restored Hierarchy (1850-1910). By James B. Milburn. 88 pp. 32mo. London: Catholic Truth Society. 1911. 6 pence net.

The Saints of the Mass. Compiled by Mother Philippa of St. Mary's Convent, York. 96 pp. 32mo. London: Catholic Truth Society. 1911. 6 pence net.

Catholic Studies in Social Reform. A Series of Manuals Edited by the Catholic Social Guild. I. Destitution and Suggested Remedies. With Pre-

face by the Rt. Rev. Msgr. Henry Parkinson, D. D., President of Oscott College, Birmingham. 58 pp. 8vo. 6 pence net. II. *Sweat Labor and the Trade Boards Act. Edited by the Rev. Thomas Wright, President of the Hull Branch of the Catholic Social Guild.* xi & 69 pp. 8vo. 6 pence net. London: P. S. King & Son, Orchard House, Westminster, 1911. (Wrapper.)

The Catechist, or, Headings and Suggestions for the Explanation of the Catechism of Christian Doctrine (No. 2). With Numerous Quotations and Examples from Scripture, and an Appendix of Anecdotes and Illustrations. By Rev. Geo. Edw. Howe. Sixth Edition. Two volumes. xviii & 658 pp. and 680 pp. 12mo. Benziger Brothers. 1911. \$3.80 net.

Children of the Gael. By Charlotte Dease. 196 pp. 12mo. Benziger Brothers. 75 cts. net.

Supplement to the Guide to Catholic Church Music. By John Singenberger, Professor of Music at the Catholic Normal School, St. Francis, Wis. xviii & 68 pp. royal 8vo. St. Francis, Wis. 1911.

History of Pope Boniface VIII and His Times. With Notes and Documentary Evidence. In Six Books. By Don Louis Tosti, Benedictine Monk of Monte Cassino. Translated from the Italian by Rt. Rev. Mgr. Eugene J. Donnelly, V. F., Pastor of St. Michael's Church, Flushing, L. I., N. Y. 546 pp. 8vo. New York: Christian Press Association Publishing Co. 1911.

The Holy Viaticum of Life as of Death. By Rev. Daniel A. Dever, Ph. D., D. D. 184 pp. 16mo. Benziger Bros. 1911.

The Child's First Communion Catechism for Home and Class Use. By Rev. Peter Geiermann, C. S. S. R. 30 pp. 32mo. B. Herder. 30 cts. per dozen, net. (Wrapper.)

Reprint of a Letter by Rev. Luke McCabe, D. D., Showing the True Cause of the Destruction of the "Maine," February 15, 1898. Philadelphia: Martin I. J. Griffin. 1911. (Wrapper.)

GERMAN

Selbstbefreiung aus nervösen Leiden. Von Dr. Med. Wilhelm Bergmann. xii & 295 pp. 12mo. B. Herder. 1911. \$1.15 net.

Klarheit und Wahrheit. Eine Erklärung des Antimodernisteneides. Von P. B. Baur O. S. B. xv & 162 pp. 12mo. B. Herder. 1911. 70 cts. net.

Grundprobleme der christlichen Weltanschauung. Vorträge von Dr. Heinrich Straubinger. vii & 142 pp. 16mo B. Herder. 1911. 65 cts. net.

Die Schönheit der katholischen Moral. Vorträge zur Einführung in ihre Geschichte von Franz Hamm, Doktor der Theologie, Professor der Moral am bischöflichen Priesterseminar zu Trier. viii & 135 pp. 8vo. M.-Gladbach: Volksvereinsverlag.

Einleitung in die Heilige Schrift des Alten und Neuen Testaments. Von Franz Kaulen. Erster Teil. Fünfte, vollständig neu bearbeitete Auflage von Gottfried Hoberg, Doktor der Philosophie und Theologie, ord. Professor der Universität Freiburg i. B. Mit sieben Schriftproben im Text und einer Tafel. vi & 265 pp. 8vo. B. Herder. 1911. \$1.50 net.

Kirchliches Handbuch für das katholische Deutschland. In Verbindung mit Domvikar P. Weber, Prof. Dr. N. Hilling, P. A. Huonder, S. J., Dr. jur. R. Brüning, Generalsekretär J. Weydmann und Domdekan Prof. Dr. J. Selbst herausgegeben von H. A. Krose S. J. Dritter Band: 1910-1911. xix & 441 pp. 8vo. B. Herder. 1911. \$1.70 net.

Lehrbuch der Dogmatik in sieben Büchern. Für akademische Vorlesungen und zum Selbstunterricht von Joseph Pohle, Doktor der Philosophie und Theologie, der letzteren a. o. Professor an der Universität Breslau. Fünfte, verbesserte Auflage. xxii & 590 pp. 8vo. Paderborn: Ferd. Schöningh. 1911.

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Volume II: "The Divine Trinity" is in type and will appear shortly. Volume III: "God the Author of Nature and the Supernatural," may be expected in spring.

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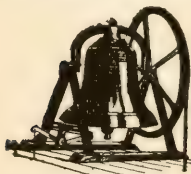
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TOPICS OF THE DAY

LAYMEN'S RETREATS

That the laymen's retreat movement is gaining ground in the Middle West is attested by the figures for this summer's retreats. St. Mary's, Kans., had 250 exercitants, compared with 93 in 1910; Prairie du Chien, Wis., 73, as against 56 in 1910; Brooklyn, (near Cleveland, O.) 59 against 40 for last year; Techny, Ill., 34, an increase of 6 over the preceding year. St. Louis added 5 more (only five!) to the list of retreatants. The total attendance for 1911 was 421 as against 229 in 1910.

Thus the movement is happily growing. But it will not produce the fruits that are expected from it until something is done to attract to these religious exercises those who need them most. As it is, the comparatively few that do come practically all belong to that class of exemplary Catholics who are faithful in the practice of their religion and zealous in promoting Christian social reform and other good causes. We should try to attract the ordinary workingmen, especially those that have grown lukewarm and are infected with Socialism and other dangerous errors.

THE PARCELS POST IN SIGHT

Postmaster-General Hitchcock says the administration is going to make a determined effort to obtain authority for the establishment of a parcels post on rural mail routes. As soon as the service is found to work satisfactorily on the rural routes, it will be extended to other communities, so that packages can be delivered by post everywhere.

Will the express companies again be able to prevent this useful reform? It does not seem likely that they will. The hold of corporations upon politics has been so shaken—there is now no "Senator from the United States Express Co."—that it ought to be no longer possible to delay the needed legislation.

HOW THE HOLY FATHER IS INSULTED

The Roman *Vita*, an organ of the Freemasons and Anticlericals, on August 11th printed a long and detailed article stating that Pius X is losing his reason and suffers from an "acute mania of persecution." Cardinal Merry del Val was quoted as saying: "It is a state of things which cannot last and which only the divine mercy can put an end to."

The next day the *Tribuna*, which in the words of the Roman correspondent of the *London Tablet* (No. 3719), "sometimes tries to be both anticlerical and respectable," betrayed the origin of this new and diabolical canard. "We remember," it says, (evidently speaking from direct knowledge), "that on one occasion in a group of journalists, between one *maldicenza* and another, the proposal was made by two of the most imaginative of them: 'Let us invent that the Pope is mad.' The originator of the idea was a well-known Modernist."

The real importance of the *Vita's* criminal act does not lie in the fact that a Roman newspaper has dared to commit it, but in the circumstance that it has been done with impunity in the teeth of the Law of Guarantees, which declares the person of the Sovereign Pontiff equally sacred with that of the King.

We have authentic information to the effect that His Holiness is in better health than he has been for some time past and that his mind is clear and alert, though he is bowed down by grief and sorrow. Every Catholic in the world grieves and sorrows with him. *Oremus pro Pontifice nostro Pio!*

IMMIGRANTS GOING BACK TO EUROPE

The *Outlook* (Sept. 2) calls attention to the remarkable fact that the volume of immigration for the calendar year up to August 1, 1911, was approximately thirty per cent. below that of the corresponding period last year, while the eastward movement was one-third greater. For the seven months the outward going third-class travel averaged one-half that of the incoming, and in July the movement in the two directions practically balanced. With the exception of 1908, (following the great financial depression of 1907), no year of which there is a record of the easterly flow shows so large a number of passengers in the immigrant quarters of the steamships bound for Europe in proportion to the number going in the opposite direction.

This seems to prove, first, that the business depression is not yet over, and, secondly, that the United States has for the first time in its history tapped a labor supply which responds quickly to changed conditions and automatically relieves the market of a considerable proportion of its temporary surplus when there is a reduction in its requirements.

MAKING WAR UPON OBSCENE POSTAL CARDS

Obscene, improper, and suggestive postal cards are unmailable, and the United States Post Office Department has declared the sale of such cards in any room in which a post office or post office station

is located, as sufficient cause for the removal of the postal business therefrom. The Department's official notice to the postmasters on the subject, according to the *San Francisco Leader* (Vol. 10, No. 35), is as follows:

Postcards that are obscene, improper, suggestive or calculated to reflect upon the character or conduct of the addressees are unmailable under Section 489, Postal Laws and Regulations, as amended by Section 212 of the Criminal Code; and it is regarded as highly improper for persons in the postal service to sell or offer for sale cards, which are placed in the mails, and must be withdrawn as unmailable.

It is objectionable also for such cards to be displayed or sold in a room in which a post office station is located, and the sale of unmailable cards [in any room] used wholly or in part as a post office or station will be considered sufficient cause for the removal of the postal business therefrom. Postal employees are expected to exercise vigilance in this respect.

Under this order it ought to be possible to stop the sale of objectionable postal cards in a large number of villages and small towns throughout the country. Uncle Sam is simply doing his duty in directing his employees to exercise vigilance in this respect. It is a pity that constitutional limitations prevent him from taking a more energetic and effective part in the crusade against public indecency.

A CAMPAIGN AGAINST THE DEFACEMENT OF THE LANDSCAPE

New York State, since September 1, has a law which makes it the privilege of every citizen to join in the campaign against the defacement of the landscape by advertisers. This law makes it illegal to affix without the owner's consent an advertisement to any object, natural or artificial, that is the property of another, or to display any form of advertisement on the public highways, and it expressly authorizes "any one" to take down, remove, and destroy such objects of offense.

Acting on the suggestion, the Good Roads Committee of the Automobile Club of America set aside September 1 as "Cleaning-up Day," and we are informed that thousands of offensive signs and posters were removed or destroyed on that day along the public highways in different parts of the State.

The New York press is hopeful that a general beautifying of the landscape will result from the enforcement of the new law. It is but a question of time when all our States will make such regulations, and the public will take a vigorous hand in enforcing them. Let us urge the matter upon our various State legislatures.

OUR CHOLERA COAST DEFENSE

Our "cholera coast defense" has proved itself very effective in safeguarding the nation from a disastrous epidemic which lately threatened to invade the U. S. from the Mediterranean. Since spring some thirty cases have either developed on this side of the ocean or have been removed from ships for treatment. There have been no new cases recently, and ships coming from infected ports have practically ceased bringing steerage passengers on account of the expense involved to the companies by the rigid enforcement of the new quarantine regulations. Only five cases (probably all "carriers") succeeded in passing the quarantine barrier. One woman, after detention and release, developed cholera in Brooklyn. There was a similar case of a man who died in Auburn, N. Y. A woman who kept a sailor's lodging-place died in Boston. A sailor coming from Boston was taken ill in lower Manhattan, and after his removal to Bellevue Hospital, it was found that he was suffering from cholera. An employee of Hoffman Island in New York Harbor, where the cholera cases were taken for treatment, developed the disease at his home on Staten Island. *In not one of these instances did a secondary case occur.*

A record of this sort would seem to justify the statement made by Dr. Alvah H. Doty, Health Officer of the Port of New York, when he said (see the *Outlook* for Sept. 2): "There is no disease now known with which modern medical science and sanitation cannot successfully deal. There may be sporadic cases of cholera in this country as long as there remain so many infected areas in the world, but there is not the slightest danger of a serious epidemic while our health and quarantine departments remain in their present efficient condition."

American News Agencies and the Question of a Catholic Daily

BY ARTHUR PREUSS

In the last of his remarkable series of articles on "The American Newspaper," recently contributed to *Collier's*, Mr. Will Irwin says, *inter alia*:

That million-dollar valuation is a bugaboo.... There is reason for believing that a city newspaper can begin small and grow large like any other commercial institution. E. W. Scripps, than whom no other man sees further into a newspaper "business proposition," has said:

"All two young men need to start a newspaper is a basement, a second-hand press, four linotype machines, and a message!" And, indeed, his experience proves his maxim. Mr. Scripps experimented for many years with many kinds

of newspapers. In his middle age he began his "string." He picks a town which needs "shaking up" and selects from his organization an editor and a business manager whom he thinks adequate to the task. He establishes them in humble quarters with the second-hand press and the linotype machines, gives them a small salary and a block of stock, and puts them to work. Now he controls twenty-two newspapers, all but two or three started on this plan. And here is the significant general fact about them: *none of his successful papers has cost more than \$30,000 to start.*¹ I have, from the Scripps organization, figures concerning the *Dallas Dispatch*. It is four years old; it claims a circulation of 12,000 in a city of 92,000 population—a circulation great enough to get any truth to the people. It cost \$17,000 to establish the *Dispatch*. In its fourth year, the editor, who owns twenty per cent of the stock, made more from his shares than from his salary. "Any young newspaper man who is thoroughly sincere and intelligent," says Mr. Scripps, "can with \$10,000 or \$20,000 found a people's newspaper and outstrip in the race for popular favor any old-established journal which depends only on the wealth of its owners and the favor of the so-called capitalist class." Of this there is one serious qualification. Behind the Scripps newspapers is Scripps experience and the marvelous Scripps business method. The zealous young independent publisher must start without that.

This sounds rather encouraging for those who would establish a Catholic daily. But there is one serious drawback—*viz.*: the Associated Press, which, by a tacit understanding between its members, admits no new papers. To quote Mr. Irwin's own words in another part of his article, "Nothing except outright purchase of a newspaper could get to-day an Associated Press franchise in New York, Boston, Philadelphia, San Francisco, St. Louis, or any other of the greater American cities." As such a franchise is seldom if ever for sale, and could not be bought for less than a fortune if it were put up for sale (Mr. Irwin estimates an Associated Press franchise to be worth from \$50,000 to \$200,000 in most big cities), the new beginner is badly handicapped.

The Scripps newspapers have overcome this difficulty by starting a news bureau of their own. This Bureau is now called United Press, but it has only an "evening wire," and, what is worse, it is not very efficient.

The New York *Sun* Press Bureau, (also called Laffan Bureau), is not a news agency, but furnishes only supplementary matter.

The Hearst Bureau distributes "Hearst news," which may do well enough for "yellow" newspapers, but does not satisfy general needs.

Hence, again to quote Mr. Irwin, "until something happens to break the 'right of protest' in the Associated Press [*viz.*: the clause in its constitution by which it manages to exclude new members], until there arises a general morning and evening press bureau from which any newspaper may draw by paying the tolls, the way to directing

¹ Italics Mr. Irwin's.

journalism will be barred in many cities and States, for the young man of brains, enterprise, and purpose who can not buy a newspaper outright." (*Collier's*, Vol. XLVII, No. 19).

We note these facts to show our readers what difficulties, even beyond getting the necessary plant and a competent staff of editors, stand in the way of the successful realization of a Catholic daily newspaper in one or the other of our large cities. Under present conditions the only feasible plan would seem to be the establishment of an *evening* paper with the United Press service. If Catholic dailies were established in several of our large cities, East, West, North and South, they might pool their interests, start a domestic news service of their own, and, for cable dispatches, draw on the recently founded "Juta" (International Independent Telegraph Service) which is controlled by Catholics and has its headquarters at Milan, Italy.

Liquor Dealers in Our Fraternal Societies

BY THOMAS H. CANNON, HIGH CHIEF RANGER OF THE CATHOLIC ORDER OF FORESTERS, CHICAGO, ILLINOIS

[One or two of our Catholic fraternal societies have lately had trouble with members who changed their occupation, becoming saloon-keepers, a business which the constitution of the respective societies places in the prohibited class. Apropos of an enquiry regarding the legal aspects of such cases we wrote to Mr. Cannon, chief officer of the Catholic Foresters, who have had litigation on this head. Here is his interesting answer.—EDITOR.]

In reply to your recent inquiry regarding cases of liquor dealers in our Order I hand you herewith a statement prepared by our attorney, Mr. E. S. Cummings, of Chicago, who has charge of our litigated cases. The cases referred to by Mr. Cummings are cases at nisi prius and have not been passed upon by a court of appeal; however, in other societies the courts of last report have passed upon this general proposition and have upheld the right of a society to forfeit the membership of those who join a prohibited occupation, such as saloon-keeper.—

For a number of years prior to the biennial convention of the Catholic Order of Foresters held in St. Paul, Minn., in August, 1907, the executive officers of that Order urged upon the membership the wisdom of placing liquor dealers and those engaged in the saloon business in the prohibited class, thus making them ineligible for membership in the Order.

Amendments to the constitution with that object in view were proposed and introduced in each of the four conventions of the Order immediately preceding the St. Paul convention of 1907, but as

the laws of the Order required a two-thirds vote to adopt amendments to the constitution and by-laws, the opposition to the proposed amendments, while in the minority, was nevertheless able to muster a sufficient number of votes to keep the vote in favor of the amendment below the required two-thirds majority.

Persistent efforts and continued perseverance on the part of the advocates of this amendatory legislation finally became effectual at the St. Paul convention, at which time saloonkeepers or proprietors of saloons, bartenders, or proprietors of a hotel with bar, were declared to be ineligible to regular membership in the Order.

This amendment to the by-laws became effective January 1, 1908, and is still in full force and effect. This legislation did not affect the rights of members of the Order who were then engaged in the saloon business. It only applied to those engaged in that business who were not members of the Order and desired to seek membership in the Order, and to those members of the Order who were not engaged in the saloon business at that time but might thereafter desire to enter that business.

One of the by-laws of the Order provides that: "Any member of the Order who changes his occupation from either the ordinary or hazardous to the prohibited class, shall by that fact lose his membership in the Order." Not long after the by-law placing saloonkeepers in the prohibited class became effective, several cases arose where members not engaged in the saloon business at the time of the adoption of such by-law, entered the saloon business. As soon as the High Court became advised of such fact it promptly declared the membership of such persons forfeited and their benefit certificates cancelled.

In but two instances has the action of the High Court in that regard been questioned by the members so affected. Joseph J. Mossbacher, a resident of the State of Kentucky, became a member of the Order in that State in 1902. In 1908, he entered the saloon business, not having at any time prior thereto been engaged in that business, and thereupon the High Court declared his membership forfeited and his policy cancelled. Mossbacher commenced an action of mandamus against the Order in the Kenton Circuit Court of the State of Kentucky, to compel the Order to reinstate him into membership on the ground that the amendment to the by-laws placing saloonkeepers in the prohibited class was contrary to the laws of the State of Kentucky and was, therefore, not binding upon Mossbacher. The trial court, however, held that the Order had the right to amend its by-laws by placing saloonkeepers in the prohibited class, and that there was nothing

in the statutes of the State of Kentucky to prevent it; that the amendment to the by-laws was binding upon Mossbacher and that, when he engaged in the saloon business, he *ipso facto* lost his membership in the Order, and dismissed the action at Mossbacher's costs.

TO BE CONCLUDED

The Mystery of the "Maine"

BY F. R. GLEANER

No American newspaper perhaps has followed the unwatering and disclosing of the wreck of the "Maine" in Havana harbor with such intelligent interest as the *Scientific American* through its special correspondent Mr. Ludwig Diller, C. E.

One of Mr. Diller's most interesting articles, with some very illuminating pictures, appeared in that journal for September 2, in which the editor also summarizes the evidence so far brought to light on the destruction of the ill-fated battleship.

The work so far done seems to render the problem more perplexing than ever, for the unwatering of the ship has shown that the destruction of that part of it where the explosion occurred was even more complete than was supposed.

In the thirteen years since the catastrophe the wreck of the "Maine" has sunk so deep down into the soft mud of the harbor bottom that its recovery and thorough examination appears to be wellnigh impossible.

Of the various hypotheses that have been excogitated to account for the destruction of the battleship, the *Scientific American* rejects all but one.

The suggestion that the deed was done by the Spanish government through its naval or military officers, is dismissed as improbable and absurd, not only because the Spaniards are above suspicion, but also because the events of the war showed them to be woefully inefficient in the handling of mines and torpedoes.

The theory that the "Maine" was sunk by Cuban conspirators in the hope of embroiling Spain and the U. S., in the opinion of our esteemed contemporary, is disproved by the fact that it would be impossible to lay a large mine in the area over which the "Maine" would swing at her mooring and connect it with two independent observation stations on shore, without attracting public attention. The attempt to anchor a floating mine would likewise have been almost sure of detection.

The theory that the entrance of the harbor was mined and that one of the mines broke loose and came in contact with the ship, is

equally improbable, because mines would scarcely be placed in a water-way where ships were free to come and go, and if any such mine had broken adrift and was floating at the surface, the incurved plating which the divers discovered would have been the side plating at the water line, and not that of the double bottom.

The suggestion that the "Maine" may have been destroyed by an internal explosion is strongly controverted by the testimony of Capt. Sigsbee, which shows that on the fatal night everything connected with the ship was perfectly normal. The theory of spontaneous combustion of the magazine powder is rendered unlikely by the fact that the gunpowder for the big guns was entirely of the brown prismatic type, which is not subject to chemical deterioration.

"On the other hand the evidence shows," says the *Scientific American* in conclusion, "that there was a small-arm ammunition locker forward, and that it contained a new supply of ammunition for small-arm and small rapid-fire guns. This was presumably of the smokeless variety, and this fact will naturally raise the question as to whether the mischief might have originated at this point."

Another, to our mind equally plausible theory to account for the accident is that brought forward immediately after the catastrophe, in April 1898, by the Rev. Luke V. McCabe, D. D., of Overbrook Seminary, in a letter to U. S. Senator C. K. Davis, chairman of the Committee on Foreign Relations. This theory has scarcely been mentioned in the press, and the *Scientific American* does not seem to have heard of it. It is briefly as follows:

The "Maine" was originally designed and built for a cruiser and was changed into a battleship only when her construction was nearly complete. After she was finished it was found that the new designs did not work out as expected. A part of her armament had to be moved further back in order to balance the weight of her powerful ram and keep her head above water. The greater downward pressure in the bow and towards the centre and rear, in conjunction with the upward pressure of the water acting as a support or fulcrum in the space intervening, caused a tension and strain greater than had been calculated for. This strain the ship withstood successfully for two years, but it was all the time weakening her power of resistance and finally produced the catastrophe. This was due, therefore, to no explosion of gunpowder or other combustible from the inside, and still less from the outside, of the vessel. Of the two main explosions, so-called, which have been testified to, the first consisted simply in the breaking of the keel, caused by the inevitable operation of natural

forces as already stated, while the second was the consequent breaking in two and tearing apart of the whole of the ship's superstructure.

Mr. Martin I. J. Griffin has just republished Dr. McCabe's letter in pamphlet form. It would be worth while to study the results of the present investigation in the light of this theory.¹

The Crusade Against Pornography

BY ARTHUR PREUSS

In the Imperial Parliament building in Berlin there was recently an exhibition of the pornographic literature, pictures, and the like issued by conscienceless publication houses of Germany. It appears that there are no fewer than fifty-two firms in the Empire that are devoted entirely to the printing of such corrupting trash, and that these have fully 8,000 employees and 30,000 agents. Special interest was aroused by those specimens which were procured from such public institutions as orphan asylums and kindred establishments. The Germans have inaugurated a crusade against this nefarious business.

We are glad to be able to credit the above quoted item to the *New York Evening Post*, the most wide-awake and the most ably edited among America's secular newspapers. The German crusade against pornographic literature and art owes its inception to such eminent Catholic statesmen as Deputy Roeren of the Centre party, and its present strength is due mainly to the relentless campaign waged against this terrible evil by the Catholic press under the leadership of Dr. Armin Kausen of the Munich *Allgemeine Rundschau*.

Obscene books, pamphlets, papers, pictures, films, and postal cards are a fertile source of moral corruption also in this country, but we Catholics have until recently left the fight against it largely to a few Protestant zealots of the type of Anthony Comstock. Not that the Church as such is neglecting her duty. Through instruction and the sacraments she is combatting the horrid monster of impurity everywhere and at all times. But have *we* done our duty as Catholics in public life?

A few of us have. Thus Father Albert Evers of Chicago has served with zeal and distinction on that city's Vice Commission. In New York and elsewhere priests of the stamp of Fr. York have publicly protested against indecent picture shows. On the Pacific Coast the *Leader* has waged war against the literary and pictorial indecencies of

¹ Reprint of a Letter by Rev. Luke V. McCabe, D.D., *Showing the True Cause of the Destruction of the "Maine,"* February 15, 1898. Philadelphia: Martin I. J. Griffin, Publisher,

1935 N. 11th St. 1911. The price is not stated, but it can hardly be more than 5 cents, as the brochure comprises only eleven 12mo. pages.

yellow journalism. The Catholic Federation has taken vigorous action against wicked and licentious posters and plays.

All this is praiseworthy. But when we look to Germany and behold the energetic campaign that has been carried on by Dr. Kausen, we have reason to feel humble. This valiant champion of the faith has succeeded in getting a number of pornographic publishing houses suppressed, their infamous wares burnt, some of the chief culprits haled before the civil courts and punished, and so forth. True, he has met with not a few reverses. Courts and juries, misled by unconscionable "art experts," have in some instances refused to do their duty; government officials have conspired to protect the infamous traffic in obscene books and pictures; Masonic, Jewish, and other anti-Christian newspapers have poohpoohed the movement and caricatured and persecuted its champion. But the valiant Kausen and his allies never for a moment lost courage. They ferreted out the mal-factors, dragged them into the courts, held them up to public scorn, in short they have done and are still doing everything good loyal Catholics should do to protect society against the canker of sexual vice.

Kausen and his fellows have not yet accomplished everything they set out to accomplish; but they have accomplished a great deal, especially in an indirect way, by arousing public opinion to a realization of the danger and the necessity of fighting the vice fiends tooth and nail.

We are glad to see the American Federation of Catholic Societies falling in line. Let them pursue the good work with vigor, and let every Catholic father and mother throughout the country lend a helping hand to slay the frightful monster which threatens to destroy both the souls and bodies of our children.

Catholic Elks

BY TWO PRIESTS OF THE ARCHDIOCESE OF NEW ORLEANS

[We have pieced this interesting little article together from communications addressed to the REVIEW by two pastors belonging to the Archdiocese of New Orleans.—EDITOR.]

It is refreshing to hear even the *Catholic Citizen* of Milwaukee, notoriously so mild in condoning the laxity of Catholics in regard to secret societies, (at least to those not nominally forbidden), voice something akin to a protest against the Elks.

"A gentleman bearing the unmistakable name of John Patrick Sullivan, and hailing from New Orleans," says that journal (Vol. 41, No. 38), "was last week elected Supreme Head (or words to that effect) of the Elks. May a Catholic be an Elk? He may, if he doesn't

drink. What is the chief danger (if any) of a Catholic joining the Elks? The dangerous habits that come from too much assiduity in good fellowship. What is the chief source of danger to one's faith in most of these secular fraternal associations? The dangers that arrive in the wake of dangers to morals. And more dangers to faith come from our apathy as to dangers to morals than from almost any other source."

The new "Grand Exalted Ruler" (we believe that is his correct official title) did not permit his Catholic affiliations to interfere with his occupying the front pew in a Protestant church at Atlantic City during the recent national convention of the Elks.

We speak of his Catholic affiliations, because, while we know nothing of his practical Catholicity, we do know that but a few years ago John Patrick Sullivan, while Exalted Ruler of the New Orleans Lodge of the B. and P. Order of Elks, was also Grand Knight of the New Orleans Council of the Knights of Columbus, a society the members of which are supposed to make at least their Easter duty.¹ The REVIEW took notice of him at that time on account of a "kissing party" which he had promoted among the Elks.

Here in Louisiana, more particularly in the city of New Orleans, a great many members of the Knights of Columbus are also Elks, and vice versa. From many items published in the CATHOLIC FORTNIGHTLY REVIEW during the past ten years it appears that this same condition of affairs exists in other parts of the country. The Elks and the K. of C. are twin brothers. This can not surprise any one who has studied the spirit and doings of the two societies. For they are very much akin. The editor of the REVIEW divined this a decade ago when, on December 5th, 1901 (Vol. VIII, No. 36), he published a portion of the then Ritual of the Knights of Columbus, under the significant title: "An Extract from the Ritual of the 'Catholic Elks.'"

It is a sad sign of decay to see so many Catholics in the ranks of the Elks. For, in the words of Rev. D. S. Phelan (*Western Watchman*, Sunday ed., June 25, 1899, reproduced in the REVIEW for June 29, 1899, Vol. VI, No. 15, p. 120), the Elks are merely an agency of "Protestantism leading us back infallibly to paganism... With the decline of supernatural religion the moral virtues must decline; and in their stead will spring up all the physical virtues of bravery, endurance, courage, self-reliance, and strength. Behold the apotheosis of the passions, such as we beheld in the days of Rome's and Greece's decline!.....

¹ According to the K. of C. *Register* of New York, July 22, Mr. Sullivan is a Fourth Degree member of the Knights of Columbus. (Cfr. *Sacred Heart Review*, Boston, Vol. 46, No. 7, p. 101.)

They are elks in human form, with all the instincts, all the passions, and all the hopes of elks."

Let the CATHOLIC FORTNIGHTLY REVIEW continue the good fight it has waged for so many years, and let all loyal and enlightened Catholics join its valiant editor in combating the Elk spirit, which is the spirit of neo-paganism,—the spirit that doth not quicken but killeth the supernatural life of the soul.

Some Recent Educational Books

BY S. T. OTTEN, PITTSBURGH, PA.

Before briefly touching upon some of the more recent educational text-books and manuals which have reached us, we would like to remind our friends the Catholic teachers of one danger which lurks in much of the pedagogical literature of the day, even that prepared for and—sad to say—by Catholics. It is Naturalism. Our Catholic school system is a practical protest against the purely secular form of education. But if we adopt or imitate the methods of the public schools in teaching the ordinary branches, we shall be eradicating with one hand what we plant with the other.

Mr. Keating's little book¹ will be of the greatest assistance to teachers in giving them a sound idea of the human composite. The author describes briefly but thoroughly the child's physical and intellectual powers, their action and interaction and the methods of developing them and counteracting unfavorable idiosyncrasies. The work comes to us endorsed by experienced educators.

A most helpful contribution to the literature of the much-discussed moral element in education is to be found in Father Hull's pamphlet² on the foundation of ethics. Father Hull is the legitimate successor of Father Clarke. He has the enviable and most happy faculty of making a scientific treatise most delightful reading. In the present brochure he expounds, in the form of a symposium, the several fallacious ethical theories of the day, which are each in turn overthrown by a young person dubbed the "Rising Generation." Eventually the true basis of ethics is proposed as a hypothesis explaining more facts than any other in the field. We cannot too strongly urge our readers to acquaint themselves with Father Hull's dramatic elucidation of a vexed problem.

A book of quite a different character though dealing with the

¹ *Science of Education.* By T. P. Keating, B. A., L. C. P. Benziger Bros. 90 cts. net. ² *Why Should I be Moral?* By Ernest R. Hull, S. J. B. Herder. 10 cts.

same subject, is Dr. Foerster's *Art of Living*.³ The object of this book is to illustrate how to make moral principles practical for children by showing them in operation, *i. e.*, by examples from daily life. The book may be a service to teachers and parents who find it difficult to make concrete application of a principle, but it may be used by Catholics only with the greatest caution, since the motives called into play are almost always purely natural, often false and generally transitory. Some of these illustrations would be positively pernicious in their effect on Catholic children, *e. g.*, "The Mother," in Chapter XI, which contains as subtle a denial of the supernatural as could be put into words.

Father Graham's conferences to young men on *Duty*⁴ is another book handling the same subject. The first six of these short lectures treat of the nature of duty, while the last six define and explain particular duties. Father Graham is perfectly familiar with his subject and has an admirably clear and correct style, suited especially to young men who are, we know by experience, eager for just such mental and spiritual food as this. The publisher has done himself credit in the printing and binding of this little volume.

Another book which will be a real boon to our teachers is *Chapters in Christian Doctrine*.⁵ It is published without the author's name. Whoever he may be, he understands how to inform his subject with the vitality of Catholic truth, how to present everything in its relation to that truth. In a word, he is a Christian educator. We quote from the preface of the work the statement of its aim: "Although retaining the usual form of questions and answers for good reasons, the author aims at bringing out the absolute harmony of Religion with Reason for the especial instruction of the American and English Catholics who are constantly confronted by both press and pulpit, and by daily intercourse, with the ever-ready ridicule of apparent discrepancies between their distinctive views of life and the current views of the world." This book might well serve as a guide in the construction of text-books in other branches, and we welcome it heartily as giving forth the right note among many uncertain sounds.

Cardinal Corsi's *Little Sermons on the Catechism*⁶ are, as their title implies, short instructions on the chief truths of religion. While there is nothing striking in the manner of their presentment, it is orderly, comprehensive, and compact. The translation is correct and fluent, and the work will assist all who instruct in Christian Doctrine.

³ *The Art of Living*. By Fr. W. Foerster. Translated by Ethel Peck. B. Herder. 90 cts. net.

⁴ *Duty. Conferences to Young Men*. By Rev. William Graham. Joseph

F. Wagner, New York. 75 cts.

⁵ *Chapters in Christian Doctrine*. Pustet & Co. 75 cts.

⁶ Joseph F. Wagner. \$1.

Revelations of a Modern Encyclopedist

BY ARTHUR PREUSS

In a breezy article in No. 3273 of the *New York Independent*, Mr. C. M. Francis, who says he has cooperated in the editing of five cyclopedias, entertainingly tells about the "Trials of an Encyclopedist."

Inter alia he relates an anecdote which shows how superficially such works of references are sometimes put together.

I myself as a hack-writer once invented a clergyman and watched his life, carefully prepared in the encyclopedic style appropriate to clergymen, pass through the successive editorial stages. That his title to fame might pass unchallenged, I said he was the author of the well-known hymn, "Leap, Leap, My Soul." No one cared to admit that that hymn was unfamiliar. The article underwent the scrutiny of department editor, managing editor, editor-in-chief, and all the little sub-editors, and emerged unscathed; then it went into first proof, second proof, revise, and pages, and I pulled it out barely in time to save it from the plates. Otherwise he might have lived for fifty years in the hearts of his countrymen. After all it was as good a thing to pass on to the future as much that the encyclopedia editor transmits to it.

In the light of such experiences one is inclined to think that some of the anti-Catholic stock slanders that have been bandied about by modern encyclopedists since the days of Diderot & Co., owe, if not their origin, then at least their longlivedness to ignorance rather than malice.

Speaking of the "sectarian" aspects of cyclopedia making, Mr. Francis says that, aside from the Catholic Church, all is free thought and indifference. He does not consider this apathy a healthy intellectual symptom.

We laugh at the Middle Ages for applying the test of orthodoxy to every branch of learning—an heretical or orthodox astronomy, a blasphemous view of the solar system, an irreligious physical law. I hazard the question whether we have not gone to the opposite extreme. We play at ostrich with one another. We hide one portion of our intellect from the rest. We profess a principle of faith that makes our scientific teaching ridiculous, and we accept as a matter of course scientific theories that would blow our churches into the air. We call it practical—this intellectual hide-and-seek. As a matter of fact we prefer not to know what our minds are up to.

It is not so strange that we are constantly doing these things as that we are so complacently unconscious that we are doing them. It is hard to blame those reactionaries who revolt against our self-important modernity. For after all we do know that the joke on human nature is more or less permanent, that persecution was at least a sign of personal interest, and that tolerance is often composed nine parts of apathy to one of brotherly love. It is inconvenient to think where our principles lead. Once I found on the margin of a seventeenth-century treatise on mathematics the exclamation in bad Latin of some monkish reader: "Damn Luther and Melanchthon and all who think as they do." It

was hard to trace these heresies in the text or account for his explosion. But nowadays Christianity and its refutation often dwell together in perfect amity in the same mind. People make up little nosegays of doctrines for themselves out of the New Testament and Hæckel. I am not deploring the decline of bigotry. I am merely wondering, as many others are, how far it has been replaced by the religion of sloppy-mindedness.

This is a refreshingly candid admission on the part of one so intensely modern as Mr. Francis shows himself to be in other portions of his paper.

It is equally agreeable to be told that, in watching over the literature read by the people, "the Catholic Church is, as it always has been the most alert" of all religious bodies, and that the Jesuits are "more wide-awake than others." If these wide-awake Jesuits on one occasion confined themselves to the elimination of certain glaring errors in the proofsheets of a school history which Mr. Francis submitted to them at the instance of his publishers, though "at a hundred points the book showed a spirit utterly at variance with Catholicism," this must be explained on other grounds than indifference. They could not reasonably assume that the author was willing to rewrite his book from the Catholic point of view. If anything there has been of late years increased watchfulness among educated Catholics in regard to cyclopedias and other works of general circulation, as the editors of such publications as the *Cyclopedia Americana* and the *New International Encyclopedia* have found out to their cost, or, perhaps we had better say, ultimately to their gain and advantage. If our vigilance is sometimes thwarted, as in the case of the new edition of the *Britannica*, this is due to other causes than apathy or "sloppy-mindedness."

Methods of Modern Gospelers

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Pastor C. T. Russell, of the Brooklyn Tabernacle, is carrying on an active literary propaganda in favor of his books and of the Tract Society whose destinies he directs. His publication *People's Pulpit* is distributed gratis all over the land. His "weekly sermons" are reprinted by papers that have no policy of their own and gladly give space to "new theology" of the Russell brand.

Recently the REVIEW received a letter from a subscriber in South Dakota, who enclosed a slip from the *Daily Argus-Leader* of Sioux Falls, which contained one of these delectable sermons of Mr. Russell. The writer remarked that "he [Russell] seemingly assumed the rather unique rôle of self-constituted spiritual director of the rest of Christendom."

A glance at the article in question shows that this criticism is more than justified. For the whole sermon is a specious plea in favor of a "Federated Church" (of which Mr. Russell, no doubt, would be the head and guardian). The opening sentence gives the keynote. "We meet today to consider what sacrifices would need to be made in the interests of Federation by the three oldest denominations of Christendom."

Before giving Pastor Russell's suggestions as to the methods to be employed by Catholics for falling in line with the new Federated Church, I wish to offer some straightforward testimony as to what a church of this kind—made up out of the *disjecta membra* of denominations at variance with one another—really is and what sensible people think of it. A year or two ago I had an excellent opportunity to talk to a great many men confined in one of our State reformatories. A kind of "Federated Church" had been inaugurated by the Methodist chaplain for all the prisoners, and attendance at the services meant a better standing with the prison officials. Now from my talks with the men Catholic and non-Catholic, Jew and Gentile—I learnt that the "Federated Church" is a big humbug. Most of the prisoners attended to please the wardens and to get "a good mark" and afterwards had huge sport at the "federated" attempts of the chaplain to get them on the road to heaven. The Catholics went there to get out of their cells and perhaps to hear the organ, the Protestants ditto, and the Jews ditto. For they all knew that no "Federated Church" had the power or wisdom to meet their various spiritual needs and felt that there was more of the human than of the divine in its foundation. Be it remarked also, that membership in the Federated Church was denoted by a special button which, we noticed, was conspicuously displayed by those men who expected to reap the hundred-fold reward of their Church allegiance here below.

And now what must Catholics do to enter the secure haven of the Federation? The preacher of the People's Pulpit is quite specific in telling us what to do. "For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the twentieth century, surely much could be surrendered without any sacrifice of manhood—merely with sacrifice of little pride. For the Church at Rome to federate with the Protestant churches would mean that they ceased to protest and that she relinquished her peculiar claims." (There follow four cardinal doctrines of the Church all of which Catholics would have to "relinquish" to secure membership in Russell's church.)

Among these claims to be relinquished one is, that the Pope holds the place of Christ in ruling the Church. Of course, for a man of

such vast ambitions as Mr. Russell, who himself seems to love "exalted places," our doctrine concerning the Pope must be an especially bitter pill. But we can easily get rid of this obnoxious doctrine. For "the claim that Papacy is God's Kingdom, that the Popes reign successively as Christ's vice-gerents, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past, it is surely little appreciated by Catholics today. No longer do the Popes dominate the civil rulers of Christendom."

It would be labor lost to argue against reasoning of this kind, and we prefer to class the writer with that unfortunate portion of the Protestant flock stricken with what the late Dr. Lambert used to call Papamania. But we have a right and a duty to protest against the objectionable methods of these gospels. We cannot object that copies of the *People's Pulpit* are placed in street-cars (as has been done *e. g.* in St. Louis), but we think it is against that spirit of Christian peace and charity which the gospels so loudly profess boldly to enter Catholic churches and chapels and there to distribute their libellous tracts. This has also been done in St. Louis—one of the clergy informing us that copies of a particularly sensational number of the *People's Pulpit* had been thrown into his Sodality Hall. This number advertised 'a free lecture by a certain "Noted Bible Exegete" (B. H. Barton) on "Who Created Hell?" An explanatory note added: "The Bible Truth concerning Hell has long been misunderstood, making God appear unjust, merciless and cruel." The "noted exegete" promised to put the doctrine in its proper light.

What a pity men of this stamp cannot be persuaded to take a month's course in the Catholic Catechism!

Wanted: A Catholic History of Education

BY AMICUS

"Hitherto we have been on the defensive in the matter of education. We have been content, when we were able, to nail a lie, as the saying is, or to point out a flagrant instance of misinterpretation. Too long, unfortunately, we have delayed to tell the story of the Church's educational career as we understand it. Meantime, the story has been told, but with what degree of impartiality our current text-books on the subject bear only too ample witness. The history of education has been written from the point of view of anti-Christian partisanship. The party prejudice has not always gone so far as to blind the historian to facts or to induce him to misstate the facts outright. But in almost every instance, so far as English literature on the subject is concerned,

there is the partisanship of faulty and hostile interpretation. It is time for us to study the facts with a partisanship of the opposite kind. We have the best right to interpret the facts. We are in the position of the defendant in the suit, and our case, if, largely through our own fault, it has not been heard first, should be heard last, before sentence is pronounced. We have not only the best right in law and honesty of purpose, but the best right in scientific method. For we claim to be the heirs of the Church's educational spirit, and, as such, we may be presumed to have a better understanding of her intentions and purposes."

The above quoted paragraph is from an article on "How to Study the History of Education," contributed by the Rev. Dr. William Turner, Professor in the Catholic University of America, to the *Catholic Educational Review* (July 1911).

Our deceased friend and collaborator the Rev. A. Wegmann, of French Village, Illinois, intended to write a Catholic history of education, and, had he lived, we believe he would have done justice to the arduous task. But he was called away by what appeared to his friends as an untimely death.

May we not indulge the hope that Professor Turner, who has demonstrated his literary and scientific talent by his excellent *History of Philosophy*, will also give us the Catholic history of education of which we stand in such need? We know a publisher who would gladly bring it out.

The Natural Law

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY, ST. PAUL, MINN.

Das natürliche Sittengesetz nach der Lehre des hl. Thomas von Aquin. Von Dr. theol. et phil. Friedrich Wagner (B. Herder. 1911. 120 pp. \$1.00 net).

Many Catholics will be pleasantly surprised to learn that the celebrated political economist and "Socialist of the Chair," Professor Adolph Wagner of the University of Berlin, has a son who is a Catholic and a priest. The latter is the author of the little book before us, which is a statement and exposition of the teaching of St. Thomas on the natural moral law. It is divided into four chapters, treating respectively of the Concept and Existence, the Content, the Properties, and the Sanction, of the Natural Law. While the work does not, and cannot be expected to, throw any new light upon the subject with which it deals, it presents in compendious form all the passages of

St. Thomas' writings in which the natural law is discussed. The Latin text printed in the footnotes renders easy a comparison of the original with the exposition and commentary. The work is written in exceptionally clear and simple language, suggesting now and then the style of the Angelic Doctor himself.

A perusal of this volume will confirm in their faith those who have always been satisfied with the teaching and view of St. Thomas concerning the natural law; but it will probably not change the opinion of those who have not found his doctrine as satisfying as they should like. For example, the description of the natural law as "man's practical reason" (p. 27) will not seem sufficiently objective; for practical reason would seem to be the *faculty* by which the law is perceived rather than the law itself. As an objective entity existing in man, and considered apart from the eternal law, the natural law must be some aspect or relation of rational nature. If it be conceived either as practical reason or as the dictate of practical reason, it becomes subjective and fallible, and no longer exhibits the unvarying character that we attribute to the moral law of nature. Again, the statement of the fundamental principle or precept of the natural law as, "do good and avoid evil," seems to be of doubtful value, since it is little more than an analytical proposition, and the particular precepts of the law cannot be derived therefrom.

One of the reviewers of the book has suggested that Dr. Wagner ought to have prefaced the positive exposition with a historical outline of the sources from which St. Thomas drew his teaching on the subject. A study of even greater interest and value would trace the relations between the Thomistic teaching and the doctrines of the eighteenth century French philosophers on the law of nature. To show how far the latter departed from the traditional Catholic conception of the natural law would be a good work today, when the average non-Catholic scholar rejects the idea of natural law mainly because he possesses only the mutilated version of it which he has obtained from the eighteenth-century writers.

A Word in Favor of the Boy Scout Movement

BY A CITY PASTOR

We are thankful to Professor Albert Muntsch, S. J., of St. Louis University, for having warned us against the dangers inherent in the Boy Scout Movement. (CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, Nos. 14 and 15.) Unfortunately he has told us very little about the essential character of the movement itself.

What are the Boy Scouts? They are a semi-military organization for boys, founded in 1909 by General Baden-Powell, with the essential purpose of supplying growing boys with healthful amusement. Gen. Baden-Powell speaks of such profound problems as national deterioration, the unemployed, and the growth of city slums. But at bottom it is the old question of getting the city boy to play manly games and tell the truth, instead of hanging about street corners and smoking cigarettes.

As transferred to this country by Ernest Thompson Seton, the movement may be characterized, in the words of the *N. Y. Nation*, as "a project of education in everything outside of books." We have not in this country, in anything like the same degree at least, the problem of physical deterioration that so greatly concerns Gen. Baden-Powell. Our slums are not so bad as London's, our cities not so numerous, comparatively, and we still own large stretches of open country. Hence the Thompson Seton scheme lays perceptibly greater stress on the educational value of outdoor life than on its physical advantages. Mr. Thompson Seton, in the words of the *New York Evening Post*, "would restore to the American boy that free play of the eyes and the ear and the muscles which opens the mind to wide mental horizons." The moral implications come in closely. "It is the exception," says the Official Guide of the Boy Scouts of America, "when we see a boy that is respectful to his superiors and obedient to his parents. It is the rare exception now when we see a boy that is handy with tools and capable of taking care of himself under all circumstances."

The scout organization is complex and hierarchic. At the head stands the Chief Scout. Every State or large city has its Scout Council, under a Scout Commissioner. There are local committees, troops made up of patrols, and patrols made up of individual scouts. There are first-class scouts, second-class scouts, and tenderfeet. A tenderfoot is any boy over twelve years old who knows the scout's law and salute, the history of the Stars and Stripes, and how to tie four standard knots, and has taken the "oath." (Opinions differ as to the oath, but it could easily be made unobjectionable. Of course, as it stands, it is not really an "oath"). Nine tests are required of the second-class scout; among these are to lay and light a fire using not more than two matches, to know the sixteen principal points of the compass, to have at least one dollar in a savings bank, and "to track half a mile in twenty-five minutes, or, if in a town, describe satisfactorily the contents of one shop window out of four, observed for one minute each."

It is possible only to hint at the treasures of nature craft and self-help which have been brought together in the Guide. How to signal

by means of the Morse or Myer code, the semaphore, and the primitive processes of the drum and the fire and wet-blanket; how to blaze trees and climb apparently unclimbable trees; how to use the compass; how to measure distances; how to build tepees; how to make a fire by rubbing sticks; how to tell the stars; how to render first aid to the injured; how to tie seventeen different kinds of knots; how to track the common animals—here is certainly enough to win the city boy away from cigarettes, provided it is not too much. But whether too much or not, the end aimed at is admirable—to recover the lost use of the eye and the ear and the hand, whether a boy's lot is cast in the city or the open fields.

It has been objected that this whole movement is inspired by Naturalism. Probably it is. But it is not essentially naturalistic. There is nothing in it to prevent us from taking our own boys and, without derogating in the least from the supernatural principles which it is our duty and exalted mission to instil, making them healthier and better lads by employing Boy Scout methods. Shall we do it? If we do not, we shall miss another chance of benefitting our boys, merely to preserve them from dangers which I, for one, believe to be in the main imaginary. Let's wake up! Instead of shutting our eyes to the world around us, and sniffing dangers where there are none, let us employ the good things of nature and the useful methods suggested by the children of this world—who, we know, are wiser in their generation than the children of God—for the natural and supernatural benefit of our people.

FLOTSAM AND JETSAM

A Lesson from Germany

One of the municipal wonders of the world is the Rieselfelder in which the sewage and garbage of Berlin have converted a desert into a beautiful and profitable agricultural area. Director Schroeder last August took a party of American tourists to visit this region, particularly that part of it where 12,000 cows are kept for the city's milk supply. A luxuriant crop of grass is there to feed them, and the milking is done with the aid of electricity,

which enables one man to milk six cows at once, the animals being apparently pleased with this improvement on the old hand-work. Besides pasturage for the cows the Rieselfelder include many acres in which intensive truck farming is carried on upon a large scale. Small fortunes have already been made here by parties who rented sections of this irrigated land. The sewage is subjected to treatment which makes it perfectly odorless and innocuous. There is a lake in which carp are grown that are

noted for their fine flavor. Besides getting rid of its waste, the municipality by this arrangement effects a great saving to the taxpayers. Already the meat, fruits, and vegetables raised here suffice to supply the need of all the hospitals and other public institutions.

In this country we still pay private corporations large sums to remove sewage and garbage from our large cities, and allow them to erect reduction works that are health-destroying public nuisances. *Germania docet!*

A Difficulty Solved

Is it not an injustice that a rich man, by having many masses said for himself before and after his death, can get to Heaven sooner than a poor man whose poverty does not permit him to avail himself of this privilege?

Fr. E. R. Hull, S. J., writing in No. 24 of the current (62nd) volume of the *Bombay Examiner*, replies to this specious objection as follows:

There is no certainty that a man with riches can thereby secure a shorter purgatory than a man without riches. "Of him to whom much is given much will be required." As far as we know, the poor man may have a short purgatory precisely because he has borne poverty well, while the rich man may have a long purgatory in store for him precisely because he has used his riches badly. One Mass devoutly offered or even heard by a poor man may bring a far greater relief than a hundred Masses offered by a rich man. Remember the widow's mite, which counted

for more than all the gold of the rich because it was all she had. You may try by mathematical calculations to make the doctrine of indulgences and remissions ridiculous; but your mathematics are futile from beginning to end. Over and above all mathematical calculations stands the general principle, that the effects of Mass and the sacraments are applied to souls not merely according to the mechanical acts measured by numbers, but according to the devotion and good dispositions of each man, and according to the free bounty of God distributing favors to each one according to his wisdom. God can never be tricked by mercantile calculations or commercialism in devotion. Thus from the rich man God may expect many Masses to be offered, while from the poor man he expects none.

Why Protestant Hymns Should Not be Sung in Catholic Churches

The *Intermountain Catholic* (Vol. 12, No. 39) gives some good reasons why Protestant hymns, even though they contain nothing heterodox, should not be sung in our churches. We will summarize these reasons briefly:

(1) The spirit of heresy may produce something that is orthodox, but it will always come from a polluted source. Let us take our draughts of doctrine from the pure fountain-head established by Jesus Christ.

(2) The singing of Protestant hymns in Catholic churches cannot but leave an undesirable impression upon the congregation. These hymns form part of Protestant re-

ligious services, the average man will be apt to argue, and if they can be sung in the Catholic church, why can't I go to the Protestant church to hear them?

(3) The use of Protestant hymns in our churches carries with it a suggestion of our own poverty, while in matter of fact we have a number of sacred hymns fully as effective and as stirring as, if not more so than "Onward, Christian Soldiers," and the like.

The Lourdes of Early Christian Egypt

Msgr. C. M. Kaufmann, of Frankfurt, has reported the important archaeological results of his famous expedition into the Mariut desert in a series of scientific brochures published (three in German and one in French) at Cairo and Alexandria in 1906, 1907, and 1908, and in a more extensive work, *Die Menasstadt und das Nationalheiligtum der altchristlichen Ägypter in der westalexandrinischen Wüste*, Vol. I, Leipzig 1910. In a sumptuous volume just issued by B. Herder (*Drei Jahre in der libyschen Wüste. Reisen, Entdeckungen und Ausgrabungen der Frankfurter Menasexpedition*, xvii & 341 pp. large 8vo. \$2.85 net) the Monsignor's kinsman and co-explorer, J. C. Ewald Falls, tells the story of the expedition itself, together with some account, in popular language, of the finds which it made. Most remarkable among these finds were the ruins, in the Mareotis, of the ancient shrine of St. Menas. "the Lourdes of early Christian Egypt."

The excavation of these lost re-

mains of Christian antiquity has justly been called "the most important event in the annals of Christian archaeology since the wonderful discoveries made by De Rossi in the Roman catacombs." Falls's narrative gives the reader a fine idea of the Libyan desert and its swarthy inhabitants, their life and manners, and also of their deeper qualities and sentiments as manifested especially in their folk songs, of which he has gathered up and published several hundred with a German translation in a separate book (*Beduinenlieder der libyschen Wüste*. Cairo 1908).

The present work is eminently readable, superbly illustrated, and apt to interest even the ordinary reader in a department of Christian archaeology which is big with promises for the future.

Three-Cent Street Car Fare in Cleveland

Somehow the impression has got abroad that in spite of the late Tom L. Johnson's efforts, three-cent fare in Cleveland has proved a failure.

This is not true, according to the *Cleveland Press*, which, in an editorial article tells the true story of three-cent fares as follows:

In January, 1901, the people of Cleveland protested against the passage of a 5-cent fare street car franchise on the ground that certain members of the council considering it were corrupt. Tom L. Johnson joined this protest, but for an additional reason—that the rate of fare was too high. He maintained that a rate of 3 cents would prove more than sufficient

for the transportation of people on the lines of any existing railway. He was laughed at by many who three months later voted for him for Mayor. After seven years of warfare, he beat the Cleveland Railway Company into submission and secured for Cleveland, through the Municipal Traction Company, public control of the street railroad property of Cleveland. But he was unable, operating through the Municipal Traction Company, to make good his claim that 3 cents was more than ample to carry the people of this community.

With the defeat of the security franchise, and the throwing of the street railroad property into the hands of receivers, most people became convinced that 3-cent fare was not only impracticable but absolutely impossible.

Johnson was firmer in his conviction than ever before, for the six months' operation of the property by the Municipal Traction Company had given him additional information, fortifying him in his contention for this lower rate of fare.

Defeated for re-election for Mayor for a fifth term, Johnson succeeded, before going out of office, in whipping into form the present Tayler grant. It was approved by the people February 17, 1910. March 1, 1910, the receivership was lifted, and the property placed in charge of the Cleveland Railway Company, at a rate of fare of 3 cents and a penny for a transfer.

Fifteen months of operation has built up a surplus so large that under the terms of the ordinance

the penny charge for the transfer has been done away with.

Cleveland people are riding for 3-cent fare flat, the cheapest transportation obtainable in the United States; riding in cars as good as can be found anywhere and superior to the rolling stock in most cities. And the company is paying motormen and conductors who operate the cars a rate of wages from 6 to 10 cents an hour in excess of wages paid for similar work in other cities.

Farmers and the High Price of Food

Secretary Wilson in his last annual report states that the farmers are not responsible for the prevailing high price of food-stuffs. After investigating the retail price of milk in seventy-eight large cities, he states that the farmer receives, on an average, a scant half of the consumer's payment. "The other half," he continues, "goes to the railway companies for carriage, to the wholesale milk dealer if there is one in the chain of distribution, and to the retailer who delivers at the consumer's door."

On various other farm products the farmer receives from 48 to 75 per cent. of the retail price. The Secretary of Agriculture blames, in especial, the middlemen, as being responsible for the regime of high prices. He advocates a system of farmers' co-operative societies, to work in common with consumers' co-operative societies.

The Episcopalians and Social Reform

A Joint Commission on Social Service, consisting of five bishops, five presbyters and five laymen,

with power to add to their number, was authorized at the recent convention of the Protestant Episcopal Church at Cincinnati. Its duty is "to study and report upon social and industrial conditions, to co-ordinate the activities of the various organizations existing in the Church in the interest of social service, to co-operate with similar bodies in other communions, to encourage sympathetic relations between labor and capital, and to deal according to their discretion with these and kindred matters."

Among the members of this Commission are Bishop Williams of Michigan, Dean Sumner of Chicago, John Howard Melish of Brooklyn, N. Y., Frederick Deknatel of Hull House, Chicago, Giffort Pinchot of New York, and Clinton Rogers Woodruff of Philadelphia.

Our Historic Glories Fading!

We read in a review of Miss Ellen Chase's recently published three-volume work *The Beginnings of the American Revolution* in the *New York Outlook* (July 29):

"The views advanced by recent historians, to the effect that if there is much to admire there is also much to regret, finds ample confirmation in the documentarily substantiated picture that Miss Chase draws of the deplorable mob violence that prevailed just previous to the actual outbreak of hostilities. The 'Boston Massacre' appears in its true light, as the outcome of long-continued and most vexatious plaguing of the soldiery by the townsmen; one

finds less to applaud than formerly in the celebrated 'Boston Tea Party,' and reason for strong condemnation in the proceedings of the mobs that ran riot through the streets, invading homes and destroying private property."

State Insurance against Poverty and Old Age

By signing, on July 6th, a bill passed by the legislature of Wisconsin at its recent session, Governor McGovern has made that State the pioneer in State insurance against poverty from death and old age. Under this law, State life insurance policies will be issued and annuities granted to persons between the ages of 20 and 50 years. Life insurance policies are to be issued in amounts of \$500 or multiples thereof, but no persons may be insured for more than \$1,000 until the number of insured persons exceeds 1,000, or for more than \$2,000 until the number of insured persons exceeds 3,000, and for not more than \$3,000 at any time. The annuities are to begin at the age of 60 years or more, and are not to exceed \$300 annually to any beneficiary. Life insurance and annuities may be combined and may be granted in the same policy.

We extract this interesting information from No. 693 of the *Chicago Public*.—

Massachusetts has been insuring the lives of workingmen for the past three years,—or rather, it has been offering to insure them, for the workingmen have made but little use of the opportunity. Over in Europe they make such measures compulsory. In this country

there is still strong opposition against compulsory State insurance. Will it continue long? Perhaps just so long as the American workingman receives a comparatively higher wage. "Were it not for the fact that higher wages even up things somewhat," remarks a writer in the *Soziale Kultur* (München-Gladbach, 1911, 7. Heft), "the social condition of the American laboring man would be worse than that of his fellow toilers in the industrial countries of Europe."

The Gaelic Revival

The N. Y. *America* (No. 118) reports that the movement in favor of making Gaelic again the national tongue of the Irish continues to gain ground. "Gaelic," said Fr. Phelan, S. J., in an address at the Maynooth Union recently, "is the channel carved by nature for the flow of Irish thought; it has made

the children of English settlers more Irish than the Irish; the contrary process has made many of her own children more English than the English. We abandoned nature for a civilization that was unnatural to us and antagonistic; we must go back to the road we never should have left." And the Bishop of Clogher said on the same occasion that the Gaelic revival had not only made the people more manly and self-reliant, but was bringing back the grand spirit of faith and prayer that was enshrined in the Gaelic tongue.

It is a pleasure to see this movement growing. As we have remarked several times before, the ideas and principles it propagates will benefit our Irish brethren all over the world and incidentally facilitate the solution of what is called the language question in this country and in Canada.

ET CETERA

Those who are interested in Catholic church architecture may be glad to obtain a neatly printed and illustrated brochure describing the beautiful new St. Paul's Church, Butler, Pa., by enclosing three cents in stamps and addressing Mr. John T. Comes, 929 Fifth Avenue, Pittsburgh, Pa.

*

The *Ecclesiastical Review*, which deservedly stands high in the esteem of the American clergy, in advertng to Father Albert Muntsch's excellent paper on the Boy Scout movement published in

our numbers 14 and 15, is kind enough to refer to the CATHOLIC FORTNIGHTLY REVIEW as a periodical "which is usually happy in its choice of interesting and up-to-date topics, most of which are treated with a spice of critical intuition indicative of independent judgment." (*Eccl. Review*, Vol. 45, No. 3.) We greatly appreciate this compliment and shall try to deserve it.

*

The Rev. Capuchin Fathers, of St. Alphonsus Church, Wheeling, W. Va., have the following back

numbers of the REVIEW, of which they are willing to dispose on reasonable terms: Vol. V, Nos. 48 to 52 incl.; Vol. VI, all numbers except 9, 10, 11, 32, 38; Vol. VII, Nos. 1—4 incl., 6—19 incl.

*

Mr. Martin I. J. Griffin insists (*Am. Cath. Hist. Researches*, New Series, Vol. VII, No. 4, p. 304) that the chair of American history, endowed by the "Knights of Columbus" at the Catholic University of America, is not fulfilling the purpose for which it was ostensibly founded, viz.: "to correct errors about the Church, our faith, our people." If not, why not?

*

It may be well to call attention to the fact that *A Brief History of the Catholic Church Compiled for the Use of Catholic Schools* by the Sisters of Notre Dame de Namur (New York: Schwartz, Kirwin & Fauss) is choke full of errors. Mr. Griffin devotes no less than fourteen pages of the October issue of his *Historical Researches* to correcting a number of them.

*

Of the seventeen cardinals created by Pius X nine have been Italians and eight of various other nationalities, while twelve have been archbishops or bishops of residential sees and only four have been chosen to co-operate in the work of the Roman curia. This latter fact will serve to explain the present paucity of cardinals in Rome.

*

Lieut. H. O. Bisset writes to us from New Orleans:

I note by your No. 17, p. 505, that the Masonic Temple in Little Rock, Ark., bears on its front the Jesuit maxim: "Ad majorem Dei gloriam." So also odes the "Scotch Rite" Cathedral at New Orleans, as I have often noted in passing, What could be more appropriate than that a society which attaches a special meaning to St. John, I N R I, and "God" (as per your *Study in American Freemasonry*) should attempt to put a false and occult construction—whatever it may be—upon the motto of Christianity's foremost defenders?

*

According to the *Paradiesesfrüchte* (XVII, 7), published at St. Meinrad Abbey, St. Meinrad, Ind., the Benedictine Order now publishes or controls no less than thirty-two periodical publications, one of which, the *Bonifatiusblatt*, an apologetic monthly published by the monks of Emaus near Prague in German, Polish, Hungarian, and Bohemian, has a circulation of 900,000 copies.

*

Rev. Dr. James M. Buckley (Methodist), in a recent work on *The Theory and Practice of Foreign Missions* (New York: Eaton & Mains. 75 cts.), twice remarks that the peculiar stubborn strength of Mohammedanism lies in the emphasis it puts on constant daily prayer, and the *Outlook* (Vol. 98, No. 17), quoting this utterance, says that it "touches a fact of keen significance to all Christians, and of reproach to many."

LITERARY NOTES

—With the exception of St. John of God probably no mystic has written more luminously on the sublimest, which are at the same time the obscurest phases of the spiritual life, than St. Teresa. Yet even her writings require a commentary for the ordinary reader. The *Gebetsschule der hl. Theresia von Fr. Joseph vom Hl. Geiste, Carm. Disc.* (Pustet & Co. 45 cts.) contains the substance of her teachings on the practice and degrees of prayer, systematically arranged and explained. One rarely meets with as clear and practical a description of contemplation as the one presented in this book. With regard to the so-called prayer of recollection, the Carmelite editor does not perhaps distinguish sufficiently between what is called by many writers the prayer of simplicity and the prayer of quiet. St. Teresa does, and the more common teaching of mystic theologians is that the prayer of recollection (or simplicity) is not strictly mystical, while the prayer of quiet, which the editor identifies more or less with the prayer of recollection, is distinctly the first stage of mystic contemplation. This is a mere question of terms, but we think it desirable to fix on a common terminology. What the Rev. Fr. Joseph describes as "infused contemplation," is really the prayer of quiet, which may lead to the more glorious prayer of union. It should be noted that infused contemplation (or mystical contemplation) is a generic term, comprising two distinct species, of which the first is subdivided into three parts. *viz.*: the prayer of quiet, the prayer of union, and ecstasy. We recommend the treatise especially to

spiritual directors.—ERNEST DANNEGGER, S. J.

—It has lately been asserted that the Book of Job has a parallel in a Babylonian poem describing the sufferings of a just man. This poem has been deciphered from cuneiform tablets found in the library of Assurbanipal, now in the British Museum. Some critics go so far as to claim that it is the original source from which the Book of Job was drawn. P. Dr. S. Landersdorfer, O.S.B., investigates the relation between the two compositions in Vol. XVI, No. 2 of Herder's *Biblische Studien* (xii & 138 pp. 8vo. \$1.25 net) and arrives at the well supported conclusion that there is no reason for assuming even the slightest literary dependence of the Book of Job on the Babylonian epic. The similarities between the two works may be explained far more satisfactorily as natural parallelisms originating in the development of one and the same fundamental thought. The brochure is well worth reading.—A. P.

—*Easy Catechetics for the First School Year.* By Rev. A. Urban. (Joseph F. Wagner, New York.) The Sign of the Cross, the Our Father, the Hail Mary, and the Creed are here taught in conversational instructions, which combine the teaching of the formulas with the related historical events. The religious truths are also practically applied and the language and illustrations are of the simplest. The book is for the teacher and is not a text book. It should be of assistance to inexperienced teachers or those who have little initiative.—S. T. OTTEN.

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"The translation from the German of a work of this kind is itself a most hazardous undertaking, not only because the terminology is necessarily unconventional, but also because the genius of the German language, which lends itself to lengthy and involved reasoning, is very different from the directness that characterizes English expression of thought. Yet Dr. Preuss has shown good judgment in accommodating himself to those to whom he proposes to make Dr. Pohle's work accessible. The translation is not only true throughout and judiciously condensed, but it adds to the author's references in text and notes such sources as are familiar in our literature. We are particularly pleased to see the frequent mention of the *Catholic Encyclopedia*, and such names as Rickaby, Clarke, Gilmartin, Shahan, Hull, and other English and American authorities, whose work are cited in confirmation of the German sources quoted by the author. We have no doubt that this edition of Dr. Pohle's *Dogmatic Theology* when completed will become a standard of reference for Catholic apologists in English-speaking countries. In the meantime we trust that the publishers will be enabled to bring out the remaining.... volumes at an early date.—*Ecclesiastical Review*, Vol. XLV, No. 1, July, 1911.

Volume II: "The Divine Trinity" is in type and will appear shortly. Volume III: "God the Author of Nature and the Supernatural," may be expected in spring.

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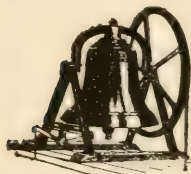
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TOPICS OF THE DAY

THE ZIONIST MOVEMENT

The latest (tenth) Zionist congress, held at Basel, has recognized the fact that there is no use in discussing theories while emigration in Russia and elsewhere is taking the Jews farther and farther away from Palestine. In other words, the Zionist movement has finally determined on an active policy of colonization in the Holy Land. This spells the definitive defeat of the faction led by Nordau and Zangwill, who spent many busy years in seeking a site for a Jewish territory elsewhere. There are few unoccupied areas of the world that were not at one time or another brought forward as an appropriate location for the New Judaea. Uganda, South Africa, Morocco, Argentina, Cyrenaica were in turn discussed and abandoned as "unsuitable." The true reason was that Zionism without Zion—that is, Palestine—held no attraction to the Jewish masses. The "Territorialists" were not even represented at Basel.

After years of hesitation and a great deal of stumbling in the dark, the original idea of a Jewish home in the Holy Land has reasserted itself, on a more modest scale than when it was first broached, but for that very reason, perhaps, more promising of results, though the movement has but slight prospect of success so long as the Jewish money kings refuse their cooperation and the Young Turks, with their policy of centralization, remain in power at Constantinople.

A LIVING WAGE

The annual income upon which the "normal standard of living" can be maintained for a family of average size (man, wife, and three children under fourteen years) in New York was placed some time ago at \$900, but there was considerable diversity of opinion among investigators as to how many American city families actually have that income. To solve this question, Dr. Scott Nearing, of the University of Pennsylvania, has conducted a series of inquiries, the results of which have just been published by the MacMillan Company in a volume entitled *Wages in the United States*.

Dr. Nearing reaches the conclusion that a large portion of workmen are unable to maintain an "efficiency standard of living," that is to say, do not earn a living wage. Three-fourths of the adult

males and nineteen-twentieths of the adult females investigated, actually earn less than \$600 a year; or, more in detail, one-half of the men earn less than \$500, three-fourths less than \$600, nine-tenths less than \$800, while scarcely ten per cent receive more than \$800. Of the women, one-fifth earn less than \$200 annually, three-fifths less than \$325, while only one-twentieth earn more than \$600.

These figures give us an idea of the magnitude of the "social question."

THE TRAFFIC IN COLLEGE AND UNIVERSITY DEGREES

The United States Bureau of Education has at last undertaken an investigation of the "fake" universities whose traffic in academic titles has made American degrees a byword of reproach throughout the civilized world.

The principal centers issuing this particular kind of "green goods," according to the *New York Times*, are Washington city and Chicago. In Washington a certain "university" offers ten courses, any four of which lead to the degree of doctor of philosophy by the short and simple process of reading eight popular standard works, the candidate stating "on honor" that he has read them, and paying \$75.

An educated Zulu recently wrote from South Africa to the Bureau of Education for information about "the McKinley University of Louisiana," which had bestowed the degree of Ph. D. on uneducated kaffirs.

Dr. K. C. Babcock, who is in charge of the government's investigation, is quoted as finding that certain correspondence schools call themselves universities or colleges and distribute degrees with the utmost liberality if the fees are paid. But, he says, "a large part of the mischief is done by real colleges of more or less good repute, which grant easy or low-standard degrees, and some of them find this sort of business very profitable."

"In this debased coinage," says the *Outlook* (Vol. 99, No. 3), "doctors of philosophy, the costliest product of the real university mint, have become absurdly abundant."

We earnestly share in the hope that Congress will be persuaded by the result of the present investigation, to abate this scandal within the limits of federal authority, and that, what is even more important, the legislatures of our more backward States will stamp out the nefarious traffic.

THE JAPANESE MIGRATION PROBLEM

Japan's population problem is getting more serious from year to year. A writer in the *May Round Table* says that overcrowding is becoming acute there and that the mean annual rate of increase is such that, if it be maintained and emigration is no greater than it has been, the population of the island empire in forty years from now will be ninety millions.

Emigration is the only solution of the problem. But where are the Japanese to go? Not northwards, for in Korea, the Liaotung peninsula, and the island of Saghalien the Japanese emigrant would come in competition with prices of labor and standards of living lower than his own. The island of Formosa is unattractive. The result, in the opinion of the writer, will be an enormous exodus to the American coast.

If this writer is correct, then, as the *Outlook* observes, "the Japanese migration problem is likely to become a serious problem for the consideration of Americans." We must either open our doors to Japanese immigrants and allow them to become American citizens, or else we must close our doors to them for good. "We must either welcome them as equals in the American brotherhood, or we must say to them that our race problem is already acute and complicated."

LANDOWNERS' RIGHTS AND AVIATION

The popular notion that the owner of the soil owns everything above and below it, says a writer in *Case and Comment*, has no well-founded support in law. There is no exclusive right in either light or air. All that there seems to be in the maxim *Cujus est solum, ejus est usque ad coelum*, is that ownership to the sky means preferential use of the space by the owner of the soil, and that such use is interfered with only when the enjoyment of the soil is diminished.

It is probably on this principle that the question as to landowners' rights with respect to aviation will be decided. The ownership of the soil extends into the air as far as it is of use. The higher we build, the higher our ownership reaches. But there will always be a point where ownership ceases to have any meaning, and where the owner ceases to have a right to hang out a "No Trespass" sign. On the ground, the prohibition of trespassing is based on the idea of injury to the owner. In the sky, accordingly, traffic will be permissible whenever it is high enough and sufficiently well managed to do no mischief to persons or property below.

This view, which is dictated by common sense, has already been taken by the Swiss Civil Code.

The Alleged Aura Surrounding the Human Body

BY ARTHUR PREUSS

Since publishing and commenting upon Dr. Patrick S. O'Donnell's paper on "The Human Aura as a Means of Medical Diagnosis" in No. 18 of the CATHOLIC FORTNIGHTLY REVIEW, we have been enabled to inform ourselves more fully on the specific theories of Dr. Kilner, which Dr. O'Donnell seems to have espoused.

These theories are fully explained in a volume published three or four months ago under the title, *The Human Atmosphere, or the Aura Made Visible by the Aid of Chemical Screens*. By Walter J. Kilner, B. A., M. B. Cantab. (New York: Rebman Co. 1911. Price, with screens, \$9.)

Dr. Kilner asserts that the human body is surrounded by a double aura or atmosphere, which is ordinarily invisible to the naked eye, but sometimes manifests itself to such favored beings as clairvoyants, and can be made visible to anyone by a certain apparatus for sale with his book. This apparatus consists of thin glass cells filled with colored liquids. The aura thus seen is described as extending several inches beyond the body and as having generally a greyish-blue color. It is claimed to differ in appearance in different individuals, but there is said to be a general resemblance in the atmosphere emanating from the members of a class, such as men, women, and children. The auras of persons affected with disease are said to show characters which the author believes can be utilized in diagnosis.

Aside from the aura proper, Dr. Kilner claims to find an "etheric double" next the body and to have noticed the emission of rays from various parts of the body. He disclaims all connection with occultism, although he has borrowed many of his terms from theosophic works.

Not all physicians are as ready to accept the English doctor's claims as Dr. O'Donnell. A reviewer in the *Journal of the American Medical Association* (July 29, 1911), for instance, finds that Dr. Kilner has not "proceeded in quite the method which would be expected of a true scientist in recording observations which are to establish a discovery, which, if true, must be regarded as of immense importance."

The same medical review, for August 5, in answer to an inquiry made apropos of Dr. O'Donnell's experiments at Chicago, positively discredits the Kilner theory on the strength of a report made by a competent representative who attended two demonstrations conducted by the manager of the Rebman Company in New York. We quote:

After a rambling talk by the demonstrator, those present were taken into a room equipped with double curtains and with strips around the doors and

windows to exclude all light. Each was provided with a double glass slide filled with a dark blue fluid, and was told to hold this screen before the eyes for some five or ten minutes, in order, as the demonstrator explained, to "saturate the eyes with rays." The curtains were then drawn down and the room darkened as completely as possible. The subject for demonstration, a woman model, stripped to the waist, was then placed in front of a black curtain. Each observer was given a "screen" containing a weaker solution of the same fluid through which he was told to gaze at the model. The demonstrator asserted that a band or strip of light, caused by the emanation of rays from the surface of the body, would be seen surrounding the entire body close to the skin and extending outward for a distance of 8 to 10 inches, also that on approximating the fingers of the demonstrator to the fingers of the model and drawing them away slowly, light rays would be seen passing from one hand to the other and forming a band of light similar to the "rays" from a static electric machine. Our representative three times endeavored to see the "aura" at each of the demonstrations he attended, but was unable at any time to detect anything except the normal outline of the body.

The *Journal* accounts for the phenomena said to have been observed by some of those present in two ways: First, self-deception, in that the majority of observers are inclined to see, or to try to see, what they are told to see; second, optical delusion, due to the overstraining of the eyes in gazing at the bright sunlight outside through the colored screen, to the sudden darkening of the room, to the dilation of the pupils, and to the projection of the white outlines of the body on a black background.

The so-called "outer envelope," the black line said to surround the body at a distance of one-eighth of an inch from the skin, is probably nothing but a double outline of the body surface, seen when the eyes are focused on some intermediate point, as the median line of the arm. This appearance is well known in physics and can easily be demonstrated on inanimate objects, as books, etc.

Be it observed in conclusion that, even if Dr. Kilner's claims as to the existence of the "aura" could be substantiated, its importance or value as a diagnostic would still remain to be proved. "Even if the 'aura' exists," says the medical journal we have already quoted above, "it will be necessary to prove, first, that it is actually composed of rays emanating from the body; second, that this emanation is in any way affected by disease; third, that variations caused by disease are positive and constant, and fourth, that each disease modifies the 'aura' in a peculiar and distinctive way."

Is the entire matter another instance of self-delusion plus commercialism? Perhaps it is and perhaps it isn't. It should be thoroughly tried out, but in trying it out, physicians had better be cautious about venturing into the region of etheric doubles, astral bodies, and the like.

Liquor Dealers in Our Fraternal Societies

BY THOMAS H. CANNON, HIGH CHIEF RANGER OF THE CATHOLIC ORDER OF FORESTERS, CHICAGO, ILLINOIS
(SECOND AND CONCLUDING PAPER)

The other case was that of Samuel Duszynski, who brought suit against the Order in the Municipal Court of the city of Chicago in April, 1911, to recover the amount of dues and assessments paid by him into the Order while a member thereof. Duszynski joined the Order as an iron-molder in December, 1902, which was before the by-law placing saloonkeepers in the prohibited class was adopted. He followed the occupation of a molder until September, 1910, when he became a saloonkeeper, and thereupon the High Court promptly declared his membership forfeited and his benefit certificate cancelled. Instead of seeking to be reinstated into the Order, as Mossbacher had done, Duszynski acquiesced in the action of the High Court, but claimed that the action nevertheless was void in so much as the by-law was not binding upon him and that therefore the Order was bound to repay him the money he had paid as a member. Duszynski's attorney claimed that the by-law was not binding upon Duszynski, because Duszynski was a member of the Order at the time such amended by-law was adopted and that, while he was not then engaged in the saloon business, nevertheless he had a vested right to engage in any occupation not prohibited by the laws of the Order at the time that he joined the Order, and that therefore the amended by-law was void as to Duszynski.

At the time that Duszynski joined the Order he agreed to be bound by all the laws of the Order then in force, or that might thereafter be enacted, and also agreed that if he violated any of the laws of the Order and thereby lost his membership, he should forfeit all moneys paid by him while a member.

The Municipal Court held that the amendment to the by-laws placing saloonkeepers in the prohibited class fell within the foregoing agreement of Duszynski; that the placing of saloonkeepers in the prohibited class and forfeiting the membership of any person then a member who might thereafter engage in such business, was a reasonable exercise of the powers of the Order covered by the contract between the Order and Duszynski; that he was therefore bound by the by-law, and that when he entered the saloon business he not only lost his membership in the Order but forfeited all moneys by him paid into the Order. Judgment was entered in favor of the Order, with costs against Duszynski.

The decision of the trial judge in this case is not only in harmony with previous decisions of the Supreme Court of Illinois, but also with those of the supreme courts of most of the States where the question has been presented.

The legal aspects of amendments to by-laws of this character are controlled by the terms of the contract entered into between the member and the society at the time he joins the society. If the laws of the society then provide that a member shall be bound by all laws of the society then in force, or that may thereafter be enacted, it is very generally held by the courts that all subsequent amendments to the laws of the society, which are reasonable in their character, are binding upon the member.

It has been urged that by-laws which prohibit members from following certain occupations and thereby lessen their opportunities of earning a livelihood, are unreasonable, but the courts almost uniformly hold that the right of a member to follow certain occupations which because of their character are dangerous to life or limb, or tend to shorten one's expectancy of life, is not a vested right, and that by-laws prohibiting members from entering into such occupations are not unreasonable. The supreme courts of the different States are almost unanimous on that proposition as to laws prohibiting members from engaging in the saloon business. The Court of Appeals of the State of New York seems to be the only one holding the contrary.

The discussion of this article is limited to by-laws which affect members not engaged in the prohibited occupation at the time the amended by-law is adopted. Where a by-law attempts to affect the rights of members as to occupations followed by them at the time the by-law is adopted, a different proposition is presented.

A Projected Investigation to Determine the Extent of Catholic Losses in the U. S.

BY MARTIN I. J. GRIFFIN, PHILADELPHIA, PA.

[The *Toledo Record*, a young but promising Catholic weekly newspaper, now edited by Mr. James Nolan, published the following editorial note in its edition of September 1st:

Martin I. J. Griffin, of Philadelphia, the Catholic historian, announced in the Columbus convention of the editors and managers of the Catholic papers, that the American Catholic Historical Society has decided to undertake an investigation to determine if there is any basis for the assertion so often uttered that the Church in the United States is suffering a great loss in membership. Catholic writers from time to time assert that there have been enormous losses

to the faith in this country. What facts these writers have to go upon is not known, except possibly that they accept as applicable generally to the entire country conditions that exist in their immediate neighborhoods. The Catholic Historical Society believes it is important to know the truth about this matter and it is prepared to endeavor to ascertain what the truth is and publish it to the world. It is ready to start the work of investigation as soon as it can find a man competent to supervise the task. Mr. Griffin requested the members of the Catholic Press Association to aid him in finding the right man for this work. He will be paid for his services, no matter how long may be the time required to do the work.

We wrote to Mr. Griffin as to the correctness of this report and for further details, and this is his answer.—EDITOR.]

The clipping you send me from the *Toledo Record* contains a correct statement of my remarks at the Editors' Convention at Columbus, except that I did not state that it is the American Catholic Historical Society of Philadelphia which has undertaken to have an investigation made as to the alleged losses of the Church in this country. Such an investigation has been authorized by competent authority, and as I would not accept of the task, I have been "commissioned to find the man" competent to do so. It is intended to be an honest investigation to ascertain the facts, whether they tell that there has been a great loss or not, and if there has been, to show the causes, and if there has not been as large a loss as is often charged, to demonstrate that as a fact. It must be a thoroughly scientific historical investigation which may, if necessary, take three to five years to complete. The examiner may publish a book on the subject if he desires. Compensation will be allowed during the period of investigation.

Catholic Colonization in Louisiana

BY THE VERY REV. J. B. CANON BOGAERTS, PRESIDENT OF THE
LOUISIANA COLONIZATION BUREAU, 1923 ST. PHILIP STR.,
NEW ORLEANS, LA.

[This paper has been written at the solicitation of the Editor, who hails the Catholic colonization movement and believes that Louisiana at the present juncture offers a peculiarly favorable field for Catholic home seekers. The soil, the climate, and the transportation facilities of that State compare favorably with those of Canada or our own Northwest. Since the boll weevil has wrought havoc with the cotton crop, causing an exodus of negroes, many of the large plantations, which are of the best land and in a fine state of cultivation, have been broken up and small farms can now be bought at reasonable figures. Most of this land can be made to produce almost anything, and of many things several crops in one year. Besides these, there is still a large amount of virgin soil, prairie land and cut-over pine land, which can be bought very cheap and on which a variety of products can be profitably raised. Even the light, sandy pine

lands are fine for potatoes and other vegetables, fruit trees, etc. We do not know what methods the Louisiana Colonization Society intends to employ. If we may be permitted a word of advice we should counsel its zealous promoters not to invite promiscuously colonists of such nationalities as are hard to look after in a religious way and inclined to give trouble to the ecclesiastical authorities.—
EDITOR.]

The Louisiana Colonization Bureau has passed the formative stage and is now a going concern. It saw the light of day on July 24, 1911. Organization was perfected at a meeting held in the parlor of the Archbishop's Residence, and a complete Board of Directors elected. Archbishop Blenk is its Honorary President, Bishop Van de Ven of the Diocese of Alexandria Honorary Vice-President and your humble servant its first active President.

The purpose and scope is not to promote immigration directly, but to assist the desirable Catholic immigrant with advice and to guide his steps from the time he leaves his former home until he is safely and advantageously established in any of the colonies adopted by the Bureau, with the approval of the Ordinary of the Diocese.

The operations of the Bureau will be limited to the Dioceses of New Orleans and Alexandria, which comprise the whole State of Louisiana.

No more desirable field of immigration could be offered to the home-seekers than the State of Louisiana.

To condense a great deal in a nutshell, I will quote the concluding sentences of an able speech delivered in the House of Representatives in Washington, D. C., by the Honorable Joseph E. Ransdell, member of Congress for the State of Louisiana, on June 14, 1910. Here are his words:

"In conclusion let me again invite to Dixie the sturdy citizens of the North and West who have gone to Canada or contemplate a change of domicile, and all good immigrants. The South wishes them and will welcome them with open arms. My own Louisiana will gladly receive a million such people as are exiling themselves from the best country on earth and the dearest flag that ever floated over free men. The South has fields for corn and wheat and the cereals peculiarly classed as northern. She has fields for rice, cane, and cotton. She has lumber and minerals for the Nation. She has waters for power and upon which to float the richest argosies. She has a climate far superior to that of Canada, and is as healthy a land as any in the Union. Come, then, to the Southland, and make it your home; come to Louisiana."

To this enthusiastic appeal, borne out by stubborn facts and unanswerable statistics, I will only add that the lands on which all those

crops are grown are yet very cheap. Fine, alluvial, open lands, the merits of which have been tested by actual cultivation, may be had at prices ranging from 25 to 50 dollars an acre.

The religious and educational interests of the colonists will be looked after by our Bureau. No colony will be established without those two indispensable factors, the Catholic church and parochial school.

I have been a steady resident of New Orleans for the last 48 years. Never, during those many years, have I been seriously ill. The longer I live here, the better I like this section of the country, its charming climate and loveable people.

From the bottom of my heart I wish that all could see and know Louisiana as I do. Then the many prejudices, unfounded of course, which, in the past, have deterred immigration from Louisiana, would disappear as mist before the rays of the sun. Then would Louisiana get its fair proportion of immigrants and make them a prosperous and happy people. Any Catholic of the farming class, who contemplates coming to Louisiana to make his home here, may apply to me. All inquiries will be promptly and truthfully answered.

WITH OUR CONTEMPORARIES

BY ARTHUR PREUSS

The *Providence Visitor* (Vol. 36, No. 48) announces that, "pressed by the increasing demands of parochial duties," the Rev. Peter E. Blessing, D. D., has retired from the editorship and eulogizes him for raising the paper to a higher plane. Dr. Blessing was an editor of somewhat more than ordinary attainments and he pulled the *Visitor* out of the "doldrums" into which it had fallen.

Yet we cannot but recall that there was a time when the *Visitor* was a greater and more brilliant, though perhaps less popular newspaper, than under the editorial management of Father Blessing. That was, for the first time under Father Dowling, then when the Rev. Thomas L. Kelly was at its editorial helm, and later, for a brief but brilliant period, under the direction of the Rev. Cornelius Clifford. Fathers Dowling, Kelly and Clifford were the ablest priest editors that ever wielded the quill in this country. The first two, like Dr. Blessing, were called away by parochial duties; the third had to resign in consequence of some true but "disrespectful" observations he had published on the decay of Catholic life and activity in the Archdiocese of Boston under the late Msgr. Williams.

The *Visitor* is to all practical intents and purposes an "official organ," and all editors of "official organs" must go muzzled or live in constant dread of the "sword of Damocles."

The Blessings of to-day may be sufficiently clever, but they mark a stage of decay compared with the Dowlings, Kellys and Cliffords of ten to twenty years ago.

* * *

Our esteemed Paris contemporary *La Critique du Libéralisme* (No. 70, p. 756) attempts to rectify some errata in previous issues. Here are a few of the "corrections": "au lieu de Mgr. Fruhwirtz, lire: Mgr. Frühvirth." The correct name of the papal nuncio at Munich is *Frühwirth*. Again: "au lieu de Munchener Newerten, lire: Munchener Naschrichten." The Munich newspaper to which our contemporary means to refer is the *Münchener Neueste Nachrichten*. Being some three hundred miles removed from our printing office we of the CATHOLIC FORTNIGHTLY REVIEW have more than our legitimate share of trouble with His Majesty the Printers' Devil; but when we observe what malicious tricks he plays on some of our more pretentious contemporaries, we feel that we owe him thanks for treating us so leniently.

* * *

The *Ecclesiastical Review* has begun a valuable and timely series of "Studies in Christian Art for the Clergy." Dr. Celso Costantini, of Italy, opens the series with what appears to be the first instalment of a history of Christian art, and we understand his contributions are to be followed by five or six articles by able art connoisseurs in this country. No doubt the whole series will later be issued in book form. Such a book should do a great deal of good. There is no book now that we know of in the English language that treats of the different aspects of Christian art in a comprehensive, intelligent, practical, and up-to-date way.

* * *

We were not a little surprised the other day to learn from the *Catholic Citizen* (Vol. 41, No. 44) that Mr. Henry George, Jr., journalist and congressman, son of the famous single taxer, is a Catholic. Turning to Miss Curtis's *American Catholic Who's Who* (p. 237) we found the statement confirmed. In fact, the *Citizen's* sketch of Henry George, Jr., is pilfered almost entirely from that valuable reference work. We cannot help wondering whether Mr. George's Catholicity is not, like that of Chauncey Olcott, in the words of the same *Citizen* (Vol. 41, No. 44), "a negligible, not to say unknown, quantity."

Mr. Olcott, despite the negligibleness of his Catholicity, received

a place of honor in the *Catholic Citizen's* illustrated series of "Who's Who Among American Catholics" on the strength of his being "a Knight of Columbus." Whence it appears that with certain people membership in the Knights of Columbus is sufficient to entitle one to a place of honor in any list of Catholics. Perhaps this is also Mr. George's only title to the name of Catholic. We have never read a word in his books or speeches that would lead one to suspect that he holds the Catholic world-view and practices his religion, as every real Catholic must.

The above remarks were already in type when we noticed in No. 47 of the *Citizen* a letter from Dr. T. L. Harrington, declaring positively that Henry George, Jr., is not and never was affiliated with the Church, though his mother was a Catholic. The question arises: How did the gentleman come to be listed in the *American Catholic Who's Who*?!!?

Some Timely Reflections on the Catholic High School Movement

BY A CATHOLIC COLLEGE PRESIDENT

A great deal has been said recently about the need of Catholic high schools. The movement for multiplying these institutions is no doubt based on the laudable intention of raising our boys and girls in a Catholic atmosphere, removed from godless and dangerous influences. Our American State high schools with their coeducation and their social activities have been called "flirtation factories," and we all sincerely wish that no Catholic boy or girl should frequent them. The writer knows of a young man who attended a Catholic college for some time after spending several years in a public high school. He had been looked upon as a model boy who was very faithful to his religious duties even when he attended the high school. By some mishap he was brought to a slow death. Being well prepared by the reception of the sacraments, he sent once more for his pastor and earnestly requested him to state after his death to the congregation that the public schools were full of danger for Catholic children. He keenly regretted, said the dying young man, that he had attended the public high school, adding that the pastors did not sufficiently warn parents against its dangers.

It is in the light of eternity that the dangers of the secular school stand out in their full and true relief.

The agitation in favor of Catholic high schools is no doubt inspired by such and similar considerations. Priests and laymen have

observed with dismay and regret how our Catholic boys and girls are drawn to the public high schools. Then the cry goes out: "Let us establish Catholic high schools." This cry is taken up enthusiastically and, we fear, blindly by some, and blind enthusiasm may easily lead to grievous mistakes.

One of this mistakes is the notion that every boy and girl must have a high school education. The saner view is that not all are called to go beyond the elementary grades and that many a boy and girl would do much better to take up some suitable occupation. And this the more so because there is danger that our young men and women will squander their opportunities in easy courses and that, instead of learning to work, they will acquire the habit of idling away their time. We could hardly believe our eyes when we read in the Seventh Annual Report of the Superintendent of Catholic Schools of the Archdiocese of New York (1910, page 20): "We should encourage every child to aspire to a higher education, and those who cannot find accommodation in our own, we should urge to seek entrance into the city high schools. Therein are afforded opportunities for cultural, technical, and commercial training which at the present time we are unable to furnish free of tuition."

It is still an unsolved question whether the State should furnish higher education promiscuously out of the public taxes.

Then there is the danger that boys in high schools should be taught by Catholic Sisters. A great deal is said against the "feminization" of our public schools. Shall we Catholics expose ourselves to the same criticism? Most if not all sisterhoods have the rule that boys over twelve years old cannot be taught by them. The latest decree issued for the Notre Dame Sisters of Namur limits the age to nine years. A very wise regulation. What shall we say, then, when in Catholic high schools Sisters are commissioned to teach, not mere boys, but young men fourteen, sixteen, seventeen, and eighteen years old? Still there are places where the teaching of boys by Sisters seems, at present at least, to offer the only solution.

Then again the fact must not be overlooked that in most of our larger cities there are existing institutions—academies, colleges, or high schools—which have in the past done educational work that entitles them to the gratitude of the present and future generations. These institutions were generally established by members of religious orders; they charge moderate tuition fees but educate many pupils gratis. Many of these schools have two departments, *viz.*: one corresponding to the secondary or high school, the other a college proper, in the American sense of the term. To establish Catholic high schools in

these cities is nothing short of dissipating the Catholic forces. It could certainly make no material difference whether the high schools are conducted by religious or the diocesan authorities. We know of instances where a satisfactory arrangement of cooperation was made between established institutions conducted by religious and the parishes. Thus the old institution was strengthened and the parishes were not burdened with additional expenses. It is hardly fair to say that parents do not want to send their children to these private institutions because they charge tuition. For, as stated, they generally educate poor pupils free of charge, and scholars whose parents are able to pay should not be educated at the expense of the parish.

Another mistake is the tendency to prepare the high-school pupils so that they may at once enter the universities. Some Catholic schools unfortunately take great pride in being accredited to a secular university. It is reported that in Philadelphia four scholarships were obtained for Catholic high school pupils in the University of Pennsylvania. No wonder the number of Catholic students attending the latter institution is steadily increasing. There is every reason for expecting great harm from such an inducement. The dangers which Catholic boys incur at these institutions have been pointed out so often and so plainly that any attempt to lead our youth into their lecture rooms can be attributed only to ignorance or religious indifference.

I reserve a few additional considerations for another article.

The Thirteenth International Congress Against Alcoholism

BY THE REV. U. F. MUELLER, C. PP. S., OF THE FACULTY OF
ST. CHARLES BORROME0 SEMINARY, CARTHAGENA, OHIO

[Professor Mueller attended this year's international anti-alcohol congress as the representative of the Catholic Total Abstinence Society of America. He has written the subjoined interesting survey at our special request.—EDITOR.]

The Thirteenth International Congress Against Alcoholism met at the Hague, September 11, and continued its sessions to September 16. It was a truly international gathering in scope and personnel. Not only were most of the civilized governments of the world represented, but even His Holiness Pope Pius X had delegated a bishop as his personal representative. There were in all about 1200 delegates from all over the world.

For the first time in the history of these congresses the Catholic clergy participated in considerable numbers (about 70). They will have to continue to attend in large numbers if the movement is not to result in danger to the Church. Even at the Hague the anti-clerical

spirit was in evidence, and it threatens to be still more so at the next congress, to be held at Milan, Italy, in 1913.

The Catholic delegates,¹ besides appearing in great numbers at the regular sessions of the Congress, held a very inspiring meeting of their own under the presidency of Mr. Ruys de Beerenbrouck. Reports from various countries showed that Catholics are everywhere awakening to the importance of the total abstinence movement and that, while so-called moderation societies are practically at a standstill, total abstinence societies are gradually enlisting the best and noblest of our brethren in all classes of society.² The question whether to admit into our Catholic total abstinence societies such as will pledge themselves to moderate drinking only, was hotly discussed at this special meeting. The German delegates pleaded for the negative. At the suggestion of the American delegate it was resolved to leave the decision to each separate national league, but in reporting membership to the international Catholic Union total abstainers only should be counted.

In consequence of the large number of Catholic delegates in attendance at this year's congress the I. O. G. T. influence did not preponderate in the same measure as in previous years. This repeatedly became apparent when some delegate ventured to utter anti-Christian views or sentiments,—for instance, when Prof. Forel demanded that religious influences should be entirely excluded from sanatoria for drunkards. In their protest against this affront the Catholics were heartily supported by the representatives of the various Protestant total abstinence societies, who warmly applauded Rev. P. Syring's forceful reply to the infidel Zurich professor.

Opinions differed as to the most effective means of reforming drunkards, but the delegates were unanimous in holding that if no more than 40% of the patients discharged from sanatoria stay cured, this is due to the fact that they return to non-abstaining surroundings. It was also agreed that the saloon is an evil to be rooted out. In the

¹ Among the 12 delegates appointed to the congress by the U. S. government, there were two Catholics,—the Rev. P. O'Callaghan, C. S. P., and Professor Lennox of the Catholic University of America. I represented the C. T. A. U. of America. There were many other Catholics, especially among the Canadian, Austrian, Swiss, and Lithuanian delegates.

² It may appear paradoxical that, in spite of these discouraging reports, and despite the warning of the leaders of the Catholic anti-alcohol movement in Germany, the present writer, in a conference with the national president of

the C. T. A. U., spoke in favor of a moderation society, whose members were to promise: (1) to abstain from distilled liquors, (2) never to offer or accept a "treat," and (3) to study the alcohol question. My motive in advocating such an auxiliary body was the conviction that without it the progress of total abstinence in the U. S. must needs be exceeding slow, since our meetings are as a rule attended only by total abstainers, while the masses remain ignorant of this important and necessary movement, nay, to a very large extent even of the existence of the liquor question itself.

debate on "Legislative Regulation," on the second day of the Congress, the representative of the German government stood alone in pleading for the reform of the saloon. All other orators demanded its abolition, wherever possible. All were furthermore agreed that legal measures against alcoholism can prove successful only when supported by public sentiment. No nation can abolish the saloon unless the masses are ripe for radical measures of social reform. Hence the necessity of first spreading the light of science before attempting practical measures.

Scientific arguments in favor of total abstinence as against moderate habitual drinking were furnished in plenty by Professor Forel. I shall summarize these arguments in a separate paper.

The Country Lad in the City

BY THE REV. CLAUDE MINDORFF, O. F. M., CINCINNATI, O.

One of the most frequent causes of the falling away of our Catholic young men from the practice of their religion is their seeking employment away from home. Any village pastor will acknowledge that fifty per cent of his young men have gone to the city to work.

In the big city these young lads find themselves away from the watchful eyes of their parents and the salutary influence of home surroundings, without a guardian to remind them of their duty, or the example of their boy-friends to encourage them in the regular reception of the sacraments. They are not acquainted with their present pastor, they do not rent a seat in church, nor in any way affiliate themselves with the new parish into which they have been thrown.

The consequence is that they gradually neglect their monthly Communion, frequently miss Mass, and too often drift away entirely from the faith.

To prevent this no remedy should be left untried. My suggestion is that the rural pastor immediately inform the city pastor in whose parish the boy has taken up his abode, so that he may be looked after. Better still, the boy might be given a letter of introduction to his new pastor, thus bringing about an immediate acquaintance. A few words of affectionate admonition and encouragement at this point will suffice to win the lad's confidence and to confirm him in his good resolutions. The zealous city pastor will then inquire into the circumstances and difficulties of his young parishioner and can advise him in many ways, both temporally and spiritually. He can make him acquainted with the Catholic boys in his neighborhood and induce him to spend his evenings

at the sodality club-rooms. Sometimes he may be able to find better employment for him or to get others interested in his welfare.

A thousand different ways might thus be found to influence the young immigrant from the country for good and to insure his regular attendance to his religious duties.

Many a young man can be saved from moral and physical shipwreck, if at this dangerous period of his career his new pastor will extend to him kindly succour and generous encouragement.

To Promote an International Phonetic Conference

BY THE HON. J. C. RUPPENTHAL, JUDGE OF THE 23RD JUDICIAL DISTRICT
OF THE STATE OF KANSAS, RUSSELL, KANSAS

[Judge Ruppenthal has been for years deeply interested in the movement to bring about an international phonetic conference with the purpose of adopting a universal alphabet to serve as a pronouncing key in dictionaries. He has written on the subject for the *Scientific American*, and his work received honorable mention in a pamphlet published five or six years ago by Boston University. —EDITOR.]

Last May (Vol. XVIII, No. 9) the CATHOLIC FORTNIGHTLY REVIEW had an article on the herculean labors of Edward Dwelly of Herne Bay, Kent, England, who has devoted his life to the compilation of a three-volume dictionary of the Gaelic language, the first complete work of its kind.

When published, this dictionary, like any dictionary of any language that is written, will need a "key" to pronunciation. If a world-conference could devise a universal alphabet, it would be a priceless boon to those who would study a dictionary like this Gaelic one, but have no time to learn a new "key" for each dictionary they take up.

On August 3rd last, Congressman F. S. Jackson introduced in the national House of Representatives a bill to authorize an international phonetic conference to consider the matter of a world-alphabet.¹

This Jackson bill, which was referred to the Committee on Foreign Affairs (it bears House number 13240) provides that the President of the United States shall be authorized to invite all nations to "join in a conference on phonetics, to consider the possibility, desirability, and feasibility of recording all elementary sounds of the human voice which have been or may be used in human speech or expression of

¹ A similar bill was offered some years ago by Congressman Cushman, of Washington. It had been formulated by Major Frank Terry, of Tacoma, and endorsed by the Washington State Teachers' Association. This bill was

taken up by newspaper paragraphers, misrepresented as a universal language scheme, and ridiculed, greatly to Mr. Cushman's chagrin. Mr. Jackson has so far fared much better.

ideas, and of formulating a graphic sound notation or alphabet for all such sounds, which alphabet shall be adapted to the use of every language, dialect, and form of human vocal expression, and shall be suitable for writing, printing, engraving, and other form of representation."

To this conference, which shall take place in October, 1912, the President shall appoint nine distinguished American scholars peculiarly concerned in the question of phonetics, each foreign nation to be represented by one delegate at large and one additional delegate for each ten million inhabitants. The universities are to be specially represented. For each separate language, speech, and dialect the body of delegates may admit one separate advisory delegate.

The conference is to consider "both the theoretical and the practical sides of the problem of a world-alphabet, as viewed by linguists, phoneticians, philologists, lexicographers, orthoepists, orthographers, translators, transliterators, teachers of language, artists, oculists, physicians, neurologists, missionaries, printers, typists, linotypists, type founders, stenographers, phonographers, and so forth."

The sum of five thousand dollars is appropriated for the purposes of the bill, but it is stipulated that no delegate shall be paid for services or expenses.

Every person favorably interested can perform a service by writing to his member of Congress, or the House Committee on Foreign Affairs, or both, in support of the project, or at least to secure a copy of the bill for examination from Mr. Jackson, whose address, during recess, is Eureka, Kansas.

The Knights of Columbus as a Secret Society

BY A KNIGHT OF COLUMBUS

The Grand Rapids (Mich.) *Press* (August 5) quoted from an article contributed by Guido Castelli, of Rome, Italy, to the *American Free Mason* (August 1911) as follows:

The Masons have been mercilessly condemned by the Roman Catholic Church, and one of their chief matters of condemnation is the so-called secrecy of the Masonic order. Judge then my surprise when I found in the United States a strong society admitting only Roman Catholics and far more secret than ever were the Free Masons. Do you know the aims of the Knights of Columbus? During my stay in America I tried to find out what were the work and objects of the Knights of Columbus, but could not learn a single thing. "We do the same work as you do," I was told by one, "but on the other side of the fence."

Of course, the Knights of Columbus are not a secret society in the same way in which the Freemasons are. What is more important, they are not, like the Freemasons, a religious sect. Nor are their general aims and objects concealed from any inquirer. All that can be

justly alleged against them is that they imitate Masonic secrecy. But Signor Castelli's article reflects an opinion quite general among non-Catholics. The very existence of a secret or semi-secret society of Catholics is held to invalidate the Church's time-honored opposition to Freemasonry and forbidden secret societies generally.

Worse than that: thousands of less intelligent Catholics are sorely puzzled. If the Church permits a secret society like the Knights of Columbus, why does she prohibit a secret society like the Odd Fellows or the Knights of Pythias—not to say the Masons? Where is the difference?

There is a difference, and a very essential one. But it is^a most difficult to get the average Catholic to understand it. Formerly he was told: All secret societies are forbidden, or at least suspect; the Church approves of none of them. This was a simple rule which even the dullest could grasp and it had the additional advantage of being comparatively easy to enforce in practice.

Now, we must distinguish between privacy and secrecy, between secret and semi-secret societies, between forbidden rituals and mere meaningless mummary, and so forth and so on. Many fail to see the distinction and grow lax in their opposition towards all secret societies. It is a notorious fact that of late years Catholics are joining suspect and dangerous (even nominally forbidden) secret societies in increasing numbers. If it was the aim, or one of the aims, that prompted the founders of the Knights of Columbus to establish a secret society of Catholics, to check the influx of their coreligionists into suspect and dangerous societies like the Knights of Pythias, the Independent Order of Foresters, the Modern Woodmen, the Royal Arcanum, etc., experience has shown that they were egregiously mistaken. In staking the danger zone farther out towards the forbidden land, they have laid the camp open to new and unforeseen dangers.

I do not know what Rome intends to do in the matter; but I do know that many of the more enlightened and zealous members of the Order of the Knights of Columbus are beginning to perceive the grievous blunder and are quietly using their influence to refashion this great Order into something less like the Masonic Craft. The ritual has been Christianized, so to speak, secret mummary at the initiations is being more and more discouraged, the grip and the password are relegated to the background, and I honestly believe the time is not far off when the Order will rid itself of all its so-called secret features, which don't amount to a hill of beans anyhow.

It is a consummation which many of us members have long desired, and I may say in conclusion that, if it comes about, no small portion of the credit will be due to the CATHOLIC FORTNIGHTLY REVIEW.

St. Francis de Sales as a French Classic

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

[On August 2nd last, the body of St. Francis de Sales was removed from the old chapel of the Visitation nuns, which has been confiscated by the government, to the splendid new shrine built for it on the outskirts of the city of Annecy. In the procession were three cardinals, fifty bishops, an endless number of priests and faithful, among them the members of the Académie Florimontaine, a literary society founded by St. Francis before the so-called Immortal Forty were thought of. The subjoined article by Fr. Muntsch brings out some of the literary features of the life and work of a writer whom most of us have been in the habit of regarding solely as a Saint and a Bishop.—EDITOR.]

Buffon's dictum: "*Le style c'est l'homme*," may well be applied to the saintly Bishop of Geneva. Readers of his life know how the gentle St. Francis of Sales drew inspiration from the beauties of nature, and M. René Doumic finds¹ that he "is really of the family of poets.... Whatever he says, the expression of the Saint takes on a picturesque turn, the thought presents itself under a wealth of imagery. Among his similes and metaphors some are singularly vivid and striking. They are mostly drawn from nature. The flights of the bees, their habits, their honey, yield by far the larger number. The imagination of Francis de Sales is attracted towards that which is winged and peaceful. It delights also in familiar objects, in phases of domestic life, in that which is intimate and close to us. It is not a bold and powerful imagination of large sweep; it does not soar into the heights; it keeps to the level earth, scarcely ever rising, and then only to that height where God's flowers blossom."

It is true his comparisons are sometimes strange, far-fetched, nay even *outré*. Yet what may be a reproach in other writers, is not so in the case of Francis. For, says M. Doumic, "though such an objection be applicable to all those who, coming after St. Francis, have developed his method into a mannerism of their own, yet it falls to the ground when urged against the author of the *Introduction to a Devout Life*. In him there is not even the semblance of mannerism. He simply gives free rein to his natural inclination.... He admits that he is not a man of letters; and it is true that no one had less literary vanity. He is aware what fault a severer taste might find in his style; it is the excess of imagery. At the moment he makes the avowal he introduces a new comparison, perhaps the most charming of all. 'These excrescences,' he says, 'can scarcely be avoided by one who, like myself, must write amid distractions. But I would fain believe that everything will serve at least some purpose. Nature herself, so wise in her designs, produces

¹ *Études sur la Littérature Française. Première Série.* Paris: Perrin & Cie.

in the growth of the grape, as if by a prudent inadvertence, so many leaves and branches, that there are few vines which must not, in their season, be stripped of their leaves and buds. As for the author, he has never pruned or trimmed his phrases. He took no pains to check his imagination; he accepted it as it was bestowed upon him.'"

No wonder Joly and others honor St. Francis de Sales as a classic of the XVIIth century. But Francis represents his age in another and still more striking way. It is "*par son tour d'esprit de moraliste.*" He had read Montaigne. He carefully observes the world. He notes its fashions and manners, the trend of its conversations and customs. He knows with what petty things worldly honor is bound up. He perceives that "there are some who are proud and haughty for being mounted on a gallant steed, others because of a plume in their hat, others again on account of their splendid attire... There are some who are puffed up on account of their waxed mustache, on account of their well-trimmed beard, or because they have curly hair, delicate hands, or can play or sing or dance. Others glory in their beauty and believe that all the world casts admiring eyes at them."

Those who know something of the manners of the time in which St. Francis lived, will understand that he has not exaggerated its foibles and vanities. Doumic thinks that the Saint's deep knowledge of his time enabled him to pen certain maxims for the *Introduction*, which, were they shorter and more concise, might hold their place beside those which have immortalized De la Rochefoucauld. This experience of the world and this knowledge of the heart, he says, make St. Francis de Sales an "admirable director of consciences."

In the opinion of M. Doumic the method which St. Francis employs in leading souls to the higher life is essentially practical. He never forgets that his Philothea is in the world, and hence he proscribes nothing which, though worldly, is consistent with social decorum (*honnêteté*). He approves of diversion and recreation and counsels moderation in the use of fasts, hair-shirts, and ascetic discipline. He abhors all excesses even in devotional exercises. He does not enjoin an exaggerated piety and points out the danger incurred by those who seek unusual paths in the spiritual life. No wonder that the Jansenists were stirred by a book which sanctioned "*une dévotion aisée.*" But St. Francis not only discouraged excess. He also opposed sentimentality in the striving for perfection. In the opinion of M. Doumic, no one has satirized tearful devotion (*dévotion larmoyante*) more mercilessly than the author of the *Introduction to a Devout Life*. The piety which he recommends is always sane and well-ordered. Hence, says M. Doumic, "the *Introduction* is not merely a book of the XVIIth

century, it is a book for all time. It is a cherished spiritual guide today."

It is certainly interesting to see how this noted French critic agrees in his estimate of the famous work of the saintly Bishop of Geneva with the opinion which has ever been held by Catholic asceticists. St. Francis de Sales, combining the accomplishments of the scholar and graceful stylist with the exalted sanctity of his priestly life has led many souls to God—and even today by the wise lessons laid down in his *Introduction to a Devout Life*, he is the amiable and trustworthy mentor of many faithful Christians on the way of perfection.

The Question of a Catholic Daily

BY F. R. GLEANER

The question of a Catholic daily paper came up again at the second Congress of the Catholics of England at Newcastle this year. Fr. Sydney F. Smith, S. J., in a survey of the work of the congress, in No. 567 of the *London Month*, reports thereon as follows: "[The project of a Catholic daily] was voted to be Utopian under the present conditions, which are likely to last. Even supposing it were possible to obtain for a non-political daily a sufficient circulation—which no one who understands newspaper management will believe—it would require, to put it on a sound basis, a capital so enormous as to be quite beyond the means of the Catholic body."

It is easy to understand why the Catholics of England should hesitate to embark in such a costly and uncertain enterprise. They are comparatively few in number and do not command large means. Moreover, the need of a Catholic daily is not so urgent in England as it is here. The English daily press is far more decent, fair, and satisfactory in every way than ours in America, where all enlightened and zealous Catholics are gradually coming to perceive the necessity of at least one Catholic daily newspaper in each of the larger cities.

What excuse have *we* for not going ahead? We are many and prosperous and not a few among us are blessed with great wealth. The masses of our Catholic people are feeding on sensational and trashy newspapers, and this poisonous pabulum is surely, if slowly, seducing thousands from the Faith. What excuse have we for neglecting the sacred duty of counteracting this nefarious propaganda by means of a vigorous Catholic daily press?

I hear Mr. Gradgrind back in the Amen corner say: "But what is the use? the attempt is sure to fail!"

No one can salve his conscience by this excuse until the attempt has been made—and failed.

I for one feel tolerably certain that it will *not* fail. There are many reasons why it should succeed. All hail to our coreligionists in Buffalo, who have subscribed \$80,000 and are determined to try the experiment. Let us pray for their success, and when the daily appears, let us subscribe for it simply as a mark of approbation and encouragement, no matter where we may live and even though the personal benefit to ourselves be but slight.

FLOTSAM AND JETSAM

An Interesting Study in Experimental Psychology

Some of our readers will no doubt remember "der kluge Hans," the "educated" horse which made such a sensation in Berlin six or seven years ago. We fear we hav'n't referred to him since we published Fr. Muckermann's paper on "the Uncleverness of Clever Hans" in the REVIEW for December 1, 1904.

Since that time Hans, who "was able, by taps of his foot, to solve complex arithmetical problems, to pick out colors, to spell words, and to distinguish musical notes," has been thoroughly investigated by Mr. Pfungst and others and his cleverness shown to be a myth. He was really guided in his answers by minute and involuntary movements of the questioner, chiefly a slight throwing up of the head at the end of a count. The horse could not answer unless the questioner was in sight and knew the answer.

The explanation of his cleverness is therefore the same as that given of mind-reading, telepathy, table-tipping, and planchette-writing. The owner had been training himself to give the signals in the years

that he had devoted to the training of the horse. That he was sincere in his belief in the extent of "horse sense," appears from his willingness to submit to the investigation and his surprise and incredulity at the result.

Mr. Pfungst has written an elaborate treatise of 250 pages, with a bibliography of 124 titles on the subject, and this has now been translated into English. The book is entitled *Clever Hans. A Contribution to Experimental Animal and Human Psychology*. By Oskar Pfungst. Translated by Carl L. Rahn (New York: Henry Holt & Co. \$1.50). It is an interesting study in psychology.

How President Roosevelt Kept in Touch With Public Sentiment

Col. W. H. Crook, who was appointed body-guard to President Lincoln in 1865 and has remained at the White House in various capacities ever since, has just published the recollections of forty-six years in a volume entitled *Memories of the White House* (Boston: Little Brown & Co.).

From this interesting book we learn (what we had long suspected) that Mr. Roosevelt's close

touch upon public sentiment was not intuition merely.

"He invited to his office," says Col. Crook, "for free and frank discussion, not merely men of education, wealth, owners and managers of great industrial plants, but also their workmen. It was a wonderful procession that passed into that office during the seven or eight years—statesmen, captains of industry, leaders of finance, authors, artists, explorers, naturalists, scientific men, labor leaders, ranchmen, governors, generals, political leaders of little country districts, humble folk of no particular importance whatever except that they were citizens of the United States and therefore interested in its welfare. That was enough. That fact in itself was sufficient.

"But in addition to seeing all these people, and attending to his enormous correspondence, the President, with remarkable success, undertook to keep informed concerning public opinion as it was voiced by the responsible press of the nation. During Mr. Roosevelt's presidency one of my own important duties was to scan from three to five hundred newspapers each day, and to mark every single article, paragraph, and reference therein, which related to the policies and procedure of the Administration. Nothing was to be omitted, I was told, when receiving the instructions for this work."

The Cure of Nervous Diseases

The Rev. T. J. Gerrard says in the course of a very readable ar-

ticle on "The Catholic Church and Race Culture" in No. 298 of the *Dublin Review*:

"I have been much struck lately in my intercourse with the members of the medical profession in regard to their attitude towards the various cures for such diseases as inebriety, feeble-mindedness, phthisis, perversion. All seem to be agreed that whatever remedy is prescribed, it is not of much use unless you can get the patient to put his will into it. Yet, with the exception of a few who have made a study of medico-psychic therapeutics and who are regarded with some suspicion by the rest of the profession, they have almost nothing to offer in the way of will-stimulus. Now this is precisely what the Church can do and does. The whole of her sacramental system, nay her very essence and existence is designed to this one end, to put the human will in the right direction and to keep it there."

This truth is exemplified in a little book we have lately received from B. Herder—*Selbstbefreiung aus nervösen Leiden von Dr. Med. Wilhelm Bergmann* (xii & 295 pp. 12mo. 1911. \$1.15 net). Dr. Bergmann takes the ground that the only way to really cure most nervous affections—and who isn't nervous in these days of bustle and unrest?—is by working systematically on the patient's will. It is a thoroughly sane book, based throughout on Catholic ideas and principles, and we do not hesitate to predict that it will do a great deal of good.

How We Are Hoodwinked by the Secular Press

The *Ave Maria* (Vol. 73, No. 10) publishes the subjoined brief but significant article, which should prove an eye-opener to befuddled and lethargic Catholics throughout the country:—

Speaking at the Newcastle Congress recently, Father Wright declared that the dominant note of the press to-day is its boasted tolerance of all creeds. Catholic functions are described, Catholic sermons are reported, articles by Catholics on Catholic subjects are published. Such a condition of affairs might be thought, at first blush, thoroughly gratifying; but, continues Father Wright, we are not hoodwinked.

Once it used to be Vaticanism, mental reservation, and so forth, with no quarter expected and none given: nowadays, with every profession of freedom from bias, it is the hypocritical cry about Congo atrocities, the "martyrdom" of Ferrer, the revolution in Portugal, and French and Spanish politics. The crude fashion of hostile controversy possessed at least the good grace of honest opposition; but the tolerant press of the hour, by refined methods of innuendo, as by bold misstatement, has striven to reduce the murder of reputations to a fine art. Formerly the Church was held up to scorn as a dogmatic monstrosity: nowadays she is depicted as the retarding force in civilization, a menace to enlightened and progressive nations. Before, she was misunderstood and, out of ignorance, maligned: now her true character is known, and she is declared not fit to live. The modern press will praise her scantily and blame her fully; will admit her with a show of welcome, and whole-heartedly reject her; will acquit her with a proviso, and condemn her without a recommendation to mercy. Her signs of life are recorded with a passing notice: on the front page of the same issue, under a bold headline, facts, most of the details of which are alike devoid of truth and outrageous to common-sense are re-

lated by foreign correspondents, bespeaking as a death-warrant the equity of her timely fate.

As stated above, the tolerance of the English press is in all these respects very much like that of our American secular journals; but it is probable that, unlike the English priest, too many of us *are* hoodwinked by the specious liberality.

Studying Civics From the Newspapers

A Cincinnati professor has been advising teachers of civics to read the newspapers. By studying his own community and comparing it with others, he holds, the pupil will arrive at a correct understanding of the fundamental principles of community life.

This looks like putting a pretty heavy burden of induction upon the pupil. Older heads than his might be puzzled to work out the fundamental principles of community life from the records of Cincinnati, Omaha, and Seattle which appear in the daily press.

Rather, let the pupil learn his fundamentals from the civics text as developed by his instructor, and then turn to the newspapers for illustrations of them. This kind of perusal would tend to have a good effect upon the press itself. Once set any large number of intelligent persons to searching for matters of significance in the columns of the newspapers, and it will be harder for sensational editors to justify their practice of "burying" such items in order to give prominence to the brutish or the trivial.

Meanwhile, classes in civics may ponder over the problem of community life that is presented by its distorting mirrors.

ET CETERA

St. Peter's Priory, at Münster, Saskatchewan, in Northwestern Canada, which was established a few years ago by Fathers from St. John's, Minn., has been raised to the rank of an abbey, with Rt. Rev. Bruno Doerffler as its first abbot. We congratulate our virile friend and occasional contributor P. Bruno upon the distinction of being the first Benedictine abbot in Canada. May he live long and prosper!

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Vocational Education is a new bi-monthly magazine just founded by the Manual Arts Press, of Peoria, Ill., with the purpose of helping along the movement for vocational training in the public schools. Prof. Charles A. Bennett, of the Bradley Polytechnic Institute, is the editor. A feature of the new magazine is a summary of recent legislation throughout the United States bearing on industrial education. The editor also promises a series of articles on industrial education in Germany, by Dr. Edwin G. Cooley, formerly superintendent of the Chicago public schools.

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A Havana dispatch of the Associated Press says it is now certain that the "Maine" was destroyed by an external explosion. But the evidence in support of this statement is by no means convincing. The position of the keel finds a far more satisfactory explanation, it seems to us, in the Rev. Dr. Mc-

Cabe's hypothesis, recently adverted to in this journal (No. 19).

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Pastor Russell, of Brooklyn Tabernacle, whose peculiar gospeling methods have been the subject of much discussion lately in the Catholic press, is reported to be in trouble with Uncle Sam for selling "miracle wheat" at sixty dollars a bushel.

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The famous Danbury hat case decision has been reversed by the U. S. Court of Appeals, which refuses to sustain the contention of the District Court of Connecticut, that every member of a labor union, by virtue of his membership, becomes a principal in, and can be held accountable for, the acts of the officers or agents actively engaged in conducting a boycott.

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We are in hearty accord with this sentiment uttered by the valiant *Sacred Heart Review* (Vol. 46, N. 11):

"Catholic editors and writers who try to prove that general arbitration and a universal agreement against war are unrealizable dreams, are strangely out of tune with the utterance of His Holiness Pope Pius X. The Holy Father heartily commends the peace movement, and most Catholics will, we fancy, be more satisfied to agree here with the Vicar of the Prince of Peace than with writers who seek to keep alive the old spirit of race hostility."

Dr. Low, in the second volume of his work *The American People: A Study in National Psychology*, which the Houghton Mifflin Company will bring out shortly, disproves the popular notion that immigration tends to drag down the native American. Instead of dragging down the native, he says, the immigrant is a lever by which the native is raised in the social scale. "The immigrant does not compete with the native" (we quote from an advance notice of the book in the *New York Nation*) "but accepts work that the native scorns. The effect of immigration, therefore, has been not to degrade the American, but to stimulate him to better things." Resting his case upon historical facts, Mr. Low shows that this has been true ever since the first great influx of the Irish early in the nineteenth century.

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The first typesetting machine in the world that sets Arabic characters has been installed by the Mergenthaler Linotype Company in the office of *Al Hoda* in New York. The machine is the result of years of work on the part of N. A. Mokarzel, the proprietor of *Al Hoda*, his brother, and the linotype company. While there are twenty-eight characters in the Arabic alphabet, there are about four hundred combination characters commonly used in print. To make a typesetting machine practical for Arabic required in the first place the reduction of the 400 Arabic characters to 180; then a double keyboard was substituted for the ordinary English board.

Now the language of the Koran can be set up glibly for New York's Arabic daily.

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It is the privilege of the Catholic clergy to wield an immense power for good. It is their bounden duty to awaken in Catholic parents a fuller sense of their parental responsibilities, to rouse them to the necessity of supporting Catholic educational institutions, to encourage Catholic young men of promise to take a fuller and more active share in the entire domain of public and civic life, to encourage particularly social study, to call upon Catholics to take the social problem seriously in hand, and above all to urge Catholics to bring to bear upon our public life the weight of Catholic principles and traditions. The priest who is alive to the privileges attaching to his position, is a mighty engine for the social uplift of mankind.

*

It seems to be true that George Washington once received for a present a Masonic apron and other Masonic ornaments made by Catholic nuns in Nantes; but, if we may trust Mr. Griffin's *Researches* (Oct.), the good sisters did not make these ornaments of their own accord, nor did they themselves present them to Gen. Washington. They made them to order for the firm of Watson & Cossoul of Nantes, who, wishing to pay some mark of respect to "the Father of his Country," got the nuns in one of the convents to prepare some elegant Masonic ornaments de-

signed by Mr. Watson, who was an American. It is likely that the Sisters, in carrying out the order, never dreamed that they were em-

ployed on Masonic insignia. Perhaps they did not even know for whom the ornaments were intended.

LITERARY NOTES

—The Rev. Nicholas M. Wagner has published a new catechism for the lower grades of our German Catholic parish schools. The work is characterized by great simplicity. Specimen copies can be ordered from Fr. Pustet & Co. New York.

—Rt. Rev. Msgr. Eugene J. Donnelly, of Flushing, N. Y., gives us an English translation of Dom Tosti's picturesque life of Boniface VIII, under the title of *Pope Boniface VIII and His Times. With Notes and Documentary Evidence. In Six Books.* Though antiquated in some respects, Dom Tosti's work is still readable, and Msgr. Donnelly has given it a fine English setting. In a second edition references should be given to the more recent researches of Finke and others, which throw a new light on so many incidents connected with Boniface and his age. (New York: The Christian Press Association Publishing Co.) —A. P.

—J. von den Driesch's booklet on Perfect Contrition, which is heartily recommended by the great Jesuit moralist Lehmkuhl and has had such a wide sale in German and English, can now also be had in a Polish translation, edited by the Rev. Dr. J. Dworzak. Publisher: Joseph Schaefer, 9 Barclay Str., New York. Price: 45 cts. per dozen; \$3.50 per 100.

—In his book, *The Holy Viaticum of Life as of Death* (Benziger Bros. 75 cts. net) the Reverend Daniel A. Dever, Ph.D., D.D., takes the ground that the word Viaticum, which means provision for a journey, should be applied not only to the reception of the Holy Eucharist at the hour of death, but also during life. He illustrates this twofold character of the Holy Eucharist by the career of St. Stanislaus Kostka, who was privileged to receive holy Communion repeatedly from angels' hands. We are treated to a series of tableaux drawn from the life of the Saint. The author displays an inexhaustible imagination. His admiration of that youthful Saint is as unbounded as his devotion to the Blessed Sacrament is deeply pious. Both result in a devotional outpouring which is sustained from the first page to the last. "A Rhapsody on the Holy Viaticum" might be suggested as a fitting sub-title to this book. We are not to sure, however, that all readers, many of whom are dry and matter-of-fact, will extend to Father Dever's book a like degree of kindly sympathy.—A. B.

—The "*Summa Theologica*" of St. Thomas Aquinas. Part I. Literally Translated by Fathers of the English Dominican Province. (lxxxvii & 361 pp. 8vo. London: Washbourne; New York, Cincinnati, Chicago: Benziger Brothers.

1911. \$2 net). This volume inaugurates the first English translation of the *Summa Theologica* ever undertaken. It is prefaced by the Encyclical of Leo XIII on the study of St. Thomas and by a lengthy and rather dull essay on Scholastic Philosophy. If the space devoted to this essay had been given to foot-notes explaining difficult passages in the text, the volume might have been made useful for the general reader. As it is, it is of use only to the Scholastic, and thus practically loses its *raison d'être*. We do not wish to criticize the translation, which reads smoothly enough and faithfully renders the master's thought. But it takes a genius like Father Joseph Rickaby, S. J., to bring that thought home to the non-Scholastic modern reader. While it may prove useful for a variety of purposes, this translation of the *Summa Theologica* cannot compare with Fr. Rickaby's rendition of the *Summa contra Gentiles* (*God and His Creatures*, London 1905) with its vigorous style and luminous annotations. Would it not be possible to secure Fr. Rickaby's cooperation for the remaining volumes?—A. P.

—The well-known Redemptorist Father Peter Geiermann has just published a *Child's First Communion Catechism*, which differs from most other primers we have yet seen in that it is designed for class and home use alike. This emphasizes on the very title-page the need of parental co-operation in the matter of First Communion. The points to be mastered by the child previous to its First Communion are here presented in one hundred questions. The answer to question 17 seems too abstract.

In question 93, "real often" is colloquial. In 94, the answer might be more explicit. It is true that "We may go to Holy Communion as often as the priest *lets* us go after one confession." But the distinction between the priest's *advice* and his *permission* is thus blurred. Father Geiermann's Catechism deserves to be recommended. (B. Herder. 30 cents per dozen.)—X. Y. Z.

—*Choice of a State of Life*. By St. Alphonsus Maria de Liguori. (In three parts. B. Herder. 15 cts.) These three brochures contain in convenient form instructions of St. Alphonsus for those whose state in life is not yet determined, for postulants, and for novices. The directions are detailed and contain just the information needed by young people. The little treatises may be obtained separately, or bound together.—S. T. OTTEN.

—Father Benedict Boebner, of the Sanguinist missionary band, has issued a useful Mission Guide. The leaflet contains practical hints and suggestions to pastors desiring to give a mission either to Catholics or to non-Catholics. Copies can be had from Fr. Boebner, 2618 Seneca Str., St. Joseph, Mo.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Martinucci Pius, Apostolicis Caeremoniis Praefectus: Manuale Sacrarum Caeremoniarum in Libros Octo Digestum. Editio Tertia, quam secundum Novissimas Ap. Sedis Constitutiones et

SS. Rituum Congregationis Decreta I. B. M. Meninigi, Ap. Caeremoniarum Magister emendavit et auxit. Pars Prima: Pro Clero Univerſo Pontificatium Privilegiis non Insignito. Vol. I. xxiii & 400 pp. 8vo. Fr. Pustet & Co. 1911. \$2.

ENGLISH

St. Patrick, Apostle of Ireland. (The "Notre Dame" Series of Lives of the Saints.) xi & 274 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$1.25.

Hurdcott. By John Ascough, Author of "Mezzogiorno." xix & 376 pp. 12mo. B. Herder. 1911. \$1.50.

The Mission Guide, or Practical Hints and Suggestions Offered to Pastors and Priests Desiring: 1—A Mission for Catholics. 2—A Mission for Non-Catholics. 15 pp. Leaflet. Courtesy of the compiler, Rev. Benedict Boebner, C. PP. S., 2618 Seneca Str., St. Joseph, Mo.

The Little Child's First Communion Book. By the Very Rev. H. Canon Cafferata, Canon Penitentiary of the Diocese of Southwark.... With Preface by the Rev. D. Bearne, S. J. 22 pp. London: St. Anselm's Society. 1911. 5 cts. net (Wrapper).

Communion Prayers of the Saints. Compiled by Rev. Peter Geiermann, C. SS. R. 297 pp. 32mo. B. Herder. 1911. 60 cts.

Dominican Mission Book and Manual of General Devotions. Compiled from Sources Chiefly Dominican. By a Dominican Father. 556 pp. 32mo. Benziger Bros. 1911. 75 cts.

A Notable Work of Christian Art. Description of St. Paul's Church, Butler, Pa. 22 pp. 8vo. Illustrated. (Can be had from Mr. John T. Comes, 929 Fifth Ave., Pittsburgh, Pa., for three cents in postage stamps.)

GERMAN

Afrikanische Spiegelbilder. Die Welt des Halbmonds—wie sie weint und lacht. Von Otto C. Artbauer. 168 pp. 12mo. Fr. Pustet. 1911. 80 cts.

Souvenir der St. Fidelis Kirche, Victoria, Kansas. 1911. 16 pp. 16mo. (Wrapper).

Allgemeine Grundsätze zur Sozialreform. Von Dr. C. Bruehl. 32 pp. 12mo. Milwaukee, Wis.: Katholische Soziale Union. 1911. (Wrapper).

Katholischer Katechismus für die unteren Schulklassen der deutschen katholischen Schulen in den Vereinig-

ten Staaten von Amerika. Hergestellt von Rev. Nicholas M. Wagner, Pfarrer. 16 pp. (Wrapper). Fr. Pustet & Co. 1911.

Stoff und Methode der Lebenskunde für Schulentlassene. Entwickelt auf Grund meiner Erfahrungen in der Mädchenfortbildungsschule zu Hochkirch von Eduard Kruchen, Pfarrer, Dr. theol. et phil. 2. Aufl. M.-Gladbach: Verband für soziale Kultur und Wohlfahrtspflege (Arbeiterwohl). 1911. 133 pp. 8vo. 1 Mark. (Wrapper).

Die Moraltheologie Alberts des Grossen. Mit besonderer Berücksichtigung ihrer Beziehungen zur Lehre des hl. Thomas. Dargestellt von Hermann Lauer, Doktor der Theologie, Redakteur in Donaueschingen. xiii & 372 pp. 8vo. B. Herder. 1911. \$2 net.

Moralphilosophie. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung. Von Viktor Cathrein S. J. Fünfte, neu durchgearbeitete Auflage. Two volumes. xvi & 629 and xii & 769 pp. 8vo. B. Herder. 1911. \$6.50 net.

Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael S. J. Fünfter Band: Die bildenden Künste in Deutschland während des dreizehnten Jahrhunderts. Erste bis dritte Auflage. Mit 98 Abbildungen auf 24 Tafeln, darunter zwei Farbentafeln. xv & 443 pp. 8vo. B. Herder. 1911. \$2.35 net.

ALMANACS FOR 1912

We have received the following almanacs for 1912 in the order named: (1) *St. Michael's Almanac. 112 pp.*

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Volume II: "The Divine Trinity" is in type and will appear shortly. Volume III: "God the Author of Nature and the Supernatural," may be expected in spring.

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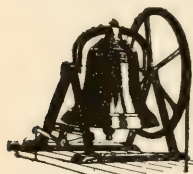
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[The subjoined Pastoral Letter by His Eminence the Cardinal-Archbishop of Cologne is so much out of the ordinary and so faithfully reflects the mind of His Holiness Pope Pius X, that we are moved to print it in full in an English translation, in the hope that its careful perusal will result in much good.—EDITOR.]

DEARLY BELOVED!

I. As you may remember, the German Bishops, when assembled last year at Fulda, issued a joint Pastoral Letter regarding the First Communion of children and ordered it to be read as a Lenten Pastoral in all the churches of their respective dioceses before the beginning of Lent. This Pastoral was accompanied by a copy of the Apostolic Decree of August 8, 1910, on First Communion, which was read from the pulpit in connection with the joint Pastoral. The Pastoral Letter announced that the Bishops would regulate the matter in detail each for his own diocese. In pursuance thereof your Archbishop, on the 25th of May, last, addressed to the reverend clergy of this Archdiocese appropriate instructions, couched in the Latin language. These instructions are in future to be observed as a binding rule in this important branch of the cure of souls. To-day I address myself to you, My Dear People, to all of you without exception; for this is a matter which must deeply concern every faithful Catholic, *viz.*: the Most Blessed Sacrament of the Altar and the manner of its administration to our children, who are the hope of the future. Who is not keenly interested in this? I address myself with special emphasis to all who are in close touch with our young people, especially to the clergy and all educators, male and female teachers, and in particular to the Catholic parents, to the fathers and mothers and those who take their place. It depends on the faithful care of all those who have charge of our children, and particularly on the conscientious cooperation of the parents, to carry out and apply in practice the regulations made in regard to the Apostolic Decree concerning First Communion, and to make the Most Blessed Sacrament the supernatural, heavenly means of grace for our young people in the full and extensive measure desired and intended by our Holy Father.

2. You are acquainted, Dearly Beloved, with the last two of the five precepts of the Church, which pious parents are wont to teach

their little ones in addition to the Ten Commandments of God. They are: "Thou shalt confess thy sins at least once a year to a duly constituted priest," and "Thou shalt receive the Holy Sacrament of the Altar at least once a year, during the Easter season, in thy parish church." These two precepts were given by the great Ecumenical Council of the Lateran, held in Rome under Pope Innocent III, A. D. 1215, and were confirmed by the General Council of Trent in the sixteenth century. Both sacred councils, in promulgating these precepts, employed the words: Every Catholic is obliged to keep these commandments "*as soon as he has arrived at the years of discretion (i. e., the use of reason).*" It is generally held that under ordinary circumstances a child attains to the use of reason at about the seventh year. This age is also indicated in the Apostolic Decree here under consideration. In course of time, however, the text of the precept promulgated by these sacred councils was in different parts of the world interpreted rather broadly; the age for admitting children to holy Confession and Communion was advanced, in the belief that the reception of these Sacraments, especially Holy Communion, required a certain intellectual development, and, in connection therewith, more or less prolonged instruction in the truths of our holy religion. Thus it came to pass that in some places First Communion was postponed to the fourteenth year, or even longer, nay children were not even admitted to the Sacrament of Penance until shortly before their First Communion. No such abuses existed in this Archdiocese, at least for some time back, though the Provincial Council of Cologne, as late as 1860, deemed it necessary to call attention to the fact that the time for admitting children to First Communion must not be confounded with the time when they are fit to be dismissed from school. It had become the practice in these parts to admit the children to the Holy Table at approximately twelve years of age, after a special course of instruction, which, in pursuance of an episcopal order promulgated only a few years ago, began with the season of Advent and continued several hours each week up to Whitsunday—or, in the case of the higher schools, to Laetare Sunday—when they were admitted to the Sacred Banquet. They had, however, to go to confession at an earlier age, not later than the ninth year according to a decree of the last provincial synod. *The new Apostolic Decree, by virtue of the plenary power vested in the Chief Pastor of the Church, abolishes all abuses of whatever description that have crept in, and puts an end to all misunderstandings, no matter what their origin. It involves an essential change of discipline also for our Archdiocese.* The decree provides that children are obliged to observe the precept of annual confession

and Easter Communion from the time when they attain to the use of reason—not its full use, but the *beginning* thereof, that is to say, from the time when they *begin* to reason, and that it is the *duty* of all those who have charge of children, particularly parents, confessors, teachers, and pastors, to see to it that they comply with this obligation. The decree further declares that, to receive these two Sacraments for the first time, the child need not have a complete knowledge of the truths of religion, and in particular that, to be admitted to Holy Communion, it need only to know, *so far as its youthful understanding will permit*, those truths of the faith which every Christian must necessarily know and believe, viz.: the so-called six or seven main heads of doctrine which are usually found at the beginning of the Catechism, and to distinguish the Blessed Sacrament from ordinary material food, so that it may be able to approach the Holy Table *with a devotion appropriate to its age*. The final decision as to whether a child possesses these qualifications—*this is a most important regulation which especially concerns parents*—rests with the *father* (or his representative) *and the confessor*.

3. As you see, Dearly Beloved, these are regulations of the highest importance and bearing, and I beg and admonish all those among you who are in close relation with children, especially the Catholic parents, to accept these weighty precepts, which are promulgated in the name and by order of our Holy Father, and with the obedience becoming loyal Catholics, and willingly to contribute each his share towards executing them. I urgently admonish you not to listen to the voice of those who dare to criticize the Holy Father's orders and to influence the faithful against them. This has unfortunately been done on several occasions, even in public newspapers, in such, be it remarked, as are otherwise indifferent or hostile in their attitude towards our holy faith and its practical manifestations. That the new regulations, differing as they do in several points from those observed hitherto, should at first blush have surprised even good Catholics and inspired the apprehension that they were not so well adapted to our peculiar conditions, need surprise no one. But I believe that upon sober reflection, all such momentary impressions have already given way before the consideration that Peter's successor, who made these regulations, is *the vice-gerent of God on earth*,—that the Holy Father, as the supreme shepherd of our souls, enjoys the special guidance of the Holy Ghost, whom the Lord promised and gave to His Church,—that, in fine, all faithful Christians, bishops, priests, and laymen, are bound in conscience to obey the Pope, to whom, in the person of St. Peter, were addressed

the words: "Feed my lambs, feed my sheep." (John XXI, 15 sqq.). True, this is an important matter and it involves an essential change in the discipline to which we have been accustomed. But if we consider the question more carefully, My Dear People, shall we really find it so hard to enter into the thoughts of our Holy Father? From the exalted watch-tower on which Divine Providence has stationed him, the Pope observes the tribulations of the times, sees how unbelief is spreading, how Anti-Christianism is triumphantly raising its head, how the enemy leaves no means untried to poison especially our young people. In view of all this he invites all Christians to make a more diligent and conscientious use of that medicine which strengthens belief and engenders heroes of the faith and martyrs; to eat the heavenly Bread which "gladdens youth", *viz.*: Holy Communion, the Most Blessed Sacrament. It was this thought which a few years ago inspired the Pontiff's decree on frequent and daily Communion; the same idea guides him in these latest instructions regarding the First Communion of children. He wishes to preserve our little ones in their baptismal innocence; he desires to strengthen them at an early age against their growing passions and the temptations threatening from without, by feeding them with "the bread of the strong;" he intends by means of pious young children who are imbued with the spirit and life of Christ in the Blessed Sacrament, to prepare a generation of Christians able to withstand the tempests of the time and not afraid to face the attacks and machinations of the enemy.

For this reason he sweeps away with one mighty stroke all the abuses and misunderstandings that have crept in, clearly and distinctly explains the mind and purpose of the Church, and reminds Christians that what is needed to strengthen our young people in the spiritual battle they have to fight, is not so much comprehensive instruction in the truths of religion—though this, too, should be carefully imparted, especially at school—as the power of grace conferred by the Blessed Sacrament, which is the flesh and blood of Christ the Godman under the sacred species, and to the reception of which Our Lord Himself and His holy Church invite all Christians, particularly the young as soon as they have sufficient discretion to distinguish the celestial pabulum of the Eucharist from material food. These are sublime thoughts, unquestionably inspired by God Himself; why should we find it difficult to understand and appropriate them?

4. I do not for an instant doubt that the Catholics of the Archdiocese of Cologne will readily and gladly enter into the intentions of His Holiness and, humbly obeying his instructions, will cooperate in bringing our young people from their tenderest years to the bosom

of Jesus, the children's Friend, in the most Blessed Sacrament. I expect such cooperation especially from the Catholic parents. Fathers and Mothers, consider what a great privilege the Holy Father confers upon you—upon the father in the first place, and then upon those that represent him, especially the mother, who, in such a decisive matter, will surely cooperate most heartily with the father. In future it will rest with you, Catholic Parents, to decide upon the admission of your children to the Holy Table in accord with their Father Confessor. Is this not a grand and significant thing? Remember, however, that this privilege implies a grave responsibility. If you have been tenderly solicitous about your children's religious training in the past, it behooves you to bestow yet greater care upon it in the future. From the moment that reason dawns in the soul of your infant, it is your duty to lead it to God—to cause it to know Him and to love Him. It is your duty to instruct the youthful intellect in the sublime truths of the Faith—the most Holy Trinity, Our Lord Jesus Christ, His life, dolorous Passion and death, and those other truths which are contained in the six or seven so-called chief heads of doctrine. It is your duty to explain to your child what sin is and how it is forgiven in the Holy Sacrament of Penance; to tell him above all, of the Blessed Eucharist, explain who is present therein and how He should be received. Good Catholic parents have done all this in the past, but in future they will have to do it with even greater diligence and warmth *with respect to the Blessed Sacrament*. This instruction can and must be imparted before the child is sent to school, and it should be continued by degrees; you must not wait until the school, through the agency of the teacher or the priest, begins to undertake to do its share, basing on the instruction given at home, broadening and as it were continuing it in a systematic way. I hope that many, very many parents in this Archdiocese will gladly, and, I trust, with holy enthusiasm, comply with their duty out of love for our dear Lord in the Blessed Sacrament. Remember well and impress deeply upon your mind the following. *Children thus prepared CAN and SHOULD approach the Holy Table; in fact they are obliged to approach it during Easter time, even if they are ever so young*. Parents should consult the priest to whom they entrust their child for confession, and who will perhaps examine it more closely (in some cases he will already know its state of mind from his experience in school). But this priest, the child's confessor,—even if he be its pastor, as will usually be the case in country parishes,—*cannot and must not* refuse to admit the child to First Communion, in accordance with the intentions of our Holy Father, provided only that the necessary conditions, which

are so easily observed in good Catholic families, have been properly complied with. Remark that there is no need of delaying the child's first confession—which *may, but need not* be followed by another, say directly before First Communion—to the time when the regular school course in religious doctrine has arrived at the point where special and more extensive instructions are given on the Sacrament of Penance, and following which the pupils of the different classes are usually admitted in common to the confessional. For the reception of the Sacrament of Penance it is sufficient that the child be briefly instructed in these truths: that the priest remits sins in stead of God, that the penitent is bound by a divine command to confess his sins to the priest, that he must be sorry for having offended God, and have a firm purpose of amendment. Because little children are seldom guilty of grievous sin, these confessions will as a rule be of such a nature that they are not strictly necessary for the reception of Holy Communion. The needful preliminary instruction may easily be given by father or mother, in simple language, so as to enable the child to receive the Sacrament of Penance validly and worthily.

5. First Communion, thus prepared by the parents or guardians, and approved by the child's confessor, will, of course, take place privately, without external solemnity, though it is proper that parents and relatives accompany the youthful first communicant to the Holy Table and receive the Sacrament with him. Besides this private First Communion, which may take place not only at Easter but at any time in the course of the year, the celebration of *solemn general* First Communion, as hitherto observed in our parish churches on Whitsunday or Laetare Sunday, shall not be abolished. This solemn celebration represents an important part of Catholic ecclesiastical life; it is a source of joy to young and old alike, and shall be preserved for the future. *In it are to participate in the first place all those children who have been privately admitted to the Holy Table since the preceding Easter* and, secondly, all other children up to nine years at the latest, who are judged capable by their fathers or confessors. Only in *very* rare and extraordinary cases is First Communion to be postponed to a child's tenth year. No doubt, unfortunately, now and then unreasonable parents will wish to postpone First Communion to an even more advanced age. Such people are to be instructed by their pastors, who will call their attention to the grave responsibility which they assume; but if instruction prove of no avail, there is no other remedy than to exercise patience and to pray for these deluded parents and their poor children. Solemn First Communion should be preceded by a course of preparatory instruction coupled with devotional exercises;

but this course of instruction is to be neither as long nor as complete as First Communion instructions have been hitherto. For the children in the primary grades it is to begin in the first week of Lent; those in the higher schools, both boys and girls, who have a special instructor in Christian doctrine, are to take it up the week following Septuagesima Sunday. The time is limited to two half-hours per week. The catechetical material to be covered by this course of instruction is clearly prescribed by episcopal ordinance; it is so simple and easy that even less gifted children can easily acquire its substance. Your pastors are furthermore specially exhorted always to keep in mind the provisions of the Apostolic Decree and, in obedience thereto, not to be too exacting in their demands. There is no objection to solemnizing the general First Communion on one or two other days of the ecclesiastical year besides Whitsunday or Laetare, provided that it be preceded by four weeks of preparation. On account of the large number of children in our big parishes and institutions of learning, this arrangement will probably be found necessary during the current twelvemonth. The *solemn general First Communion* will be celebrated in precisely the same way as formerly and will, I trust, continue to prove a source of edification to young and old alike. There is one point to which I desire to call the special attention, particularly of parents, teachers, and pastors. It is the matter of dress and external attire. Unfortunately many mistakes are still committed on this head, especially with regard to girls. The children should approach the Holy Table decently clad; that is all that is required. They need not even wear a new dress or suit of clothes; any dress or suit that is clean and decent, even though it has been worn before, suffices. If they appear in new raiment, let it be plain and simple, as is becoming for the Sacred Banquet, where the Majesty of the Lord is hidden under the humble species of bread. I request especially the wealthier parents to give a good example to the poorer ones by courageously doing away with traditional abuses in this matter. Away with tinsel finery—with the white slippers which are more appropriate to the ball-room than to the Table of the Lord; away with expensive white dresses and other superfluous accoutrements; away with white veils which create the impression of a wedding. True, First Communion is a marriage banquet; but the groom is the King of Glory, who lay as a poor infant in the manger, who grew up in poverty in an humble house at Nazareth, who died for us on the Cross without a shred to cover His nakedness. I have no objection to white dresses; their use is rather edifying; but if they are worn, let them be as much as possible uniform, simple in material and style, and of a quality which enables their use by *poor* and rich alike.

The younger the children will be in future when admitted to the Holy Table, the more sedulously should they be guarded against whatever is apt to distract them or disturb their devotion, whatever might possibly diminish the supernatural joy of their hearts in this sacred function. This caution applies also to presents and home celebrations. A child's true ornament is the garb of innocence, which, it is to be hoped, all of them will in future bring to the Table of the Lord. The most valuable present is the Bread of Angels, the most glorious celebration in which they can participate is the Celestial Wedding Banquet. Such a day is assuredly one of joy for the whole family; but let us beware lest human folly and a purely natural affection weaken its effects and rob it of its lasting influence.

6. I come to another subject, closely related to the former, which is so important that I must beg you to give me your special attention. It is *the frequent reception of the Blessed Eucharist after the child has been admitted for the first time to the Holy Table*. In the Apostolic Decree concerning First Communion all those who wield any influence over children, and who consequently share in the responsibility for their welfare, (that is to say, first of all their parents, and secondarily the teachers and priests, be they confessors or pastors) are admonished to try their utmost to get them to approach the Holy Table *frequently*, nay *as much as possible every day*, after their First Communion. I am aware, My Dear People, that, like the precept regarding the age of first communicants, this admonition is apt to strike you as strange, and that you may even be inclined to doubt whether it can be carried out, that is to say, whether your children have the right disposition for the frequent reception of the Celestial Bread. This frame of mind does not surprise me, because quite different opinions used to be current among us with regard to frequent Communion and the conditions necessary for it. But as faithful and loyal Catholics you will have to change your opinion, now that the Supreme Shepherd, His Holiness the Pope, has spoken. Recall to your minds the Apostolic Decree of December 20, 1905, on frequent and daily Communion, regarding which I addressed you in a previous Pastoral Letter. This decree prescribes only two conditions for daily Communion: first, the state of sanctifying grace, *i. e.* freedom from mortal sin, and secondly, a right intention, *i. e.* the desire to advance one's spiritual welfare by the reception of the Blessed Eucharist. This applies to adults, and I am rejoiced to know that many faithful Catholics of this Archdiocese show themselves obedient to the Holy Father, and, encouraged by zealous priests, approach the Holy Table frequently, many of them also on week-days or even daily. *But it also applies to the little children who have eaten the Holy*

Bread for the first time. They, too, after their First Communion can and should strengthen their souls frequently, nay daily, if possible, with the celestial Food which "gladdens youth." Do not say that they are fickle-minded, or that they have still too many imperfections, or that they are yet too childish, and that there is danger that by frequently receiving the Holy Sacrament it will grow stale to them and they will no longer appreciate it. My Dear People, these are excuses which our Divine Lord will never accept. He is the Children's Friend, who calls to you from the tabernacle: "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such." Granted that they are fickle-minded, imperfect, and childish: by the supernatural graces which it confers, the celestial Bread will gradually make them more serious, purge them from their imperfections, cause them to "put away the things of a child." (1 Cor. XIII, 11.) Remember that little children possess a distinguishing quality, which attracted our Lord and Saviour Himself—innocence combined with simplicity and freedom from the contamination of the world. Frequent Communion is calculated to preserve them in their innocence, to protect them against evil influences, which threaten them more seriously as they grow older, and to render them strong and courageous in the faith. *The adults who have them in charge*—pastors, teachers, and especially Catholic parents—must see to it that Holy Communion does not stale upon the child's soul and become a mechanical act performed in a thoughtless way; instruct them how, as they grow in years, they should learn to converse more becomingly with our Lord in the Blessed Sacrament; *but do not exact too much of them!* It is *not* necessary that a child should recite lengthy prayers before and after Communion from his prayer-book. It is sufficient if in a childlike way, without many set phrases, he converse with the Children's Friend and assure Him of his love and fidelity. This is not at all difficult. To revert to the subject of childish imperfections,—take care, Catholic parents, that you do not increase these imperfections. As your child becomes more closely united with our Divine Saviour by frequent communions, you must regard him with a certain holy reverence and treat him with tender consideration. Remember the words of St. Paul (Eph. VI, 4): "And you, fathers, provoke not your children to anger." The holy martyr Leonidas, father of the great Christian teacher Origen, reverently kissed his little child upon the breast, saying: "It is a temple of God the Holy Ghost." Yes, Dear Parents, the bosom of your children becomes a temple of God whenever they receive the Holy Eucharist; it is sublimer and holier than the material church edifice blessed by a bishop. Consider this well and govern your conduct accordingly!

Then you will experience joy in your child, who by the frequent reception of Holy Communion will ever more closely resemble the Divine Child of Nazareth. I am aware that—outside perhaps of certain religious schools—all children cannot be trained to daily Communion in the *literal* sense of the term. But let us do what we can in this direction, under the care of zealous priests. If we cannot make our children approach the Holy Table every day, let them communicate several times a week, or at least, so far as may be, every Sunday and holyday. It is gradually becoming customary in this Archdiocese for Catholics to go to Communion on all Sundays and holydays; I desire that this practice be extended especially among children after they have made their First Communion. It will have a most salutary effect on the whole parish, or, in the case of educational institutions, on the whole school. Let me call special attention to the fact that, as a matter of course, it is not necessary to go to confession before each holy Communion. Confession is necessary *only* when one is in the state of mortal sin. I would, however, advise those who practice frequent Communion—including children, though they are not so likely to commit grievous sin—to confess their sins every week. In such cases, however, confession naturally *will* and *should* be brief, if for no other reason than to avoid overburdening the confessors. The zeal of our worthy clergy inspires me with the confident hope that they (the pastors in their parishes and the religious instructors in the institutions committed to their spiritual care) will faithfully and conscientiously promote the cause of frequent Communion among all children who have made their First Communion, in accordance with the Apostolic Decree and to the best of their ability. The children's guardian angels will pray for them and God will reward them.

7. In the preceding paragraphs, Dearly Beloved, I have explained to you the bearing of the Apostolic Decree concerning the First Communion of children and applied its regulations to the Archdiocese of Cologne. In obedience to the Holy Father's mandate, the text of this decree will hereafter be read to you from the pulpit once every year, on Laetare Sunday. In conclusion let me reiterate the hope that the faithful people of this Archdiocese will readily and gladly, nay, to repeat it again, with a sort of holy enthusiasm, adjust themselves to the new order and thereby sustain the ancient reputation of the Church of Cologne as the ever faithful daughter of the Roman Church. Many complaints are heard now-a-days of the demoralization of our young people,—not so much in the country, thank God, but in the cities; we deplore a certain prematurity unbecoming in the young and formerly touched at learning how workingmen come to Mass on weekdays and,

almost unknown among them. All kinds of pleasures are offered to them; they learn things with which children formerly had no acquaintance until they approached manhood and womanhood; in the vortex of modern life many lose their childlike simplicity far too early, they are robbed of their innocence and lay the foundations for a future barren of contentment and happiness. Remedies are sought to cure these evils. Many, even Catholics, I am sorry to say, pin their hope to the policy of "enlightening" the children at an early age. This is a vain and foolish hope. They who harbor it do not know human nature such as it is in consequence of original sin. The real remedy, which Heaven itself has provided, My Dear People, and which the Church recommends with particular emphasis at the present time, is *the Blessed Eucharist*. A generation that is nourished from childhood with the Bread of Angels, will preserve its innocence; it will be able to control the passions; it will grow up to be a strong generation, such as the times demand. It is your particular duty, Catholic Parents, to employ this remedy for the benefit of your children. Invite them to partake early and often of the Sacred Banquet, where the Bread of Immortality is proffered to them. I improve this opportunity again to exhort not only the children but adults as well, to receive Holy Communion frequently. Thanks be to God, as I have already stated, Communions are increasing in our Archdiocese from year to year. May they continue to multiply! I once more remind you of the Apostolic Decree on Frequent and Daily Communion. Its regulations must be still more widely enforced; the prejudices harbored against it must disappear; human respect must be laid aside; Catholics one and all must gratefully and joyously strive to make good use of the precious grace which the Church now offers to them. I have in mind especially our Catholic men. How many of them are combating for our most sacred possessions in the various fields of public life! How many prove themselves to be loyal Catholic Christians—at home in the family circle, in factories and workshops and in the learned professions. I thank God for this. But how much more fertile and blessed would their labors prove, for themselves and for others, if they were nourished by the frequent, nay (if possible) daily reception of the Blessed Sacrament. My heart goes out in a special manner to our doughty laboringmen in the factories, mines, and workshops and in the country fields. They are exposed to so many dangers; so many efforts are made to estrange them from the Church, to rob them of their faith, to lure them into organizations that promise much but imperil their souls. The majority defend themselves courageously; but how greatly would their courage be steeled by the frequent reception of the "Bread of the Strong"! I have of late repeatedly been

laying aside their tools and lunch-baskets, in their workaday attire approach the Holy Table before entering upon their daily toil. God's blessing upon such good Catholic workingmen! May their example find many imitators!

8. In concluding this Pastoral Letter on First Communion, Dearly Beloved, I am impelled to remind you once more of the *Eucharistic Congress* which we celebrated together two years ago. What a beautiful, sublime, elevating celebration it was! Meanwhile two other Eucharistic congresses have taken place, as you know, at Montreal in North America, and in Madrid, the capital of Spain. Both were splendid manifestations in honor of the Most Holy Sacrament, which fact must gladden every Catholic heart. The congresses at Montreal and Madrid have possibly excelled our Cologne Congress in external splendor. But we are not jealous; on the contrary, every Catholic rejoices and is happy to see our Blessed Lord and Saviour glorified in these times when unbelief is constantly growing bolder. The distinguishing mark of our Cologne congress was the tone of reverent piety which hallowed all its proceedings and in particular our unforgettable sacramental procession. This Congress powerfully quickened and increased devotion and love to the Blessed Sacrament throughout the whole Archdiocese. One of its effects, I trust, will be the faithful and conscientious observance of the Apostolic Decree regarding First Communion throughout the Archdiocese. Let especially our young people, through the offices of pious parents and Apostolic pastors, be ever more deeply imbued with earnest faith, holy reverence, and courageous love for the sublime mystery of our altars. Nourished with the Bread of Life early in youth and frequently thereafter, may they cherish, profess, and practice the faith of their fathers and transmit it to the generations that are yet to come!

Praised be the most Holy Sacrament of the Altar now and for ever. Amen!

† ANTONY CARDINAL FISCHER,
Archbishop of Cologne

*Cologne, in the Octave of the Feast of
SS. Peter and Paul, July 6, 1911.*

TOPICS OF THE DAY

THE APOSTOLIC DELEGATE'S CIRCULAR LETTER

We hail with delight the circular letter of His Excellency the Apostolic Delegate of September 29, condemning the custom of demanding money contributions at the doors of our churches from those who enter for the purpose of assisting at Mass or other religious services. As our readers know, we have consistently fought this abuse to the best of our meagre ability.

Msgr. Falconio enumerates some of the official pronouncements of the Holy See against this un-Catholic and scandalous custom, requests the bishops to "command all rectors of churches" in their respective dioceses "to discontinue all these practices, if they have already been introduced [as they have in many, not to say the most, of our large cities], and by no means to permit them to be established, if they do not already exist."

Even the custom of collecting money in church as payment for a seat, "cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences."

That the revenue from the pews (a source of income which but few of our congregations are able to sacrifice) may not be lost, the Delegate advises the bishops to "devise some other method involving no objectionable features."

He adds that his letter "is not intended to prevent the distribution or the taking up of tickets gratuitously given when special circumstances suggest their use."

The Delegate's letter is a splendid exemplification of the wisdom (humanly speaking) of having in the Church a supreme authority competent and alert to remedy wide-spread and deep-seated abuses. It is sincerely to be hoped that the mandate of the Holy Father's personal representative will be promptly obeyed.

We wish His Excellency would issue more such timely and energetic circular letters.

AN IMPORTANT DECREE ON THE TENURE OF CHURCH PROPERTY IN THE UNITED STATES

Several American bishops having lately asked the Holy See for advice with regard to the best manner of holding diocesan church property, the Sacred Congregation of the Council, after weighing all

the questions involved and having sought the opinions of the hierarchy and the Apostolic Delegate, in a meeting held July 29th, 1911, decided to promulgate the following regulations, which have been but just now published:

Among the forms of title in vogue in the United States the one in use in the State of New York, and known as the "Parish Corporation," is the best, provided all the conditions and safeguards in force there are scrupulously observed. If the law of the different States permits the bishops will try to introduce that system in their dioceses. If the laws at present do not permit it, they should try to procure the necessary legislation.

Where the laws do not allow parish corporations, and until they do, the style of tenure known as the "Corporation Sole" may be adopted, provided, however, that the bishop shall conscientiously call to his aid the diocesan consultants and others interested in the temporalities of the diocese, doing nothing without their knowledge and approval.

The style of "fee simple" is to be abolished entirely.

The CATHOLIC FORTNIGHTLY REVIEW, as its readers know, has always taken the ground that the parish corporation method is the best under our present circumstances. We are glad the Holy See now imposes this method as the best and as quasi-obligatory. The recent decree will put an end to such quarrels as that in Maine, which has disedified the Catholics of the entire country.

THE DIVORCE RECORD

Professor William B. Bailey, of Yale University, publishes in the New York *Independent* (No. 3280) a chart showing the world's divorce record for the five years ending in 1902 or 1903. The figures are as follows:

	Number of divorces	Per 100,000 population
Austria	179	1
France	8,864	23
German Empire	8,680	15
Great Britain.....	743	6
Hungary	2,130	11
Italy	819	3
Japan	93,949	215
Norway	129	6
Sweden	390	8
Switzerland	1,053	32
United States.....	55,502	73

From which it appears that the United States, with an annual number of over 55,000, has more divorces than all the rest of the so-called Christian world.

Professor Bailey is fair enough to remark, in a brief commentary affixed to his chart, that in (Catholic) Ireland "there was but one divorce granted in the five years from 1899 to 1903."

He winds up by saying: "Whatever evils we may claim are brought upon this country by the large foreign immigration, a greater tendency to divorce is certainly not one of them. Whatever the cause, we do not need to search for it outside our own country."

Professor Bailey makes no attempt to inquire into the causes of the growth of this terrible evil. We all know that there is more than one cause, but some of us need to be reminded that the chief cause is the decline of the Catholic Christian belief that marriage is a sacrament and absolutely indissoluble. Among practical Catholics, here as abroad, divorce is unknown.

THAT STAIN ON OUR FLAG

In reply to Mr. H. G. Granger's article in the *New York Independent*, so ably synopsisized by Mr. J. J. Coughlan under the title "A Stain on Our Flag" in No. 18 of the CATHOLIC FORTNIGHTLY REVIEW, ex-President Roosevelt once more assures the American people in the *Outlook* (Vol. 99, No. 6), that there is "no more honorable chapter" in their history than that which tells of the acquisition of the Panama Canal zone. "The pleasure of once more seeing it set down in black on white, under his own signature, that his conduct was comparable only to that of the greatest and noblest characters in history, at their loftiest moments, may count for something," says a contemporary, "although in the case of a man with a less robust appetite for self-praise, the reiteration of the self-same comparisons with Lincoln and Washington would ultimately seem rather monotonous."

Mr. Roosevelt makes no objective defense against the charge that he flagrantly violated the treaty rights of Colombia, and the belief is gaining ground that the charge is well founded. If it is, our flag really has on it a stain which it becomes the duty of our government to wipe out as far as possible, by indemnifying Colombia for the territory of which we unjustly deprived her.

A BUSINESS MOVEMENT IN RELIGION

Under this characteristic heading the papers tell of a nation-wide campaign, financed by J. Pierpont Morgan and other wealthy business men, to "bring the Christian life to men and boys." One of the spokesmen for this movement is quoted in the *Public* of Chicago as follows:

"For more than a year preparations have been made under the general direction of the committee of 97, representing foremost finan-

ciers, merchants, manufacturers, and men of affairs in the United States. They are going to put through this religious campaign with the same energy and thoroughness with which they have put through great undertakings in the business world. The movement is thoroughly undenominational." Trained workers are to divide into groups for the smaller cities and unite for the larger ones. It is designed that they work in unison to show men that the principles of Christianity are applicable to every-day life and modern business affairs.

The Socialist press suspects that this movement is "designed to offset the growing dissatisfaction among the poorer classes by employing religious motives to pacify them and make them satisfied with their dour lot here below." Whatever the underlying motives of its champions may be, no Christian will refuse his sympathy to any campaign calculated "to bring the Christian life to men and boys," though the faithful Catholic will naturally wonder how it will be possible to accomplish anything definite and lasting in this direction on a non-denominational, i. e. undogmatic basis. An emasculated Christianity will most assuredly not save mankind.

The Real Catholic Press

BY ARTHUR PREUSS

We have already pointed out that among those who do not wish to see the Catholic press "Toomeyized" (C. F. REVIEW, Vol. XVIII, No. 18, pp. 518 sq.) is His Holiness Pope Pius X. In his recent letter to the Bishops of Lombardy he dwells on three essentials of Catholic journalism. The first of these is due submission to the programme, the directions and the wishes of His Holiness the Pope. The second, valiant defense of the rights of the Apostolic See. The third, reserve and caution in literary criticism.

The Bishop of Cortona, in a pastoral letter just issued, recapitulates the Pontiff's letter and adds:

"Here we have the programme of Catholic journalism. He who follows this programme is a truly Catholic journalist and deserves the support of Catholics. A paper that does not follow it, is Catholic only in name and consequently must not be admitted to the houses of priests and religious orders, but ought to be rejected just as if it were a declared enemy of the Church. The journals we should read... are those that enlighten their readers on the serious questions of the day, explain the directions of the Pope, and guide their readers on the right way." (We translate from the text of Msgr. Perri's letter as reproduced in *La Vérité* of Quebec, Vol. 31, No. 13, p. 1).

This does not tally with the newfangled doctrine that the only real Catholic papers are the so-called "official organs," but it squares capitally with our own recent definition: "A Catholic paper is a paper published by and for Catholics, which, in due subjection to the authority of the Church, fearlessly voices the Catholic world-view, applies Catholic principles to the questions of the day, and faithfully co-operates in 'restoring all things in Christ.'"

As for our humble REVIEW, it does not behoove us to decide in how far it corresponds to this definition. So long as it is lauded as "a journal that courageously supports the Catholicism of the Pope" ("*une revue qui soutient courageusement le catholicisme papal*")¹ in a periodical published under the very walls of the Vatican and which so faithfully reflects the views of the Supreme Pontiff as the *Correspondance de Rome* is known to do, we feel that we can afford to ignore the aspersions of our enemies.

The Rev. Simon Fitzsimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

[In the *American Catholic Quarterly Review* recently there appeared an article by the Rev. Simon Fitzsimons, of Lima, N. Y., which was afterwards republished in pamphlet form. It purported to be a criticism of Father Wasmann's position as a scientist; but much was said in it that was hardly in strict accord with this announced intention of the author. In fact, doubt was cast upon Father Wasmann's loyalty to the Church; and even though his unfortunate mistake was conceded to be owing to his over great zeal in the cause of evolution, rather than to any culpable unorthodoxy, it was this very point that was amplified and emphasized by the reviewers of Father Fitzsimons' pamphlet in several of our Catholic papers. Father Fitzsimons was accordingly praised as a watchful champion of the truth against a formidable but erring and insidious enemy. It was for the purpose of allaying the suspicions thus aroused that we requested Father Wasmann to reply to the charges. The learned Jesuit author complied the more readily as he was urged to do so by many who had the interest of truth at heart.—EDITOR.]

It is with much reluctance that I am undertaking a rejoinder to the Rev. Father Simon Fitzsimons' pamphlet *Revised Darwinism*. I feel that I am thereby sacrificing time and labor which might well be more profitably spent in combating the opponents of Christianity. It is my custom, moreover, to pass by unnoticed any attack on the part

¹ See *La Correspondance de Rome*, Vol. III, No. 130, Oct. 3, 1911: "Une revue américaine bimensuelle, qui soutient courageusement le catholicisme papal est *The Catholic Fortnightly Review*, de Bridgeton (Missouri). Elle resume en peu de pages un tas de do-

cuments, de nouvelles et de notes sur l'Amérique catholique. Très intéressante. Abonnement annuel 2 dollars 50, étranger 2 dollars 75 (11 frs). S'adresser à *The Catholic Fortnightly Review*, Bridgeton, St. Louis County (Missouri)."

of Catholics, for I cherish the hope that the antiquated views and the evident misunderstandings which occasion such attacks will vanish of themselves. In this hope I have been disappointed but rarely. At the urgent request, however, not only of the editor of the CATHOLIC FORTNIGHTLY REVIEW, but also of many other eminent correspondents in the United States, I have decided to make an exception in the case of the Rev. Father Fitzsimons, in order to put an end to the confusion of ideas which he has occasioned. Whether or not I shall succeed in convincing the author himself, remains to be seen. In any case, this my first answer to his charges will also be my last, for I shall present in it an objective exposition of our differences of opinion.

It should be noted that Father Fitzsimons' essay¹ refers only to the English translation of my Berlin Lectures of 1907. This translation was published in London, in 1909, under the title, *The Berlin Discussion of the Problem of Evolution*. Since then, the English translation of the third German Edition (1906) of my larger work *Modern Biology and the Theory of Evolution* has also appeared. Perhaps Father Fitzsimons would never have made such erroneous charges if he had seen this book. Unfortunately, he seems to be entirely ignorant of the history of evolution, being acquainted with only the English literature on the subject, and even with this but imperfectly, as far, at least, as the more recent publications are concerned. This fact is sufficient to explain his inadequate and antiquated views, as I shall show in a series of papers. And still the author writes with a self-assurance that might well characterize an authority on evolution.

During the last ten years I have often been severely attacked by Monists, because I had dared to prove that the Christian view of our universe was entirely compatible with evolution as a scientific hypothesis. It was quite intelligible that such opponents should become somewhat disturbed, since their old tactics of using the results of their scientific research in favor of their Monistic, or better, atheistic, fancies were thereby rendered impossible. If Haeckel, Forel, Francé, and other fanatics of Monism believed it necessary to warn their readers against my writings on evolution, this, too, can be readily understood from their anti-Christian position. From that same point of view it is also quite intelligible that such opponents should not hesitate to alter and falsify my views, in order to "refute" them the more readily—it is sufficiently known that fanaticism causes mental color-blindness. But when a Catholic priest falls into the same errors in criticising my tenets, this cannot but be deeply regretted. In the course of this answer it will be my unpleasant duty to prove that Father Fitzsimons has indeed

¹ *Revised Darwinism or Father Wassmann on Evolution*. By Rev. Simon Fitzsimons. 97 pp. 12mo. New York: P. J. Kenedy & Sons.

falsely represented many of my views. But I will consider these errors only as mistakes, to be excused by his good intention and his zeal.

To form a competent judgment of the theory of evolution, it is not sufficient to have skimmed through the generalities of this or that author. An exact knowledge of the scientific facts pertaining to the subject is indispensable. Any one who cannot lay claim to expert knowledge in these fields, has good reason to be guarded and modest in his judgment. The manner, for example, in which Father Fitzsimons criticises the proofs for the evolution of new species, genera and families, which I drew from my specialty, the science of termitiphilous and myrmekophilous insects, cannot but amuse every well-informed entomologist. His palæontological knowledge is equally deficient. If he had consulted only one authoritative work on this subject, he would certainly have left unprinted the assertion, as superficial as it is dogmatic, that palæontology affords us not a single proof for evolution.

I shall now take up the several chapters of Father Fitzsimons' pamphlet, and add my own comments.

"Introduction"

The Introduction betrays the fact that the author is not up-to-date on the theory of evolution. He expresses the opinion that "the English-speaking world had about settled down to the very sane conclusion that the theory of evolution was nothing more than a weariness to the spirit and a burden to the flesh, and that Darwinism had become an intolerable bore." (p. 5.) Such a sentence might be quite becoming in a sermon, but it is hardly so in a scientific treatise. The author seems to have no idea of the popularity of evolution in the scientific circles of North America and England. Any professor of biology at any of the North American universities could have given him full information on the subject. Just as foreign to Father Fitzsimons' mind is the distinction between Evolution and Darwinism, a distinction long since made in scientific circles, especially those of Germany and France. In view of this ignorance it is rather amusing to hear the author express his surprise, that in Berlin, "in the very capital of that land that aspires to be known as the 'Nation of Thinkers'" "the quarrels of the schools are at white heat." (p. 5.) Has he really understood the sense and the importance of our Berlin discussion? His first chapter, "Father Wasmann and Ernest Haeckel," gives us his own answer.

"Father Wasmann and Ernest Haeckel"

Regarding Haeckel, Father Fitzsimons thinks it "somewhat surprising to find his own countrymen in his old age taking him seriously

as an exponent of the moribund hypothesis." (p. 6.) He has no idea of the amount of harm which Haeckel is still doing in Germany by proselytising for his Monistic theories of the universe in the name of evolution. Hundreds of thousands of copies of his *Riddles of the Universe* are scattered among the people. As honorary President of the Monist League, which was founded in Jena in 1906, he has gathered around himself a body-guard of younger scientists who are all helping him to make propaganda for his Monism. One of this cohort, Prof. Plate, my chief opponent in the Berlin discussion of 1907, and at present Haeckel's successor in the chair of zoology at Jena, has even sung the praise of his master's pretended victories in a scientific paper published in 1910. A number of periodicals, too, *Die Neue Weltanschauung*, *Der Monist*, *Der Freidenker*, etc., subserve the purposes of the same League. One of the most prominent of the German biologists, the Protestant Professor Reinke, thought it necessary to call attention to the dangers arising to the culture of the German nation from the efforts of Haeckel and the Monist League in a scathing speech in the Prussian Chamber of Lords (Herrenhaus) on May 10, 1907. And despite all this, we find Father Fitzsimons telling us that it is not worth while to make so much noise over Haeckel! Will he take the responsibility for the harm done by Haeckel in the name of science,—harm which comes from being content with finding the "preposterous Jena professor" rather amusing? And since he again appeals to his anonymous "English-speaking chiefs," it is well to remark that Haeckel, despite his many errors, is still sufficiently revered by a great number of English scientists to be a real source of danger. In 1898, when Haeckel read his paper "On Our Present Knowledge of the Origin of Man"—a paper which was afterwards given the widest circulation, he was honored with the doctorate of the University of Cambridge. Recently, moreover, his larger popular works have appeared in English translations and have enjoyed much favor in Great Britain. More recently still, the University of Upsala created him an honorary doctor on the occasion of the bicentenary of Linné's birthday, in 1907. All these honors, heaped upon a man who is really a fanatic, are, of course, to be regretted, since they are not due to his mediocre scientific achievements; but they show us only too clearly, how foolhardy it would be to underestimate Haeckel's destructive influence, as Father Fitzsimons, in his ignorance of the true state of affairs, would have us do.

In his second Chapter (pp. 6—11) the author takes up my Berlin Lectures under the title "Lectures and Discussion." I shall deal with it in the next number of this REVIEW.

(TO BE CONTINUED)

Extracts from Letters to the Editor

Words of Encouragement From a Jesuit

The mid-October issue of the CATHOLIC FORTNIGHTLY REVIEW is again so brimful of the most interesting and instructive articles that I cannot refrain from congratulating you on your able editorship. Print this, if you like, in your next number, for your own encouragement and that of your able collaborators.—(Rev.) JOHN B. KESSEL, S. J., Mankato, Minn.

The Catholic Who's Who

On page 588 of your mid-October issue you ask how Henry George, Jr., came to be listed in the *Catholic Who's Who*. You might also ask how came Mayor Gaynor's name there, and Arnold Daly's, both divorced men, and Ada Rehan's, for good and clever as she is, she never was a Catholic. And there are others.—P. H. CANNON, Bloomfield, N. J.

From a Knight of Columbus

The article "The Knights of Columbus as a Secret Society" by a Knight of Columbus in your No. 20 was much enjoyed by members of our council. Nearly all were agreed that its author had struck the nail squarely on the head. Let the REVIEW keep up the good work! You are a much-abused man, no doubt, but you do more good than even you yourself have any idea of. The matter of the Knights of Columbus is only one out of many instances in which you have victoriously battled for the right against overwhelming majorities. It is precisely such independent and fearless Catholic journalism as yours that we Americans need.—ANOTHER KNIGHT OF COLUMBUS, Chicago, Ill.

The Laffan Bureau

In an article on the cost of establishing a Catholic daily paper (in your No. 19 I think it was) you state on the authority of Mr. W. Irwin, in *Collier's*, that the service of the Laffan bureau (*New York Sun*) is merely a supplementary service. This statement is not correct. The Laffan Bureau sends out about 12,000 words in its day report and about the same in its night report. It is a complete news service for daily and morning papers. The *Herald* of Rochester, N. Y., is one of the morning papers that use this service. Other papers that are in the Associated Press use some of the Laffan Service to supplement their regular service and they do it this way: They receive from the

Laffan Bureau a bulletined schedule by wire of what it has to offer, and order what they want, usually taking such items as the Associated Press is not carrying for the current day or night, according as the client is a morning or an evening paper. The Laffan service is comparatively cheap.—A FELLOW-EDITOR.

A Plea for the Country Lad

The article "The Country Lad in the City" by Father Claude Mindorff, O. F. M., in your No. 20 is of grave importance. The suggestions offered by him are very practical; but why do we priests not oftener point out the duties of *parents* in this respect? The parents of the child leaving home should see in the first place to the carrying out of the suggestions offered. Let the father rent a seat in the adopted parish for his child and thus bring about the introduction of his boy or girl to the pastor. When a child leaves the paternal home, the parents' duty does not cease, rather the obligation becomes more important. Care should be doubled to have the child under Catholic influences. But too many parents excuse themselves by saying: "He is old enough to take care of himself." They forget that the boy has reached an age when the passions grow stronger and more dangers beset his path. In the table of sins for the examination of conscience might be added: "Do you do your duty towards those of your children who are away from home?"

Closely connected with this subject is another: What is to be done for our farmer boys attending the State agricultural colleges? Many of these boys suffer shipwreck in faith and morals for precisely the reasons given in Fr. Mindorff's article. It is of great benefit for farmer boys to take one or more courses at these colleges. They learn to love farming and to adopt rational methods. Thus equipped they are not so apt to seek a position in the city, like the boy who has taken the courses offered by the public high schools. Could we not have our own agricultural schools, where the faith and morals of our boys are properly safeguarded? I know to establish such schools is full of difficulties, but is it impossible? Is it not a social reform worthy of our best efforts?—(Rev.) B. WEBER, Salem, S. Dak.

A Haven of Retirement for Those in Quest of Health

BY THE REV. P. BONAVENTURE HAMMER, O. F. M., LAFAYETTE, IND.

[This little paper by a widely known author is not an "advertisement." It was written for the REVIEW at my request, to acquaint a wider circle of readers with the merits of a resort where a number of ailing friends (especially such affected with diseases of the kidneys and the bladder) have found relief. We regard the publishing of this article as a work of mercy.—EDITOR.]

For some time attention has been directed to the remarkable cures effected by the water of a certain spring in the State of Arkansas but recently opened to the public. Statements were published in a number of papers, written and signed by persons who had experienced beneficial results from the use of these waters. After spending three months at this health resort, whither I repaired to obtain relief from various disorders caused by diseased blood and nervous exhaustion,¹ I am able to confirm these good reports. For the benefit of fellow-sufferers I subjoin a few facts the knowledge of which I have gained by personal observation.

Armstrong Springs, situated at Quinton, White County, Ark., is, and has been for several years past, the property of the Diocese of Little Rock. The institution consists of a hotel and a hospice. Guests have the choice of residing at either; there is no difference in rates or treatment. A Benedictine Father, the Rev. Fintan Kraemer, has been placed in charge by the Rt. Rev. Bishop. He is assisted by Sisters of the Order of St. Benedict, who attend to the domestic arrangements.

The fame of the Springs dates back to the Indian times. From the aborigines the original white settlers gained their knowledge of the remedial properties of the water.

Testimonials concerning the cures effected by the use of this water are numerous and may be obtained by application to the Rev. manager.

The persistent and conscientious use of Armstrong Springs water, according to directions, renewed my entire system, giving it a tone of general health, which, at the advanced age of nearly seventy, is an exceptional privilege.

Besides regaining the health of the body, the sojourner at Armstrong Springs has every advantage of enjoying that complete relaxation of the mind which, after the fatigues of a long and exacting business life, he often needs more than remedial agencies. The rest-cure offered to him there, combined with the use of the health-giving waters and the judicious diet provided by the good Sisters, has done wonders for many a despairing sufferer.

The Catholic, moreover, finds in the devotional little church, in the presence of priest and Sisters, and in their kind ministrations, in the daily Mass, in the opportunities of prayer and reception of the Sacraments, etc., an ever-flowing source of spiritual consolation.

Armstrong Springs is not, and is not intended to be, a fashionable watering-place. Ample opportunity is offered for rational recreation, but it is not a resort for those who seek merely, or mainly, amusement.

¹ Physicians had pronounced my ailment, at one time sciatic rheumatism, and then diabetes.

It is rather a quiet haven of retirement in an exceptionally favored spot of God's beautiful creation, for those in quest of health, both physical and spiritual.

The Social Evil in Our Large Cities

BY ARTHUR PREUSS

Leslie's Weekly recently printed a number of articles by Reginald Wright Kauffman, Harriet Quimby, George H. Seldes, Anthony Comstock and others, exposing the fearful prevalence of vice in New York City. Their statements were based partly on direct personal observation, partly on the results of an investigation made by well-qualified and experienced men during the time that John Purroy Mitchel was acting mayor of the metropolis, after Mr. Gaynor had temporarily retired from office to recover from an assassin's wound.

Some of the disclosures made by the investigators are so unspeakably awful that they cannot be printed. Dens of infamy masked under the guise of manicure parlors, employment bureaus, massage parlors, hair-dressing establishments, French restaurants, Greek refreshment rooms, coffee parlors, ice-cream stands, fruit, candy and cigar stores are numerous, and they are to be found not only in the "Tenderloin," but in what are supposed to be respectable streets of the city. Debauchery and the white slave traffic flourish under the very noses of the authorities, and the police, cab-drivers, saloon-keepers, etc., are, if not in league, at least in sympathy with the human traffic which affords a profitable business to hundreds of Raines law hotels.

About the time these revelations were made in New York, a vice commission appointed in the spring of 1910 by the Mayor and the City Council of Chicago, at the instance of the Federated Protestant churches of that western metropolis, submitted its official report in the form of a large-sized volume of no less than 399 pages,¹ for a copy of which we are indebted to our friend the Rev. Albert Evers, who heroically served as a member of the commission and put his mark on many a page of its Report.

The findings of this commission are truly appalling. There are not far from 5,000 women in Chicago who devote their time wholly to

¹ *The Social Evil in Chicago. A Study of Existing Conditions. With Recommendations by the Vice Commission of Chicago. A Municipal Body Appointed by the Mayor and the City Council of the City of Chicago and Submitted as its Report to the Mayor and City Council of Chicago.* 399 pp. 8vo. Chicago: Gunthorp-Warren Printing Company.

1911.—Minneapolis has lately also had a vice commission at work. Its findings essentially coincide with those of the Chicago commission. One of the chief recommendations is better wages and improved economic conditions for girl employees. (See the *Minneapolis Tribune*, July 14, 1911.)

the business of prostitution—not to speak of the very large number of clandestine prostitutes. 1,020 houses, flats, hotels, and saloons are used for immoral purposes in those parts of the city covered by the investigation, but the Commission itself notes that “many resorts, their keepers and inmates, are still unrecorded.” The annual profits of those interested in the social evil in Chicago are estimated at over fifteen million dollars. The Commission calls particular attention to the following phases of the evil: New houses of prostitution are springing up in flat buildings to an alarming extent. Pervert methods are on the increase. Solicitation is going on from doorways, stoops and windows of houses, in front of saloons, and unblushingly on the public streets. Numerous massage parlors, manicure establishments, Turkish baths, etc., especially in the down-town business district, are in reality houses of prostitution of the most revolting type. Assignment hotels are scattered all over the city. The so-called medical inspection of inmates by private physicians is practically worthless and has become a source of graft. Venereal diseases are largely on the increase among all classes of the population. The morality and health of young people of both sexes, especially those who are compelled to live in cheap quarters, are exposed to constant and insidious danger.

One of the most appalling chapters of the Commission’s report is that on the “Sources of Supply,” showing by what methods the supply of prostitutes in Chicago is kept up at the rate of considerably more than 1,000 a year. It is plain from this and other parts of the Report, that prostitution is to a very considerable extent due to industrial mal-adjustments,—one of the results of those man-made laws that foster classes of idle rich by creating classes of working and work-begging poor. The Commission, we regret to note, does not strike squarely at this cause of the social evil. Its suggestions are essentially ameliorative: that better care should be taken of immigrants; that the divorce laws should be made more stringent; that the houses of prostitution should be strictly regulated by law; that professional procurers, keepers and inmates of assignment houses, as well as the owners of property rented for immoral purposes, should be relentlessly prosecuted and punished; that municipal detention homes and lodging houses should be established for women; that parents should be taught how to safeguard their children and admonished to watch especially the literature they read; and so forth.

These and many other recommendations of the Commission are wise, and it will be part of the task of enlightened social reformers to carry them out, not in Chicago alone, but in all our large cities; for, as the Report states on the strength of apparently reliable data, (p. 28),

Chicago is not worse, but, if anything, better in proportion to its population than most other large cities of the country.

Ultimately, of course, we must depend on social justice and the principles of the Christian religion for the amelioration of the social evil. To suppress it entirely is impossible, or, if it were possible, would be too dangerous an experiment to make. In the words of St. Augustine (*De Ordine*, l. ii, c. 4, n. 12), "If you suppress prostitution, the violence of human passion will destroy all order." But much can be done to ameliorate the evil. The different systems that have been tried with more or less success in various countries are succinctly described in the latest volume of the third revised edition of the great German Catholic *Staatslexikon* (B. Herder, 1911, Vol. IV, col. 383 sqq.) It would be well if those of our Catholic fellow-citizens who are called upon to take an active part in the solution of such difficult problems as the social evil, would study this excellent article and also such helpful works as Krauss's *Der Kampf gegen die Verbrechensursachen* (Paderborn, 1905) and Decante's *La Lutte contre la Prostitution* (Paris, 1909).

Dangers of the Catholic High-School Movement

BY A CATHOLIC COLLEGE PRESIDENT

Besides the dangers to faith and morals which Catholic pupils incur if sent to the secular universities after attending our Catholic high schools, the tendency to accredit the latter to the secular universities, to which we adverted in a previous paper,¹ entails another danger affecting scholarship. Our most enlightened educators insist that the college, as intermediary between the secondary school and the university,—or professional studies for specialization—is the most important link in our whole educational system. Its eventual disappearance has been declared by such an eminent educator as Mr. Osborn, a national calamity. Leading universities demand an A. B. degree from the students of law and medicine. Now, it seems to us that insistence on the high school, as agitated, will lead to the neglect of the college. Even if some value is put on the collegiate department, it is greatly to be feared that the graduates of the high school, as contemplated, will hardly be fit to take up a college course.

In connection with this high-school movement there is a demand for *free* Catholic high schools. This appears to us to be a radical mistake, which is based—unconsciously, of course—on a Socialistic principle. Why should a parish, or a number of parishes, pay for the

¹ The CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 20, pp. 58 sqq.

education of high-school pupils? It is a sane canon of taxation that the public should not be burthened to create privileges which in the nature of things can be enjoyed only by a few, most of whom could easily pay for themselves. It is quite a different thing to demand that endowments be procured for the benefit of worthy but indigent students. The so-called free schools of former centuries were free in this sense that they were erected and liberally endowed by some rich benefactor. Never was the general public taxed to furnish higher education for all.

From the foregoing considerations, in connection with those we have adduced in our previous paper, it is evident that the clamor for high schools, (which are in themselves a good thing), may easily lead to excesses and mistakes which we may have to regret. It has been said that the Catholic school movement is in danger of taking its models from the public school and is inclined to copy the State pattern. We know that the State has overstepped its limits by providing schools of every grade by public taxation. Such aggrandizement, as has been but recently again pointed out by Hon. Bird S. Coler, is clearly and dangerously Socialistic. It is not always easy to see where true social reform is marked off from covert Socialism. But there can hardly be a doubt that a dangerous tendency lurks in the persistent demand to give all children a high-school education and to make the high schools free to all. We Catholics ought to beware of this danger.

In conclusion, let us not forget that educational conditions in America are still chaotic and that countless changes carried out during the past few decades have hardly proved real improvements. In the State of New York the elementary school course has been wisely reduced to six years. This was possible only by eliminating a hundred and one fads and frills which had been previously introduced as so many real and permanent improvements. Wide-awake educators now aim at injecting into the seventh and eighth grade some of the practical commercial features now proper to the high school. Thus some of the work done at present in our high schools, or in the ninth or tenth grades of first-class primary schools, may ultimately be done in the seventh and eighth grades.

What is a high school? What branches should it teach? What aim ought its conductors to have in mind? All of these are prior questions which must be solved before we go ahead. It would seem to be a matter of ordinary prudence to examine most conscientiously every step we take and not to imitate blindly what has been done elsewhere, especially what has been done in the State school system.

The Campaign Against Alcoholism

BY THE REV. U. F. MUELLER, C. PP. S., OF THE FACULTY OF
ST. CHARLES BORROMEO SEMINARY, CARTHAGENA, OHIO

In a recent paper on the Thirteenth International Congress Against Alcoholism at the Hague,¹ which it was my privilege to attend as the representative of the Catholic Total Abstinence Union of America, I promised to give a summary of the arguments of Professor Forel in favor of total abstinence as against moderate habitual drinking.

Let me premise that it became apparent at this congress that the physicians of Germany do not favor the Keely or Oppenheimer cure for drunkenness (a fact which will hardly surprise those who have read the various articles on that subject which have appeared in the CATHOLIC FORTNIGHTLY REVIEW in the course of the past fifteen years). The German tendency is to get the anti-alcohol societies to erect sanatoria, managed by laymen with the constant advice and assistance of competent physicians. Here the drunkard stays (generally for one year) under the religious influence of his own particular denomination. The Camillian monks are in charge of Catholic patients in a number of these institutions. Surrounded by total abstinence influences, spending his days in light work, dieted very simply, and systematically instructed on the dangers of alcohol indulgence, the patient has an excellent opportunity to recover sufficient will power to become a total abstainer for the rest of his life. The great obstacle these reformed drunkards encounter after their discharge is constant temptation at home and in saloons, and the bad example of their fellowmen.

Professor Forel's main thesis may be stated thus: The habitual daily use of the so-called weaker alcoholic beverages (beer with from 4 to 6 per cent of alcohol, light wines with from 8 to 10 per cent, etc.) has a tendency to produce physical degeneration in the offspring. This degeneration is due to the influence of alcohol on the germ plasm (spermatozoon, ovum). The Zurich professor calls it blastophthory, to distinguish it from other bad hereditary tendencies. Blastophthory, he said, both acute and chronic, constitutes one of the chief sources of race degeneration. He proved his thesis: (1) from statistics, which show that more than fifty per cent of alcoholized patients become degenerates; (2) by tracing the ascending line of many idiots, epileptics, lunatics, neurotics, etc., to ancestors given to the habitual use of alcoholic drink;² (3) from the experience of life insurance and sick

¹ CATHOLIC FORTNIGHTLY REVIEW, No. 20, pp. 590 sqq.

² Professor Forel's address was afterwards supplemented by the present

writer, who gave a summary of several German investigations elucidating the relations of alcohol to various diseases.

benefit companies, which shows that habitual drinkers are subject to disease from two to three times oftener than others, that they are from two and a half to three times more frequently incapacitated for work, that their death rate is much higher than that of abstainers, etc.; (4) from the experiments made by Dr. Hodge; (5) from the epoch-making researches of Laitinen as to the hemolytic power of the blood, which is invariably diminished after even a small dose of alcohol; (6) from other equally trustworthy but less well known sources.

Professor R. Wlassak showed that race degeneration may be traced especially to those "who never get drunk" because they "can stand a whole lot." Others who are not endowed with such strong constitutions soon notice the evil effects of drinking and either stop entirely or reduce their potions to such an extent that they do little or no harm.

Catholic Papers as Purveyors of False Reports

BY A CONVERT

Why do not Catholic editors exercise a little more care in giving information to their readers? In their haste to make use of the scissors and paste-pot some of them indiscriminately copy news items from unreliable and oftentimes sensational secular papers, without even an attempt to verify the correctness of the information contained therein. Thus, not long ago, a fake report announcing the resignation of the Bishop of St. Cloud and his Vicar-General ran through the Catholic press from ocean to ocean and continued its course even after Msgr. Trobec, in a telegraphic reply to an inquiry from the St. Louis German Catholic *Amerika*, had formally denied it.

The other day a certain priest-editor, who takes himself and his paper very seriously, printed this amusing editorial:

We wonder if that snarling whelp whose vile and puny intellect evolves the filth that appears weekly in that hideous sheet called the *Menace*, ever heard that Francis Scott Key of deathless fame, who wrote 'The Star Spangled Banner' on the back of a torn envelope, was a loyal son of the Catholic Church and even believed in the Pope. Shot and shell and British treachery had no terrors for that Catholic hero. He married into the family of Chief Justice Taney, another Catholic by the way, whose descendants are today among the most ardent admirers of the Pope and American hierarchy—the *Menace*, Walker and other snarling whelps to the contrary notwithstanding.

If the editor of the *Menace* were possessed of the facts in the case, he could triumphantly tell this boaster that Francis Scott Key lived and died an Episcopalian; that the fact that he married into the Taney family is no reason for supposing him a Catholic, for Chief Justice

Taney, who had himself married an Episcopalian, (as do so many prominent Catholic laymen), allowed his daughters to follow the religion of their mother, which they did with but one exception; that all the descendants of Taney are not Catholics, as we ourselves know of at least two who are members of the Episcopalian Church. This statement of Key's Catholicity has gone the rounds of the American Catholic press without scarcely a voice raised in protest. So, too, the statement that General Meade was a Catholic. He was bred a Catholic, but some of the Meades, like so many other Philadelphia families, fell away from the Church during the Hogan schism. General Meade was buried from a Protestant Church.

A Boston paper very gravely informed its readers some five weeks since that no less a personage than the dour John Gibson Lockhart was a convert, evidently confusing the son-in-law of Walter Scott with Charlotte Hope-Scott, his convert daughter. This statement has also been greedily devoured by the small-fry of the Catholic press.

And so it goes.

Meanwhile the editors of these papers are loud in their abuse of non-subscribing Catholics.

The Boy Scouts in Belgium

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Under the heading "Un Cosmopolitisme Suspect — Les Scout Boys," *La Correspondance de Rome*, September 17, reproduces, with some introductory remarks, an article from the staunchly Catholic *Bien Public* of Ghent on the Boy Scouts in Belgium.

The *Correspondance* evidently looks with disfavor upon all so-called "cosmopolitical organizations," for the reason that they are almost invariably employed as means of estranging Catholics from the influences of their holy religion. This danger, it says, "is all the more to be dreaded in our Latin countries, where the Judæo-Masonic propaganda seizes upon all 'neutral' organizations as a ready instrument wherewith to combat religion in general and Catholicity in particular. . . . As for the Boy Scouts, the Catholic papers of France and Belgium have already sounded a note of warning; in Italy the danger is not less but greater."

We are not sufficiently familiar with conditions in Italy to say whether this opinion is well founded, though the *Correspondance de Rome* certainly ought to know. In our own country the Boy Scout movement, so far at least, presents none of these dangers. The *Bien Public's* criticism is not entirely unfavorable, since that paper is careful

to add that, as organized in England, Scoutcraft "is perhaps a useful and morally beneficial institution." Its dangerousness for the Catholic youth of Belgium is due rather to certain innovations which the "Conseil Général" of that country has made "for the purpose of adapting the rules of Scoutcraft to our national milieu." These innovations "consist simply in depriving Scouting, as it is understood by other people, of its basic and quickening principle, which is at the same time its fundamental *raison d'être*, namely, God and the religious idea. Belgian Scouting is an instrument of *laïcisation*, a counterfeit of the real thing, a code of morality without supernatural end and sanction, a phantom without a soul. The watchword of the English Boy Scout is: 'Be Prepared!' This counsel, apparently taken from the Gospel, has too clerical a ring for our national temperament. Our Scouts have received as their *mot d'ordre* the word 'Honor,' which, unless it be taken in its noble Christian sense, is but an empty sound.... Gen. Baden-Powell in his Manual mentions prayer and attendance at religious services on Sundays; this sort of superstition is not adapted to the Belgian temperament as conceived by our Conseil Général."

The *Bien Public* points out in conclusion that, aside from these specific perils due to Belgian adaptation, the Boy Scout movement, "though undoubtedly offering many material advantages, involves this general disadvantage—whether accidental or intended—that it prepares young men for the tomfoolery of the Lodges and inculcates obedience to leaders who are known only to the initiated."

If this be an exact description of Scoutcraft in Belgium, there is little wonder that the Catholic press of that country deems it necessary to sound a note of warning to Catholic parents.

It also shows what a powerful instrument for evil this organization may become under the guidance of unprincipled leaders in the United States.

Videant consules!

The Passing of the New Englander

BY PETER CONDON, NEW YORK CITY

In a letter to the *N. Y. Evening Post* (July 29, 1911) Mr. G. Munroe Royce, joint author with Professor Hart of Harvard, of *The Passing of the American*, emphasizes the argument of his book, that the country once possessed by the New Englander is passing out of his hands and under the control of what he calls "alien races." And, he adds, "this process of disintegration in American life and character is not confined to New England but is at work all over the land." Speaking of New England he says:

The lament is that for want of plodding industry and intelligent enterprise, a large section of the original United States is passing out of the feeble hands of the descendants of the Anglo-Saxon settlers into the hands of other races, who are, for the most part, devoid of high political and social ideals; but who are willing to work, and know how to work. This applies to all forms of industry, from the farmer to the manufacturers. For the manufacturing even more than the farming is now being done by the foreigner. This, I contend, is a lamentable sequence to the religious zeal, the high moral standards, and the political wisdom and ideals of the Puritan fathers.

And again:

The prosperity of the New Englander, and the progress of the section known as New England, are perfectly distinct issues. New England is no doubt at the present time progressing from the purely materialistic point of view....and this prosperity, such as it is, is almost wholly owing to new-comers to whom the "Thanksgiving dinner" can have no meaning. These new-comers—whether as farmers, tradesmen, or manufacturers—are outstripping the native, who is rapidly passing away from the scenes of his former prosperity and glory. This is what thoughtful patriots of Anglo-Saxon origin lament.

That the New Englander of the former generation has long since lost his preeminence in New England is a fact well known to all observers of our national affairs. This is particularly true in the large cities where the French-Canadians and the Irish have become the dominant force in the political affairs of their respective sections. These two races, mainly if not exclusively, are, we suppose, the "aliens" to whom Mr. Royce refers, but the new Englanders were themselves "aliens" to the Red Indian who possessed the land ages before the Mayflower existed, as they were equally "aliens" to the French explorers who preceded them here. Indeed to discriminate against the French and Celtic population of this country by calling them aliens does violence to well established facts and is as ungracious as it is unjustified historically. It is well known that the percentage of the Irish population in this country in the Colonial period and, what is more important, the percentage of soldiers of Irish origin who were enlisted on the side of the patriots, was very large. About one-half of all the troops who fought through the war of the Revolution were Irish by birth or descent. Many of their most efficient commanders were Irish and the last battle of the war, that at New Orleans, was won by Andrew Jackson, himself an Irishman at the head of a body of troops mostly of Irish birth or origin. And when the struggle for liberty was nearing its close, and Lord Cornwallis at the head of the English forces in Virginia found himself confronted by the American troops under Washington, supported by our French allies under DeGrasse and realized that his defeat was inevitable, his surrender at Yorktown

was made in express terms to "the combined forces of France and America."

Fourteen of the signers of the Declaration of Independence were Irish, most of them by birth, and the Constitutional Convention which devised the form of government under which we have grown up as a nation, included many members who were of Irish blood.

It comes, therefore, with poor grace from the champions of New England to speak of either the Irish or the French as aliens. We are among those who hold that without them and the blood and treasure which they gave in defence of liberty, we should have remained a British colony.

If New England today is "progressing from a purely materialistic point of view," as stated by Mr. Royce; if the nabobs who control the cotton and wool industries centered in New England have become "rich beyond the dreams of avarice," and so powerful that they have been able to control legislation affecting the tariff on such products, this has not been accomplished without the patient toil and steady industry of the "alien races" whose good habits and law-abiding character prove them worthy of citizenship in this Republic.

Some Recent Catholic Fiction

By S. T. OTTEN, PITTSBURGH, PA.

The Mystery of the Priest's Parlor. By Geneviève Irons. London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.60.

Those who have read *A Damsel Who Dared* will expect excellence in the present novel by the same writer, and they will not be disappointed. It is the story of a priest's martyrdom—not a martyrdom at the hands of pagans, but in the exercise of the pastor's duties in a country town in England. The story is told marvelously, every character standing out with perfect distinctness, all necessary to the completeness of the picture. The kindly Church of England vicar and his lovely daughter are drawn without the slightest trace of prejudice, yet with entire comprehension of their limitations. The village characters, from Benet O'Hara and Kitty his daughter to poor little Sammy Diffield, are living human beings to us, and Father Hardy and his brave mother exist, we are sure, somewhere in the flesh. The absorbing interest of the book serves the high purpose of the writer.

* * *

The Magic of the Sea. By Captain James Conolly. St. Louis: B. Herder. \$1.50.

This is a bona fide sea story, such as has not heaved into sight this many a long day. The author surely knows the ropes, and if the reader does not before he finishes the tale, it is his own fault. The book is full of excitement, as were the times it portrays, and it is not without value as collateral reading for young students of American history, following as it does the Revolutionary record of Captain Barry. The real hero, however, is a young exile from Erin, who follows the founder of our navy in his fortunes on the seas. The love-story is rather long drawn out, but sound and sweet and bound up with the budding of our country. The entire book is wholesome reading.

* * *

Dr. Dumont. By Florence Gilmore. B. Herder. 50 cts.

A simple little story of modern life, which shows, even in its small compass, the everlasting principles at work in souls amid their helps and hindrances. It is a pleasure to note in this story the advance of the young writer in style and invention and in sureness of touch. We are sure that Dr. Dumont and his son and daughter will be welcomed by many.

* * *

Chinese Lanterns. By Alice Dease. London: Catholic Truth Society; St. Louis: B. Herder. 40 cts.

Nineteen stories of converts in China make up this book. They are beautifully told, and give an affecting and inspiring picture of the marvels that the Faith always works in pagan lands in the hearts of those of good will. Something of the missionary spirit must arise even in luke-warm souls when they read these accounts of the fervor of Chinese Christians.

* * *

A True Hidalgo. By Luis Coloma. Translated from the Spanish Novel "Boy", by Harold Binns. B. Herder. \$1.35.

This work of the great Spanish novelist is that of an artist. The excellence of the English translation enables us to follow without distraction the sweep of the plot, the interaction of the characters, the vividness of the scene and the logical play of the principles involved. The picture given us of Spanish high life is wonderfully distinct and not altogether flattering, but the young hero, with all his faults, is true in the end to his faith and dies like a knight of the land of St. Ignatius and St. Teresa.

* * *

Her Journey's End. By Frances Cooke. Benziger Bros. \$1.50.

A rather sentimental story. In it difficulties, not very clearly defined, between an employer and workmen and also machinations on the

part of a sinister-minded Socialist provide the excitement, which reaches a sensational climax.

* * *

Writ in Remembrance. By Marian Nesbitt. Benziger Bros. 45 cts.

A love-story of an English girl and a prince in disguise, with a by-path in shape of an Englishman. The sentiment verges on sentimentality and the religion is Tennysonian. The story is told in an interesting way and reveals imagination and a well-stored memory on the part of the author.

* * *

The Juniors of St. Bede's. A Preparatory School Story. By Rev. Thomas H. Bryson. Benziger Bros. 85 cts.

This book would probably be interesting to boys, especially to those who do not expect to use their brains when they read for recreation. It is so full of base-ball and fights and slang that there is little room for anything else. We are still obstinate in refusing to believe that boys will not read anything requiring more effort than a two-year-old puts forth in saying "bow-wow." We have known too many boys of merely average capacity who read Dickens and Scott with avidity at the age of ten. It is time to call a halt on the kindergarten method as applied to boys' books and to furnish something which will not dissipate but stimulate the mental powers of the youngsters.

* * *

The Little Girl from Back East. By Isabel J. Roberts. Benziger Bros. 45 cts.

The little girl goes to California for a time and there she meets some pleasant play-mates and sees many wonderful things and has interesting adventures which other girls and boys will like to hear about.

FLOTSAM AND JETSAM

A Bishop's Appeal for the Catholic School

The new Bishop of San Antonio, Tex., Rt. Rev. J. W. Shaw, D. D., is making special efforts to establish parochial schools throughout his diocese. A "Pastoral Letter on Christian Education" recently addressed by him to his people concludes with this strong appeal:

We have already told you, Beloved Brethren, and We repeat, with the experience of the Church, which has learned in every age, behind us, that there can be no true education without religion, and We solemnly assert that Catholic parents who do not scrupulously safeguard the religious development of their children as much as their intellectual training, are proving faithless to their trust and are dishonoring the sacred character of parenthood. Whatever others may think, We know and believe with the Church that it is only in our parochial schools, colleges

and convents that our young people can receive the religious training necessary and suitable for the formation of the Christian character, which serves as the basis of good citizenship, true home life and practical and sterling Catholicity. We do not hesitate to say that, where it is possible, Catholic parents cannot conscientiously send their children to other than Catholic schools, which are as competent to provide a good secular education as the schools of the State, unless there is some special reason which should be submitted to the judgment of the Bishop. Some parents who, heedless of the warnings and commands of the Church send their children to non-Catholic schools still flatter themselves that they do their duty in regard to the religious education of their children: experience has too often proved under what a delusion they labor, and it is only the Lover of the little ones Who will be able to tell at the last day how many He has lost through such compromising parents.

In accordance with the Plenary Councils of Baltimore We urge upon all pastors, who have not parish schools, to take steps to provide at once for this necessary adjunct of a parish, and as We have no choice in the matter, for Our duty has been plainly laid down by the Holy See, We exhort you, Beloved Brethren, to cooperate with your pastors in the erection and maintenance of the parish school. As the school is an integral part of the life of the parish, every member of the congregation must be interested in its success and should consider it an honor to contribute to the upbuilding of the school, which may well be called the nursery house of the parish. The saving of a few dollars and cents is a poor compensation for the loss of the inestimable blessing of a Catholic education. Let us at least do this much for the rising generation of Catholic youth and our memories will be held in benediction.

We are sure no genuine Catholic will find it in his heart to resist such a strong and ardent appeal from his Bishop.

A Pioneer Sun-Power Plant

In the *Scientific American* (Vol. CV, No. 14) Mr. Frank Shuman

describes an improved solar power plant which he has constructed for use in Egypt. This plant consists of an absorber, a low-pressure steam engine, a condenser, and auxiliaries.

The absorber is composed of a series of units, each containing a flat metal honey-comb water vessel rectangular in shape, and resembling closely a large waffle. This vessel is inclosed in a flat wooden box covered with two layers of glass having a 1-inch air space between them, and having the under surface of the box insulated against heat loss downward by a 2-inch layer of regranulated cork and two layers of water-proof cardboard. The boxes are mounted on supports which elevate them some 30 inches above the ground, and which permit them to be inclined perpendicularly to the sun at the meridian. These adjustments of the inclination need only be made about once in three weeks.

Plane mirrors of cheap construction are mounted on two sides of the boxes in order that more rays of the sun may be absorbed and reflected upon the surface of the water vessel. This latter is connected at one end to a feed pipe from the water supply, and at the other end to a steam pipe. The steam pipes from the various units are connected together and empty into a main 8 inches in diameter in the present plant, which conveys the steam to the engine.

The engine is a new type, low pressure, reciprocating steam engine of great steam economy. Connected with it is a condenser of

ordinary type and auxiliaries such as may be found in any condensing plant. The water from the condenser is pumped back into the absorber, thus insuring a continuous closed circuit whose only water loss is from accidental leakage, which is carefully guarded against.

The power of this first plant is used for pumping water by means of a reciprocating steam pump of the ordinary type, and whenever the sun shone during the six weeks the machine was on exhibition in Philadelphia, it pumped water successfully and practically. The capacity of the present plant, in this latitude, is 3,000 gallons of water per minute, lifted to a height of 33 feet.

From actual tests made in Philadelphia in August, 1911, it was found that from the absorber of 26 banks of units, each containing 22 single units and having a light absorptive area of 10,296 square feet and an actual area of 5,148 square feet, there could be developed during eight hours 4,825 pounds of steam. The power produced was much lower than normal to the plant, as it was built for tropical use and was entirely unfitted for commercial work in northern latitudes.

The initial cost of the Shuman sun-heat absorber is about double that of a first-class boiler, but a great economy occurs in the item of fuel, which is practically nil.

The future development of solar power has no limit. Where great natural water powers exist, sun power cannot compete; but Mr. Shuman believes that sun-

power generators will, in the near future, displace all other forms of mechanical power over at least 10 per cent of the earth's land surface; and that, in the far distant future, when natural fuels are exhausted, sun-power will remain as the only means of existence of the human race.

Cluttering our Houses and Heads

In one of Molière's plays, "*Le Médecin malgré lui*," the wife of Sganarelle reproaches him for selling their furniture to buy drink. "You have sold the very bed from under me," she says. "You will get up all the earlier," he answers. "You have not left me a stick in the whole house," she cries. "The less trouble in moving," the scamp responds.

Have we not here the philosophy of furniture? Thoreau echoes it somewhere in "*Walden*," when he speaks of furniture as shackles on our freedom.

Moving would not be so dreaded, and men would not become such slaves of their surroundings, were it not for the human weakness for collecting junk. In the cave of the prehistoric man, scientists tell us, there was a boulder, covered with shells and colored stones. The modern mantelpiece and corner cabinet are first cousins to the boulder. We surround ourselves with rubbish and burden our minds with rubbishy desires; we clutter our houses and our heads, and then we complain that "life is growing more complex every day."

The complexity of modern civilization is likely to drive us all to

the madhouse if we do not return to a simpler mode of living.

The Third Book of Esdras

Part I of the current (sixteenth) volume of Dr. Bardenhewer's *Biblische Studien* (the most scholarly periodical publication of its kind in any language) deals with the relation of the so-called third book of Esdras to 1 Esdras and 2 Esdras, alias Nehemias. (*Das dritte Buch Esdras und sein Verhältnis zu den Büchern Esra-Nehemia. Von P. Edmund Bayer O. F. M. Gekrönte Preisschrift.* xiii & 161 pp. 8vo. B. Herder. 1911. \$1.25 net. Wrapper.)

1 Esdras and 2 Esdras are our chief sources of information concerning the Jewish Restoration which followed the Babylonian Exile.

3 Esdras (which together with 4 Esdras and the Prayer of Manasses appears by way of an appendix—*ne pereat*—in many editions of the Latin Vulgate) is an apocryphal parallel to the two canonical books. It was highly regarded by the Fathers of the Church and is often cited in their writings. Of late years there has been a determined effort on the

part of some Biblical scholars to restore it to a place among the canonical Scriptures.

Under these circumstances P. Bayer's learned treatise is sure to prove interesting and helpful.

The author's conclusions are as follows: 3 Esdras is not a fragment of a translation of the chronicle of which 1 Esdras and 2 Esdras probably formed a part. It is an independent account of the fate of the Temple from the restoration of the cult under Josias to the reform of the Law by Esdras. It was originally written in Aramaic and contains but a modicum of information not found in the canonical books, *viz.*: Ch. III, vv. 1—5 and 6. It is of a more recent date than 1 and 2 Esdras and gives the chronology of the post-exilic period in a badly mixed up form. Having been detached from the canonical scriptures about three centuries before the final fixation of the Hebrew text, 3 Esdras, which has come down to us in a Greek translation only, is of considerable value for the light it throws on the original text of the two canonical books, especially on the curious lists of names contained therein.

ET CETERA

The International Society of Archaeologists has a department for exposing fraudulent relics. According to the *Outlook* (Vol. 99, No. 6) there are in this country several manufacturers of bogus Indian relics, which are shipped to

Europe as "genuine pre-Columbian stone implements," and are so perfect as to deceive even experts. One concern makes a business of buying up poor but genuine specimens and converting them into fine ones—changing a five-cent

arrowhead, for instance, by making barbs and resharpening it, into a fifty-cent article that might be shown with pride by a collector.

*

We have received a number of communications from confrères of the Catholic press apropos of our recent article, "Shall the Catholic Press be Toomeyized?" They all agree that *it shall not!* The editor of one official organ writes: "I subscribe to every word of that article."

*

Our friends of the "Juta" (International Independent Telegraph Agency; cfr. this REVIEW, current volume, pp. 513, 517) have made a serious mistake in antagonizing the *Correspondance de Rome*. The *Correspondance* may make mistakes, but it is a Catholic organ that deserves to be treated with great respect, to say the least, and to asperse its motives was an egregious blunder which we trust the "Juta" will hasten to undo.

*

We Americans may be derelict in safeguarding human life, but no people on earth can equal the moral fervor with which we "hunt for the responsible man" after the event.

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The *Outlook* (Vol. 99, No. 6) says in the course of an editorial

note on "Americans in the Argentine": "That the Argentine people realize the commercial value of the English language is seen from the fact that it is now taught in their public schools—something that a few of our schools might follow to advantage with regard to Spanish, considering the ever-increasing importance of the Spanish-speaking countries."

*

A subscriber writes to us:

Sufficient attention is seldom called to the earthly (over and above the spiritual) reward in store for those who contribute to the Catholic parochial school and who do not want State aid. I would refer to Prov. iii, 9-10, xi, 24, xxviii, 27, and also to the "centuplum accipiet et vitam aeternam possidebit." Moreover I believe that we Catholics would gain nothing if we got State support for our schools. A State school costs about three times as much as a parochial school and Catholics would have to pay additional taxes. Besides, when the State gives dimes, it exacts dollars. How long would it be before infidels and Freemasons would dictate the curriculum and conditions of management of our schools if we received from the public exchequer what is our rightful proportion of the school taxes?



LITERARY NOTES

—*Where We Got the Bible. Our Debt to the Catholic Church. Being a Catholic Contribution to the Tercentenary Celebrations. By the Rev. Father Graham, M. A., Motherwell* (xvi & 166 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. 30 cts.). In this little book, Father Grey Graham, who was formerly a minister in the Established Church of Scotland, shows that the Catholic Church has in very truth been the parent, author and maker, under God, of the Bible; that she guarded and defended it all through the ages, and preserved it from error and destruction; that she has ever held it in the highest esteem and has grounded her doctrines upon it; that she alone possesses the true Bible and that copies of the Scriptures existing outside of her pale are partly incorrect and partly defective, and that whatever is true in them is true because derived from her who alone possesses the Book in its fulness and truth. The volume is frankly controversial, but kindly in tone, and cannot fail to make a deep impression on any Protestant who still believes in the Bible. The low price renders the neatly printed booklet available for distribution at missions and among one's Protestant friends.—C. D. U.

—*Elise Hoskier. Ein christlicher Frauencharakter. Von Morten Pontoppidan. Aus dem Dänischen übersetzt von Joh. Gustav Haas* (B. Herder. 70 cts.). This is a life of a Catholic convert, told by a Protestant minister and translated by a Catholic priest. Madame Hoskier was born at Moscow in

1836, raised in the Greek Orthodox Church, married the Protestant son of Denmark's consul to Algeria, became a Catholic in 1859, and lost her life in the Paris charity bazaar fire of 1897. Her life reveals a model wife and mother, in whom natural nobility, strength, and tenderness are blended with intensely supernatural aspirations. Her Protestant biographer shows a singular appreciation of Catholic faith and practice, and rarely lapses into statements to which a Catholic would object. These are corrected by the translator in his foot-notes.—ERNEST DANNEGGER, S. J.

—*The Vision of Master Reginald by H. M. Capes* (B. Herder, 75 cts. net), gives the interesting and instructive history of Bl. Reginald (also Regnault, Renaud or Regnier) of Orleans, of the Friars Preachers, whose work ranks high in the early annals of his Order. It will be refreshing and sobering to the flighty and frivolous twentieth-century mind to contemplate, for a little, pages full of such simplicity, earnestness, and noble self-sacrifice as are offered by the first fervor of these early sons of St. Dominic. The volume is illustrated and attractively gotten up. A reference on p. 19, to "London: Burns and Oates, 1881," looks somewhat dubious.—JAMES PREUSS, S. J.

—The English speaking Catholic world owes a debt of gratitude to the Rev. John R. M'Kee, of the Oratory, for his translation of Dr. J. P. Kirsch's admirable monograph *Die Lehre von der Gemein-*

schaft der Heiligen im christlichen Altertum (The Doctrine of the Communion of Saints in the Ancient Church. A Study in the History of Dogma. xxx & 272 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder, 1911. \$1.35 net). The scholarly little work traces the doctrine of the Communion of Saints during the early centuries of the Christian era up to the reception of the article "sanctorum communionem" into the Apostolic Creed of the Gallic Church. The treatment of the Ante-Nicene period is very full. Dr. Kirsch deals with his subject at first hand and gives the actual text of all, or nearly all, important passages from the Fathers and early writers. We bespeak a wide sale for this excellent monograph and hope it will prompt English speaking Catholic savants to devote more attention to the history of dogma.—A. P.

—Teachers of Latin will derive substantial benefit from the perusal of Professor Morris's commentary on the Satires and Epistles of Horace. There is no lack of Horatian commentaries. This latest one differs from its predecessors chiefly by the emphasis which the author places "upon the thought of Horace, as distinguished from the language or the verse or the allusions." We recommend this book to the serious attention of all true lovers of the classics. If the method here adopted in the interpretation of one of the most interesting figures in Roman literature be applied along the whole line of classical authors, then and then alone will our students take a lively interest in the study of Latin. It is true that the precise thought cannot possibly be reached except

through the language and the verse and the allusions in which it lies embedded, and consequently classical scholarship cannot dispense with the dread "antiquities." But it does not follow that the college or high school student should be bothered with them more than is necessary. *Est modus in rebus, sunt certi denique fines.* Just where to draw the line between the necessary and the superfluous—that is the great question. It seems to us that Prof. Morris has made a step forward in the direction of the "golden mean."—A. B.

—*Klarheit und Wahrheit. Eine Erklärung des Antimodernistensides von P. B. Baur O. S. B.* xiii & 161 pp. 16mo. B. Herder, 1911. 70 cts. net). Fr. Baur gives the text of the oath against Modernism with its authorized German translation, and then explains the true meaning of each separate proposition in the light of the Encyclical "Pascendi," the Syllabus of Pius X, and the writings of Loisy, Tyrrell, and other Modernists. Altogether it is the simplest and most satisfactory commentary on the oath which we have yet seen. Its perusal will dispel many erroneous notions current in non-Catholic and to some extent also, we regret to say, in Catholic circles.—A. P.

—*Eternity. A Lenten Course of Seven Sermons, Including a Sermon for Good Friday. By the Rev. Celestine, O. M. Cap.* (New York: Joseph F. Wagner. 40 cts.) These sermons are very simple, yet full of suggestion. They are inspired throughout by S. Scripture which is quoted and commented upon most freely and aptly. They will fit many occasions and circumstances besides those for which

they were composed, and they have the particular merit of being intimate and personal in tone, which adds to their persuasiveness. —S. T. OTTEN.

—*Der Monismus und seine philosophischen Grundlagen. Beiträge zu einer Kritik moderner Geistesströmungen. Von Friedrich Klimke S. J.* (xxiii & 620 pp. 8vo. B. Herder. 1911. \$3.80 net.) Monism, which may be said to be the creed of nearly all non-Christian philosophers, holds that there is but one Thing, which has always existed of itself, and by its ceaseless self-modifications and transformations constitutes whatever else is to be found in the universe. Father Klimke demonstrates with characteristic German thoroughness that such a system (be it mechanical, dynamic, energetic, hylozoistic, pyknotic, spiritualistic, transcendental, naturalistic, evolutionary, realistic, psycho-physical, agnostic or empirical—these are so many subdivisions of Monism) is contradictory and subversive of the foundations of right thinking. It is a profoundly learned work, and one must keep his wits together to follow the author, though a careful perusal will richly repay the application and patience which it exacts. We heartily recommend the scholarly volume to all serious students of philosophy and theology.—A. P.

—Why have some thirty of the Saints obtained a place in the liturgy of the Mass? It is natural that the Twelve Apostles and the Blessed Virgin should be named in the Canon, but what principle of selection has opened the door to those that follow? The answer is that in the earliest age of the

Church martyrs alone received public veneration. Mass was celebrated on their tombs, and their names, especially on the anniversaries of their martyrdom, came to receive honorable mention in the Mass. No additions have been made to the Canon since the time of Pope Gregory the Great, to whom we are indebted for the mention of SS. Agatha, Lucy, Agnes, Cecilia, and Anastasia. A little book recently published by the English Catholic Truth Society (*The Saints of the Mass. Compiled by Mother Philippa.* 96 pp. 32mo. 10 cts.) gives brief biographies of all the Saints named in the Canon, beginning with SS. Peter and Paul before Elevation, and ending with St. Anastasia towards the finale. The little book makes no pretence of critical scholarship. It embodies with ascertained facts the more noteworthy legends associated with the Saints of whom it treats.—C. D. U.

—*Thomas Moore, der irische Freiheitssänger. Biographisch-literarische Studie von Alois Stockmann S. J.* (Ergänzungshefte zu den "Stimmen aus Maria-Laach." —105. ix & 167 pp. 8vo. B. Herder. 1910. 85 cts. net. Wrapper.) Here we have the life of a great Irish poet written by a German Jesuit. Fr. Stockmann, who is one of the ablest among the younger contributors to the famous *Stimmen aus Maria-Laach*, has fully mastered the historical, literary, and religious facts and problems involved in the life of the author of the "Irish Melodies," and his estimate of Moore, especially in the light of the much-discussed *Travels of an Irish Gentleman in Search of a Religion*, is fair and well documented. The

author's style is simple and attractive. On the whole this is the best biography of Tom Moore we have ever read and deserves to be made accessible to English readers by a translation. Fr. Stockmann would be the man to continue the late Fr. Baumgartner's *History of Universal Literature*; at least so far as English literature is concerned.—A. P.

—It was to be expected that the Brothers of the Christian Schools would ere long give us a *Catechism of Christian Doctrine for First Communicants*. This little pamphlet of 32 pages does credit to the authors. The necessary truths of our holy faith are set forth briefly and the words are so simple that they require but little explanation from teacher or parent. But is it not somewhat misleading to have the angels created "in heaven" and driven out of "heaven." "Heaven" is usually taken in the sense of a place where saints and angels see God face to face in beatific vision. This vision was of course not enjoyed by the angels during the time of their probation. Then, original sin is not so much, "the sin of Adam and Eve," as the sin which we inherit from our first parents, or rather from Adam alone. As one catechism puts it: "Original sin is the loss of sanctifying grace which we would have inherited if Adam had not sinned." Is it advisable to ask: "What other names do we call Jesus Christ?" Children have too limited a vocabulary to understand the phrase "to call a person names" in precisely the sense intended by the author. Instead of telling the children that "a child may receive first Holy

Communion when about 7 years old," it would be better, we think, to state that children are ready for their first Holy Communion as soon as they are able to reason and have learnt to understand the "necessary truths," whether this happens when they are 7 years old or later (or sooner). Also, we do not think it right to tell the children that "we should receive Holy Communion often if the priest allows us." The priest strictly speaking has no right either to allow or forbid us to receive often. As confessor he has a right to advise us, and we shall do well to abide by his decision. This applies especially to children. In the answer, "We should go to confession before Holy Communion" supply, from the preceding question: "if we have committed a great sin." It is incorrect to say that "If we do not tell all our mortal sins our confession is bad and sinful." What if we do not tell all our mortal sins through mere inadvertence? It may be misleading to say that "*in confession* we must *promise* never to commit sin again." The only *promise* required in confession is the one implied or expressly made in the act of contrition. Saying that "we may know our Confession was good if our lives are better afterwards," is laying down a criterion altogether too vague and insufficient. We hope the author will take note of our remarks and in the second edition, soon to be hoped for, eliminate whatever may seem objectionable. Barring the blemishes pointed out above, and a few others, this little catechism is good. (John Jos. McVey, Philadelphia, Pa. Price \$2.50 per hundred.)—THEOLOGUS.

—*Festgabe. Hermann Grauert zur Vollendung des 60. Lebensjahres gewidmet von seinen Schülern. Mit einem Bildnis von Hermann Grauert.* (407 pp. 8vo. B. Herder. 1910. \$4.30 net.) This beautifully printed volume is made up of papers on a variety of subjects by twenty-eight former pupils of the learned Munich historian. Space permits to mention only a few, which are not necessarily the most valuable, but perhaps will prove most interesting to the general reader who is not a specialist. "A Fragment of the Acts of St. Blaise" by Dr. S. Hellmann; "The Beginnings of the Guilds" by Dr. A. Meister; "Dante's Letter to the Italian Cardinals" by Dr. I. Hösl; "Nicholas of Cues and His Attitude on the Doctrine of the Papal Primacy" by Dr. P. P. Albert; "Contributions to the History of the University of Frankfurt" by Dr. H. Meyer; "Jacob Fugger and the Congress of Vienna A. D. 1515" by Dr. Max Jansen; "The Rise of Standing Armies in the Old Empire about the Second Half of the Seventeenth Century" by Dr. A. Rosenlehner; "The Dynastic Policy of Emperor Maximilian I in 1516 and 1517" by Dr. E. König; "Jacob Wimpheling's Epitome Rerum Germanicarum" by Dr. P. Joachimsen. Dr. Carl Weyman, a colleague of Professor Grauert in the University of Munich, though not a former pupil of his, contributes the initial paper entitled "Analecta Sacra et Profana." In its *tout ensemble* this stately volume is an admirable exemplification of the intense scientific occupation and the admirable scientific method of the average German savant. We have perused it with genuine pleasure and not a little profit.—A. P.

—An excellent antidote for wasteful inactivity in Catholic sodality life is furnished by the Rev. Fr. Löffler, S. J., in his little brochure on the nature and work of the Sodality of the Blessed Virgin Mary, of which B. Herder presents a third edition (*Die Marianischen Kongregationen.* 115 pp. 27 cts.). This essay was originally published on the occasion of the tercentenary of the great international organization of the Sodalities of the Bl. Virgin Mary. The author, who was a remarkable pulpit orator in his day, rises at times to heights of genuine pathos. He emphasizes the wonderful adaptability of the Sodality to all forms of social activity, one branch (L'Association de Saint-François-Régis) even concerning itself exclusively with so unusual a detail as the validation of civil marriages. May the booklet serve as a new impetus to suchlike needful and meritorious efforts in our present-day sodalities! — JAMES PREUSS, S. J.

—*The Son of Man. By the Rev. Placid Huault, S.M.* (Benziger Bros. \$1.10.) Father Huault gives us a profound, learned, and exhaustive but at the same time beautiful and alluring presentation of our Lord and Redeemer. Beauty is the rightful vesture of truth, and when the truth is expounded to Christians by their authorized teachers it should be so resplendent as to draw the heart irresistibly, while convincing the intelligence. This glorious vesting of the dogma pertaining to the Incarnate Word is accomplished by the author of the book we are considering in a manner which places it on a par with Meschler's *Gift of Pentecost*. Let us see them side by side on

the layman's book-shelf. — S. T. OTTEN.

—*Lehrbuch der Kirchengeschichte von Dr. theol. & phil. J. Marx, Professor der Kirchengeschichte am Priesterseminar zu Trier. Vierte verbesserte Auflage.* (xv & 920 pp. 8vo. Trier: Paulinus-Druckerei. 1908). We are thankful to Dr. Marx for having presented us with a copy of his admirable manual of Church history, which has rapidly run through several editions. Its distinctive features are: absolute loyalty to the Church, stern devotion to the truth, a fine appreciation of the results of modern historical research, a judicious distribution of space, and comparative completeness. The student will scarcely ever refer in vain to this textbook for information on any important topic of Church history. The author also pays due attention to the literature of his subject and is careful to give references wherever the student has a right to expect them. We consider this *Lehrbuch* superior to that of Knöpfler and better adapted to the needs of the average student than even the Church History of Dr. Funk (now accessible in an English translation), though it is not, of course, superior, or even equal to that monumental work in all other respects.—A. P.

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selves—or is it that we Americans are as inaccessible to an English point as the English are proverbially said to be to jokes? Madame Cecilia's many excellent writings for girls render commendation of anything from her pen superfluous.—S. T. OTTEN.

—On 75 small pages, the Reverend Joseph Rickaby, S. J., gives a brief description of the history and general character of the world-renowned Exercises of St. Ignatius. The different purposes of the so-called four Weeks, as well as sundry other important points of the Exercises are clearly and forcibly set forth, and the reader lays the booklet aside with the conviction that an eight days' Retreat would be an excellent investment of his time. The pamphlet (*How I Made my Retreat*) is published by the London Catholic Truth Society. Price 15 cts.—A. K.

—The handsomely illustrated life of *St. Patrick, Apostle of Ireland* in the "Notre Dame Series of Lives of the Saints" (London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.25) "does not claim to be critical" (p. viii). It is based on Archbishop Healy's Life and freely utilizes the *Tripartite Life of St. Patrick* edited by Dr. Whitley Stokes, retaining as much as possible the quaint phraseology of the original narrative. Its principal object is stated in the Preface to be "to introduce the inexperienced reader to the study of St. Patrick's life and times in such a manner that, should he be tempted to pursue that study further, he may at least find nothing of importance to unlearn." This seems the ideal way of writing a popular saint's life, and we do not hesitate

to recommend the present volume heartily. May it have a large sale and many followers! — F. R. GLEANER.

—*Margaret's Influence. A Drama in Three Acts.* By Rev. Peter Geiermann, C. SS. R. (B. Herder. 25 cts.) This is not a play to be recommended without qualification. There is movement and dash in the plot and life in the characters, which makes defects the more deplorable. The heroine is presented as a paragon, yet there are several weak points in her procedure. The financial "business" is baroque, to say the least, the general tone of the dialogue is vulgar, and the controversy drags the Church's doctrines down to the speech-level of the vulgarian.—S. T. OTTEN.

—The Christian Press Association Publishing Co. of New York has re-issued Kathleen Omeara's life of *Frederic Ozanam*, with Cardinal Manning's Preface and an introduction by the President of the Superior Council of the St. Vincent de Paul Society of New York. (85 cts. postpaid).

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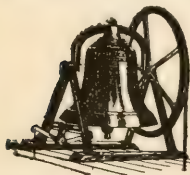
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Sapient and Other Screechers

BY ARTHUR PREUSS

Among the secret societies that have recently succeeded in invading the Catholic ranks, is the "Order of Owls."

The "Order of Owls," as we are informed by an official circular and a red card issued for propaganda purposes by State Organizer A. R. Renner of Michigan, was founded November 20, 1904, in South Bend, Indiana, and already has over 300,000 members in the United States, Canada, Mexico, Cuba, Porto Rico, Australia, South Africa, etc.

We are told in the circular that "the Order of Owls claim to be the only great secret fraternity which does not claim in any manner to be a religious body." We are also told that "this great modern fraternity was not made or organized. It happened—came about. It was the force of the attraction of fellows by other fellows....It's the outgrowth of the best, the result of the evolution of hearts. It has become a great society of men who love, laugh and enjoy life as it flies, who help the sick, bury the dead, brighten dark moments, light up gloomy places. Some are not Saints. None are in Potter's Fields, County Shrouds or Poor Houses. None are hungry. They do good, speak kindly, shake hands warmly and respect the honor of their women." We are not informed whether they also respect the honor of *other* women. The quoted sentences clearly stamp the "Owls" as a society of hail fellows closely related to the Elks and other Jolly Jumbos.

Strange to say, though this Order claims to have been founded in 1904, the American *Cyclopaedia of Fraternities*, in its second revised edition published in 1907, does not mention it at all. It does, however, mention an "Independent International Order of Owls," which, it says, was organized by William Richardson, G. A. Meacham, and other Freemasons, at St. Louis, Mo., in 1890, and to which only Freemasons are eligible. Its officers are called "Sapient Screechers" and its lodges like those of the present "Order of Owls," go by the name of "Nests."

We have a strong suspicion that the "Order of Owls" didn't simply "happen," but that it is the independent International "Order of Owls" revived. In that case we may assume that, like its parent, it is under Masonic influences.

The official circular from which we have quoted says that the "Order of Owls" has "a beautiful ritual," but that "nothing in the ritual is offensive to any man's religion or irreligion."

If you apply for a copy of the ritual, they tell you that it must be kept secret and that you will have to become a member to see it.

Needless to say, this "Order of Owls" is dangerous. At best it inculcates religious indifference and its morals are Masonic. In the words of the Michigan circular, "after all, to the Highest Intelligence or the Creator, as the Scientist or Christian are respectively pleased to term it [*sic!*], we are all very much alike." *Sapienti sat!*

If any of our readers perchance possess a copy of the Owls' ritual, we should be pleased to have it for inspection. After we shall have completed the translation of Pohle's Dogmatic Theology, we shall *Deo volente* undertake the compilation of a companion volume to our *Study in American Freemasonry*, dealing with the many secret and semi-secret societies, partly affiliated with and partly independent of the Masonic Order, which infest this great and glorious country. Such a work has long been a desideratum, especially among the reverend clergy. We are thankful for every scrap of information that will help to make the work more authentic and reliable.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

II

2. "Lectures and Discussion"

In 1905, Haeckel gave a series of lectures on the theory of evolution at Berlin, in the course of which he referred to my book *Modern Biology and the Theory of Evolution* to prove that the Catholic Church had now accepted evolution. The numerous misrepresentations and attacks on myself and many other Catholic scientists, of which Haeckel was guilty on this occasion, demanded that I should bring the truth before the German people, and this I did in an open letter to Professor Haeckel on May 2, 1905.² In the autumn of 1906 I received an invitation from Catholic academics to give several lectures on evolution in Berlin, and I accepted it, fixing the date for February, 1907. All that Father FitzSimons says about my motives in giving these lectures is pure fancy. On page 7 of his pamphlet we read: "It would appear that in Germany an appeal to a Berlin audience is the proper procedure. An audience of Berlin scientists seems to be regarded as a jury sufficiently competent to properly adjudicate the claims of contestants of every kind. The Saxon Wittenagemote in the days of the English Heptarchy

² In the *Germania*, 1905, No. 99 and the *Kölnische Volkszeitung*, No. 358, it is also reprinted as an appendix in

the 2nd German Edition of my "Modern Biology and the Theory of Evolution."

does not seem to have been regarded as a tribunal of more surpassing wisdom; and, like the Athenian Areopagus, it is to it every man with a worthy cause turns as to the body endowed with the proper jurisdiction and the requisite attainments to decide the difficulties which arise in the discussion of his problems," etc.

This is pure nonsense for any one who understands German science. There was no question of "an appeal to a Berlin audience" when I accepted the invitation to lecture in Berlin. The invitation, in fact, came from the Academic Sodality,—though this was kept a "secret." Since 1901 I had been giving lectures on evolution in various cities of Germany, Austria, and Switzerland on the invitation of various Catholic scientific societies, in order to oppose Monistic propagandism in this matter. Why should it have been surprising, therefore, that I accepted the invitation of the Catholic students of Berlin? The scientific character of the lectures was emphasized, indeed, by the fact that a committee had been formed, of which Professor W. Waldeyer, the perpetual Secretary of the Prussian Academy of Science, was a member. Professor Waldeyer also presided on the evening of the public discussion. The conditions of the debate, which I, of course, had proposed, had meanwhile been changed by my opponents without my knowledge, and to my disadvantage. I received notice of this change just before the beginning of the discussion, when the programme could no longer be re-arranged. Despite this trap it was impossible for my opponents to prove that I had been guilty of a single scientific error or false philosophical conclusion. Among my opponents there was a representative of Haeckel, his former assistant, H. Schmidt, of Jena, General Secretary of the Monist League. I had criticised Haeckel's procedure in his treatment of evolution, and Dr. Schmidt undertook to defend his old chief. He found it impossible to do so, however, after hearing my quotations from Haeckel's own writings. It should be expressly noted that no other of my eleven opponents attempted a defense of Haeckel. Some of them, on the other hand, made strenuous efforts to transfer the discussion from the domain of pure science to that of anti-Catholic partisanship. I was solemnly declared to be a "Jesuit" and a "theologian" who was bound by the dogmas of his Church, an one, consequently, who could not enjoy "scientific freedom." It was probably to these attacks that Father FitzSimons refers when he speaks of the "flying arrows" that were sent against me on that evening. For the rest, his entire poetic comparison with the hero of one of Sienkiewicz's novels (p. 8-9) is another piece of imagination. If he really believes that I met "each Monistic arrow" with a "profession of faith," he certainly must have

read my closing speech rather superficially. As a matter of fact, I refused to answer, as being irrelevant, all those attacks that had been dragged over from the domain of religion; and I confined myself to those objections that were scientific and philosophical in their nature. These were the only reasonable tactics to follow in order to frustrate the intentions of my opponents, to make a Jesuit auto-da-fe of the discussion.

Father FitzSimons, moreover, gives me the very flattering testimony (p. 9) that I did not succumb to the darts of my enemies, but that I emerged victoriously from this unequal strife. This I consider a great kindness on his part. It is equally kind of him, to acknowledge my superiority in philosophy over my opponents. If he thinks (p. 11) that in two instances I failed to meet the objections of my opponents squarely, he should have mentioned these instances, so that I might have a chance of correcting a possible error of his.³ I wish to call attention to the fact, moreover, that it was not merely my "overwhelming logic" which enabled me to crush my opponents, but logic copuled with a *knowledge of the necessary scientific facts*. Without the latter, all my logic would have proved of no avail.

[TO BE CONTINUED]

Socialist and anti-Socialist Propaganda in West Virginia

BY THE REV. C. J. KLUSER, MORGANTOWN, W. VA.

[Since his victorious debate with Fred Strickland, which he described so graphically in No. 17 of the CATHOLIC FORTNIGHTLY REVIEW, pp. 488 sqq., Father Kluser has been constantly kept on the firing line by the Socialists. In the sub-joined little article he describes the further development of the fight.—EDITOR.]

To counteract the effects of my debate with Mr. Strickland, the Socialists last Friday (October 13) brought Eugene V. Debs to Morgantown. He lectured at the Swisher Theatre. On the eve of his advent I sent to almost every house in town a circular in which I exhorted the Christian people to stay away from the lecture, because (as I proved from his own authentic utterances) Debs is a virulent enemy of our churches, a champion of free love, and an unmitigated liar. This circular caused deep consternation among the Socialists and kept at least ninety per cent. of the Morgantowners away from the Debs circus. So far as I know, not a single practical Catholic attended the meeting. Debs himself ignored the circular. It was probably the wisest thing he could do. The audience was made up of Socialists and

³ He does not return to them later, but he means, probably, the origin of life and of man. See the following chapter on "Theistic Evolution."

others, some 800 in all. The population of Morgantown is about 10,000.

My circular may appear savage to outsiders, but my first letters on Socialism and my debate testify to the fact that I strove to treat the Socialists kindly. But the more kindly I treated them, the more furious they became. They besmeared every pole in my neighborhood with Debs bills and pictures several weeks before his advent, in flat contravention of the city ordinance which forbids the use of telephone and telegraph poles for advertising purposes. Debs confidently predicted that Morgantown would some day in the near future be governed by Socialists, as Milwaukee is now. It will not be my fault if this prophecy comes true. I had the circular printed and distributed at my own expense, because I could not and would not rely on our newspapers. I have found out that even non-Socialist newspapers are afraid to publish solid arguments against the Reds. The Socialist local, though publicly challenged to refute my Debs circular, has failed to do so. Now I am endeavoring to secure the services of Mr. David Goldstein for a series of anti-Socialist lectures.

Bishop Donahue cordially approves of my action, as the subjoined letter shows:

My Dear Father Kluser:

I have heard with very much satisfaction that there is a movement on foot to bring into this state Mr. David Goldstein, a very distinguished lecturer on the evils of Socialism, and that he holds himself in readiness to discuss these momentous issues before Catholic or other audiences.

I want to tell you that I am most heartily in favor of this movement and that I commend it earnestly to the attention of the reverend pastors of the Diocese, the presidents of societies and others.

I take this opportunity to thank you most cordially for your own valiant efforts in exposing the evils of Socialism. May God abundantly bless your work.

Yours faithfully in Xto.,

† P. J. DONAHUE,
Bishop of Wheeling.

How Certain People Got in to the "Catholic Who's Who"

BY MISS GEORGINA PELL CURTIS, CHICAGO, ILL., EDITOR OF THE
"CATHOLIC WHO'S WHO"

My attention has been called to the article in the mid-October number of the CATHOLIC FORTNIGHTLY REVIEW, pp. 587-8, stating that Mr. Henry George, jr., is not a Catholic. Mr. George sent his record for the *American Catholic Who's Who*, himself, and with his own signature, and wished to be included in the book as a Catholic. What could the editor do, under those circumstances, but accept him for the book, unless he had in any way got himself outside the pale of the

Church, and I have yet to hear that he has. Why did not Dr. Harrington write to me and ask my authority for naming Mr. George as a Catholic before sending an open letter to the *Catholic Citizen*? My address is in the *American Catholic Who's Who*, and any one can write to me who wants to.

I have also been hauled over the coals for including Miss Elizabeth Jordan, editor of *Harper's Bazar*, in the book, and have been assured she is not a Catholic at all. Miss Jordan also sent her record and wrote me a personal letter at the same time. I was a little more careful in editing that book than some people seem to think I was, and where there have been mistakes in including some who should not be there (as for example, Mayor Gaynor), the fault hasn't been mine. When I told Fr. Wynne, S. J., how I came to include Gaynor, he wrote me at once that under the circumstances he was not surprised I listed Mr. Gaynor as a Catholic.

Is Dr. F. W. Foerster an Exponent of Naturalism?

BY THE REV. PATRICK CUMMINS, O. S. B., CONCEPTION, MO.

"Catholic literary criticism in this country certainly is curious, to say the least of it." So the editor of the *Ave Maria* (Vol. LXXIII, No. 10, p. 319) apropos of the antipodal notices of a new text-book intended for use in Catholic schools. May I be allowed to enrich the museum with another curio?

There lie before me a dozen favorable notices by Catholic writers in Germany, Austria, and Switzerland, of a book called *Lebenskunde* by Dr. F. W. Foerster of Zurich. Space forbids me to quote them individually; any one can obtain the set by applying to B. Herder for the pamphlet entitled *Lebensbücher von F. W. Foerster*. But let me offer, at least a little bouquet. "Foerster's *Jugendlehre* [it includes the *Lebenskunde*] belongs to those books which the critic does not like to review, but would rather press into the hands of as many readers as possible, feeling sure that thereby he is bestowing on them a precious gift" (Dr. Thalhofer in the *Korrespondenzblatt*). "Foerster's pedagogy of sex is by far the best and most mature of the many new attempts to solve this problem" (*Idem ibid.*). "Foerster does not at all attempt to banish or depreciate ordinary religious instruction. Rather, he holds religious instruction to be the crown of all moral instruction" (Dr. Gisler in the *Schweizerische Rundschau*). "There probably does not exist a more beautiful book for boys and girls of 10 to 15 years of age" (Reviewer in the *Theologisch-praktische Monatschrift*). "Modern in stamp and cast, old in its principles—principles

that do not differ essentially from those taught by Christianity" (Reviewer in the *Vaterland* of Lucerne).

Now, while these phrases, all from Catholic sources remember, are ringing into one ear, open the other to the comments passed on the same book by a brilliant critic in the First October Issue (pp. 557-558) of this REVIEW. Dr. Foerster is an "exponent of Naturalism." His *Art of Living* [translation of *Lebenskunde*] may be used by Catholics only with the greatest caution." "The motives called into play are almost always purely natural, often false and generally transitory." "Some illustrations would be positively pernicious in their effect on Catholic children." One passage "contains as subtle a denial of the supernatural as could be put into words."

An attempt to bring this last phrase into harmony with the last sentence in the preceding paragraph would result as follows: A book whose principles do not differ essentially from those taught by Christianity contains a most subtle denial of the supernatural. Certainly a most curious result!

But it would be unfair to all concerned to leave the matter here. Foerster is on all tongues in the pedagogic world of Germanic Europe, and his relations to the Catholic system must soon become a burning question also on this side of the Atlantic. If I venture to set down briefly my judgment on this extraordinary man, it is in the hope of provoking study and comment on the part of those more competent.

Foerster is *not* an exponent of Naturalism. Nietzsche is the grand spokesman of Naturalism. Foerster attacks no one more frequently than he does Nietzsche.

Foerster *is* an exponent of Natural Asceticism. The Supernatural presupposes the Natural. Natural Asceticism is the presupposition of Supernatural Asceticism, as Reason is the presupposition of Faith, and Philosophy the presupposition of Theology. The Supernatural does not destroy, rather it perfects the Natural. The Supernatural uses the Natural as instrument. In as far as Foerster advances Natural Asceticism, he is forging an instrument for Supernatural Asceticism.

Foerster *is* dangerous, because he insinuates that Natural Asceticism, as he understands it, includes Supernatural Asceticism, as we understand it. If we guard against this insinuation, we can use his books with immense profit. Goliath's sword does good service when wielded by David.

Perhaps the unfavorable judgment passed by some of Foerster's American critics is due, at least partly, to an unsatisfactory translation. Just one instance. In the passage entitled "The Mother" there occurs (p. 149) this sentence: "Do you think any such woman as this one

[the Sixtine Madonna of Raphael] ever really lived?" What about our Lady? She really lived. Does Foerster mean to say that she is not equal to Raphael's Madonna? We turn to the original (*Lebenskunde*, p. 263) and read: "Tell me, do you think such women really exist?" (*Sagt einmal: Gibt es eigentlich solche Frauen in der Wirklichkeit?*) In this form the sentence, even though it be unsatisfactory, does not, at any rate, point directly at Our Lady.

But there is against the translator a more serious charge than inexact rendering of meaning. Among the many illustrations which he has omitted, there are precisely some of those (for example: Voluntary Obedience) that show that Foerster is not an adherent of Naturalism. It is hard to conceive (cf. Translator's Introduction, p. vi) that so many illustrations had to be omitted simply because they are "more suitable for German children."

K. of C. Sayings and Doings

BY ARTHUR PREUSS

Exit Scharf

Our readers will recall the little article "Two Worthy Knights" in No. 8, pp. 247-8 of the CATHOLIC FORTNIGHTLY REVIEW. These two "worthy knights" were Dr. E. L. Scharf of Washington, and Congressman Ben Johnson of Kentucky. The latter had accused the former in open session of Congress of attempting to use the Order of the Knights of Columbus for political purposes. The matter was taken up by the supreme officers, and we now read in the *Columbian* (Vol. 42, No. 44) that Scharf has been suspended—whether for good or only pro temp., the Chicago K. of C. organ does not say. It suggests, however, that Johnson deserves blame as well as Scharf for giving his charges publicity, instead of "filing them with the proper officials." But is it likely that the "proper officials" would have paid any attention to Mr. Johnson's accusations, had he not published them in such a sensational manner?

We suggest that the great and glorious Order, to show its disapproval of the unchivalrous conduct of both these "worthy knights," even up matters by also suspending Mr. Johnson.

A Soul Kisser

Among the plays which the American Federation of Catholic Societies has been so earnestly condemning, is one called "The Soul Kiss." This play was recently again produced in New Orleans, and the *Times-Democrat* of that city says (Oct. 22) that, while it has been

"toned down considerably," "there are still parts too indelicate to be termed risqué." The New Orleans Knights of Columbus, in spite of the strenuous efforts made by Archbishop Blenk, obviously do not endorse the stand for theatrical reform so valiantly taken by the Federation. For in an entertainment which local Council No. 714 gave on October 25, there figured as guest of honor and chief entertainer a certain George McGarry, who plays one of the leading parts in the "Soul Kiss." Mr. McGarry, of course, is a "brother knight."

Members who prostitute their talents by taking part in plays that are "too indelicate to be termed risqué," ought to be given the "Scharftreatment."

Bucking Against a "Mystical Fence"

The *Catholic Columbian* (Vol. 36, No. 43) chronicles "as a sign of the times" a story sent out by the Associated Press from Detroit recently, in which it is recorded that, in a speech delivered before the Michigan Sovereign Consistory at the Masonic Temple, Mr. E. H. Doyle, who is "one of the best known Knights of Columbus in America," said he hoped that "the mystical fence which keeps Protestants and Catholics from fraternizing in the Masonic order would some day be removed."

It may be removed by the Knights of Columbus, but it will never be removed by the Church, which has time and again solemnly forbidden Catholics to join Freemasonry on the ground that Freemasonry ultimately aims at "the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new order of things according to their own ideas and based in its principles and laws on pure Naturalism." (Leo XIII, Encycl. "Humanum Genus," A. D. 1884). That this is as true of American as it is of European Freemasonry has been stringently demonstrated in *A Study in American Freemasonry*, St. Louis, Mo., B. Herder, 1908.

It is indeed "a sign of the times," and a very sad one, to hear prominent Catholics speaking of the Church's condemnation of Freemasonry as an arbitrary placitum which may some day, (under the regimen of a "more enlightened" Pontiff, presumably) be unceremoniously revoked.

It is also "a sign of the times," and an even sadder one, to see Catholic newspapers of the standing and pretensions of the *Catholic Columbian* print such rot as the Doyle utterance without a word of condemnation.

"A Little Piece of High Strutting"

That was a fine paper on Higher Education prepared by the distinguished committee Rev. J. T. Creagh, D. D., of the Catholic University of America, Professor James C. Monaghan and James J. Walsh, of Fordham University, and read before the last National Convention of the Knights of Columbus.

"All fine and learned as we might expect from these notable scholars," says the Rev. W. P. Cantwell in the *Newark Monitor* (Vol. XII, No. 40), "but how sadly it limped in the end. Just a nice-worded suggestion to the Knights that they send their boys and girls to Catholic institutions! But was there any legislation by the Knights? Not a bit of it. It was all a little piece of that high strutting for which the Knights of Columbus is becoming famous as an organization. Will the Committee kindly give us the statistics of how many Knights of Columbus are sending their children to non-Catholic institutions of learning? The result may surprise even the Knights themselves."

There must be a good many such recreant Catholics among the K. of C., else surely the Archbishop of Oregon City would not have gone out of his way last September, in an address delivered to the Portland Council, to express his regret that members of the Knights of Columbus neglect to send their children to Catholic schools. (See the *Portland Catholic Sentinel*, September 14, 1911). Let us by all means have the statistics called for by Father Cantwell!

The Catholic High School and Scholarships in Secular Universities

BY THE REV. HUGH T. HENRY, RECTOR OF THE ROMAN CATHOLIC HIGH SCHOOL, PHILADELPHIA, PA.

In your Mid-October number, (No. 20, p. 590, 2nd paragraph) I find a statement which may very easily be misunderstood by your readers: "Some Catholic schools unfortunately take great pride in being accredited to a secular university. It is reported that in Philadelphia four scholarships were obtained for Catholic high school pupils in the University of Pennsylvania. No wonder the number of Catholic students attending the latter institution is steadily increasing. There is every reason for expecting great harm from such an inducement."

I think a reader could scarcely understand anything else from this statement, than that the Catholic school referred to obtained a grant from the University of four scholarships.

This is not the fact.

The fact is that the City of Philadelphia bought and offered to graduates of last June from the public and private high schools, etc., eighteen scholarships to the University. There were no less than ninety-nine applicants for the scholarships, four of these being from the Catholic High School. There was a competitive examination, held in such a way as to ensure perfect neutrality on the part of the examiners. The four Catholic High School boys won scholarships—and, by the way, the applicant who attained the highest average was a Catholic High School boy.

Now the significance of these results lies in the fact that there are at least 8000 pupils in the high schools, etc., of Philadelphia, of whom 400 attend the Catholic High School. The proportion is twenty to one; so that if only one Catholic High School boy had won a scholarship, the high school named would have maintained, or indeed slightly exceeded, its just proportion of success. As a matter of fact, four of its pupils won scholarships.

So far, I think, every friend of Catholic education might rejoice to know that education under Catholic auspices has not suffered by comparison with public education.

I do not think that "A Catholic College President" has indicated with sufficient exactness how the Catholic High School "obtained" the four scholarships. I do not wish to go into the other questions raised by him, although I think that he has not contemplated the difficulties surrounding the graduates of Catholic high schools and colleges with sufficient care. For instance, I am convinced that not one of the four successful applicants for the scholarships at the University, could afford to pay \$200 a year (i. e. \$800 for the whole course—for the scholarships won were each for four years) for his further education. Much less could he afford to pay both for tuition and for board at one of our Catholic universities. Is such a qualified student, then, to abandon his ambition to be a physician, a lawyer, an engineer, etc., just because no way lies open to him save at a secular university and by competitive examination?

It is indeed to be regretted that we do not possess a Catholic university in Philadelphia, in which there would be abundant scholarships open to the competition of Catholic students.

A Plea for Truer Architecture in Our Churches

BY JOHN T. COMES, ECCLESIOLOGIST, PITTSBURGH, PA.

The arts of music, literature and painting, sculpture and architecture have always been the media of religious expression; while the reform of sacred music is slowly progressing according to the mind of our Holy Father, while now and then a church arises that marks the beginning of better things, as a whole the money spent on architecture and art in nine cases out of ten is wasted on the soul-less stuff produced by commercial art factories.

At first thought one would be led to suppose that there were no first-class architects or artists in America. This is not the case, because their existence is proved by the fact that all about us Protestant churches and secular buildings are arising that show the discriminating taste of those who select their artists. There is a great deal of talent in America, although, unfortunately, it does not happen to reside altogether in the Catholic fold. It seems to me that the Church has made the mistake of selecting men first of all because they were Catholics and only secondly because they were architects or artists. The fact that a man is a Catholic does not make him a better architect or artist any more than it makes a better musician, a better sculptor, doctor or lawyer. Too many architects who are engaged by the Church seek and obtain work solely on their being Catholics, and yet I know of many scholarly and talented, not to say brilliant, architects in America, who have studied at the fountainhead of Christian art, namely in Europe, who are infinitely more capable of designing real Catholic churches than those who are now entrusted with this task; simply because they have the talent and training to produce artistic and noble work.

Of course a first-class Catholic artist is a great desideratum. The first step necessary, therefore, to secure better results is to exercise a more discriminating taste in the selection of the men who are to design our buildings.

The next stumbling block in the path of architectural reform is the lack of authority. The Church itself thrives by authority, and its logical system has been admired by non-Catholics the world over. Its organization is supreme, but religious art to-day has no recognized authority whatsoever, and the present workers of the fold are disorganized by lack of system.

Now without intelligent patronage and the consequent lack of encouragement, how can a conscientious architect or artist who values his art, succeed? Appreciation to him is as necessary as rain and sun is for growing plants. But if there is no popular taste deman-

uine work of art, and if those in authority do not use their influence to secure it, how can the situation be bettered? The solution of this difficulty would be for each diocese to have a competent and first-class ecclesiastical art commission to be composed, not necessarily of monsignori or irremovable rectors, or pastors of the various language churches, but of men who have made a study of art and are familiar with the demands of the Church and who are thoroughly capable of selecting, without doubt, the best design from those submitted in competition. This committee could consist of a professor of architecture (not necessarily Catholic), one or two clergymen of discriminating taste, and a layman with the same qualifications. The findings and recommendations of this Committee should be conclusive and it should have the power to reject all designs for churches, decoration, furniture, fitting, etc., submitted to them, and their services could include the selection of the vestments, because every department of Christian art to-day is sadly in need of reform.

We have not far to seek for examples of this method of procedure. The city of Washington has a national art commission who pass on all buildings and monuments erected by the city and nation. New York, Pittsburg, and Cleveland and other large cities have art commissions who perform similar services. The valuable work that these art commissions are doing for the cause of beauty was forcibly presented at the magnificent town planning exhibition held in Philadelphia this spring. In fact the whole country is talking of civic and municipal beauty, and it is high time for the Church to take an active interest in this movement for the beautification of American cities, especially since she has been such a potent influence in the past for the creation of all forms of beauty.

In cases of large and important work the services of the most eminent architects and sculptors in America could be secured to serve as a jury of experts, as artists are proverbially generous in making sacrifices of time and labor in the cause of furthering the interest of art in all its forms.

The cause of Christian art could also be advanced materially by seminary students receiving at least a rudimentary knowledge of the canons of Christian art, and at an age when the aesthetic faculties can be developed along with the other faculties. This training could be given either by a course of illustrated lectures on art, by a competent authority, who would not necessarily have to reside at the seminary, but who could devote all his time to the giving of these lectures in the various seminaries in America. This has been done in a few noted cases and the result has been eminently worth while.

It may be well to state that this plea for a revival of genuine Christian art and architecture *need not be more costly to the people*. We need not spend more money for art, but that which is spent should be spent more *judicially* and *wisely*. Any first-class architect will corroborate the statement that good art and architecture can come out of a lean purse as well as a full one.

Since the above was written, the author has been able to secure the services of Mr. Warren P. Laird and Mr. Paul Cret, Professors of Architecture at the University of Pennsylvania, to give written opinions on the merits of any design submitted to them for churches or other Catholic buildings. This work is to be done by them free of charge for a certain period, or until the work becomes too onerous, when they will resign or demand a suitable fee for this expert service. This will secure authoritative opinions on architecture instead of the hazy and unreliable ideas of untrained priests and incompetent architects.

When one considers that about sixty to seventy-five percent of the cost of churches is expended to secure a dignified and noble temple, the importance of having *correct* architecture is realized at once, as the money spent for bad architecture is practically wasted.

The newly appointed Bishop of Toledo is seriously considering the introduction of authoritative principles in the design of all buildings in his diocese. The successful outcome of this project will no doubt influence other dioceses in introducing the same desirable working principles.

New Church Music Publications

BY JOSEPH OTTEN, CHOIR DIRECTOR, ST. PAUL'S CATHEDRAL,
PITTSBURG, PA.

Graduale Sacrosanctae Romanae Ecclesiae. De Tempore et de Sanctis. SS. D. N. Pii X. Pontificis Maximi jussu Restitutum et Editum. Editio altera Ratisbonensis juxta Vaticanam. (Fr. Pustet. \$2.25.)

This is an exact reprint of Pustet's previous reproduction of the Vatican *Graduale*, except that India paper is used, whereby this volume is reduced to about half the thickness and less than half the weight of the same publishers' previous editions. The book is a gem of the book-maker's art and a source of pleasure to the singer using it.

* * *

Ecclesiastical Chants in Accordance with the Vatican Edition. Collected and Annotated for the Use of Clerics. By Dom Dominic Johnner, O.S.B. (Fr. Pustet. 35 cts.)

While the original of this timely and convenient little work is in Latin and sells for fifty cents, the present version is in English and

costs only thirty-five, thereby becoming even more accessible to those for whom it is intended than its companion edition. As was pointed out in this REVIEW, last year, the book contains practically everything a priest in the performance of his liturgical duties has to know how to sing. Would that every cleric, especially the younger ones, were to carry a copy of it in his pocket and familiarize himself with its contents and learn how to sing them beautifully, to the delight and edification of the faithful.

* * *

Kleine Choralschule. Von P. Dominicus Johner. (Fr. Pustet. 50 cts.)

As the author points out in his foreword, this is Part I of the new edition of his *Neue Schule des gregorianischen Choralgesanges*, which has recently been published. The little book is destined for beginners and singers who will find in it everything necessary for a merely technical performance of the chant, while the rest of the *Neue Schule*, now contracted into two parts as against three in the first edition, must be brought into requisition by teachers in order to penetrate into the nature and spirit of the liturgical melodies.

* * *

Kurzer Leitfaden für den Unterricht im gregorianischen Choral. P. Ludwig Becker, O.F.M. Sammlung Kirchenmusik. (Fr. Pustet. 30 cts.)

This little manual, in the words of the author, offers, in condensed form, what is most necessary to know about Gregorian Chant without omitting anything essential. It is especially intended for preparatory schools for boys and for seminaries. Like the preceding, the present author follows in the wake of the school of Solesmes in his definitions and the use of the well known rhythmical signs, etc., which latter would better have been omitted in view of the recent utterances by the Congregation of Rites and the fact that the official edition of the chant contains no such signs. It is a singular fact that so many pedagogues will slavishly adopt everything which is peculiar to the school of Solesmes and ignore directions proceeding directly from the pontifical commission. To them the perusal of Amédée Gastoué's *Nouvelle Méthode Pratique de Chant Grégorien, seule entièrement conforme à l'édition Vaticane* (Paris, Lecoffre) would undoubtedly be useful and broadening. Gastoué is a member of the pontifical commission.

* * *

Stimme und Sprache, ihre Entstehung, Ausbildung und Behandlung. Für Sänger und Redner. Von Dr. Seb. Killermann. Sammlung Kirchenmusik. (Fr. Pustet. 30 cts.)—Kompendium der Notenschriftkunde. Von Dr. Hugo Riemann. Sammlung Kirchenmusik. (Fr. Pustet. 60 cts.)

The first one of these treatises is especially intended for clerics, singers and for all those whose calling entails the proper and effective

use of the voice. The book gives in condensed form the results of recent studies made by specialists of different countries in that field and will be found extremely instructive and useful.

Dr. Riemann's study is all the more interesting and timely because of the continued agitation of the rhythm question in Gregorian chant. Rev. Dr. Weinmann, editor of the collection, declares in the introduction to the present volume that he holds different views on the rhythm question from those of the author. Those who follow the studies continually going on (cfr. Rev. Fr. Dechevrens' *Composition Musicale et Composition Littéraire à propos du Chant Grégorien*, Paris 1910) and the change of position assumed by Dom Macquereau in the new *Revue Grégorienne* (January 1911) and Dr. Wagner in Peter's *Jahrbuch* for 1910 will find Dr. Riemann's booklet on the history of notation of the greatest assistance for the intelligent grasp of the subject. No church musician with a knowledge of the German language should be without the complete "Sammlung Kirchenmusik" of which, so far, six volumes have appeared, others being in preparation.

* * *

Processionale Romanum sive Ordo Sacrarum Processionum ex Rituali Romano Depromptus. Accedit Appendix quae Benedictiones cum processionibus conjunctas, aliaque similia ex Missali et Pontificali Romano extracta continet. Editio quinta. (Fr. Pustet. 55 cts.)

This handy and beautifully gotten up manual was published at the beginning of the current year and contains, of course, every text and melody pertaining to liturgical and extra-liturgical processions, preceded by explanations and instructions taken from the Roman *Rituale*. Besides fulfilling the purpose for which it is published, the book might be made further useful to those having charge of music in our churches, among whom there are still many who suppose that no procession is possible without the introduction of the military element and the playing of a march on the organ or other instruments. Examination of the texts and melodies of the chants prescribed for these occasions will convince them of the utter incongruity of forcing into the rhythmical rigidity of the march form the movement of clergy and faithful, young and old, instead of permitting them to "proceed in peace."

The Cult of the Saints

BY LE MASQUE DE FER

The Rev. F. G. Holweck, editor of the St. Louis *Pastoral-Blatt*, concludes an interesting article on the "Anargyroi" in No. 7 of that excellent monthly with these remarks:

"How the cult of the Saints has changed in practice! In the olden time there was not a single shrine of the Blessed Virgin to which the sick pilgrimaged, nor was the name of St. Joseph anywhere invoked. On the other hand, every country had magnificent temples in honor of the holy martyrs, and to these the Christians flocked in great crowds. In their special needs the Christian populace of the Orient appealed to the military martyrs, George, Theodore, Sergius, Demetrius, Mercurius, to St. Thecla, and to the great healers, St. Michael the Archangel, the Anargyroi, and St. Menas, while the faithful of the West made their prayers to the fourteen Saints known specifically as the 'Helpers in need,' to the holy Apostles Peter and Paul, to St. Martin, St. Felix of Nola, and a few other ancient heroes.

"This entire cult, once so magnificent and so closely ingrained in the religious life of the masses, has now almost entirely disappeared. The olden shrines are deserted or buried in the sands of the desert. The Blessed Virgin Mary, St. Joseph, and St. Antony are almost the only Saints with whom the masses of our people today have any acquaintance. The young here and there have learned to practice a certain artificial devotion to St. Aloysius. Besides this there is nothing much of importance. The sanctuaries of the martyrs at Cyrrhus, Sergiopolis, Euchaita, Lydda, that of St. Menas in Lybia, the grave of St. Martin at Tours and that of St. James at Compostella have been supplanted by churches in honor of the Blessed Virgin at Lourdes, Einsiedeln, Loreto, Kevelaer, Val de Pompei, Guadalupe, and the shrine of St. Antony of Padua. The names of all the other Saints, even though they be the patrons of individual Catholics or of churches, are empty sounds. At best their festival is celebrated once a year, that is all. Now and then the attention of the people is caught by some fictitious Saint, of whom nothing is known, whose very name, in fact, is uncertain. Such unreal phantoms (*e. g.* St. Expeditus and St. Philomena) appear like meteors in the sky, glitter a while, and disappear as quickly as they rose. The *real* Saints, the smallest particulars of whose life and deeds are well known, are indeed studied by savants; but the Christian populace will have none of them, because they do not afford sufficient scope for the imagination, which delights in weaving legends and fancies. Fanciful legends have always influenced the masses more effectively than the plain truth."

Thus far Father Holweck, who, as most of our readers probably know, is also one of the leading contributors to the *Catholic Encyclopedia*.

We would not subscribe to every line of his statement. His remark about the devotion to St. Aloysius strikes us as exaggerated.

And he wofully underrates the devotion of the faithful to such popular Saints as St. Ann, St. Patrick, St. Henry, St. Francis of Assisi, and two or three dozen others whom we could name.

But he is right in censuring the cult of such mythical saints as Expeditus and earnestly pleading for a more wide-spread appreciation of the lives and deeds of the great heroic Saints of antiquity.

It were vain to deny that fanciful legends exert a powerful spell on the popular imagination. But do they *always* influence the masses more effectively than the plain truth? What about the simple story of the Gospels?

Early First Communion

BY ARTHUR PREUSS

When one considers that the Pope's object in insisting that children, having come to the use of reason, are bound by the Church's legislation concerning Easter Communion, is not merely to secure that they should make their First Communion early, but that they should, just as much as adults, approach the Holy Table frequently, and so gain strength to overcome their growing passions, one is astonished at the reluctance still shown in certain quarters to fall in whole-heartedly with all the provisions of the "Children's Charter," the decree *Quam Singulari*, promulgated on August 15, 1910. That decree has now been edited with an introduction and an exhaustive commentary by Father de Zulueta, S. J., in *Early First Communion* (Benziger Bros. 50 cts.), and the perusal of this booklet by all parents and guardians is to be highly recommended.

It matters not who it is that would defer Communion beyond the age of discretion, or that "insists more than is right on making extraordinary preparations precede First Communion,"—the Decree "*Quam Singulari*" sternly condemns such conduct as "Jansenistic" and exhorts parents, especially fathers, to do their sacred duty by their children.

Discretion, as Fr. De Zulueta points out (p. 57), is to be understood as meaning "when the child begins to use its reason—that is, about its seventh year, or later, or even sooner." Race, climate, heredity, surroundings, and other things may come in to delay, or even to hasten, the dawn of reasoning power. Fr. De Zulueta thinks that the average age of discretion for an English child would be about eight years, but that quite a number attain to the use of reason at least half a year before their seventh.

The first communicant child is not required to know the whole

or even the greater part of the Catechism. More than this. There is nothing in the decree "*Quam Singulari*" to suggest that a child need know any part of its Catechism exactly *by heart*. As Cardinal Gennari observes in his commentary on the decree, while it is at times necessary to see that fixed verbal forms are committed to memory for the sake of securing doctrinal accuracy, one must above all make sure that the child has grasped the necessary truths.

The child must complete its instruction after communicating, "gradually," and "in the measure of its capacity." We have repeatedly pointed out how this provision safeguards the parish school. Fr. De Zulueta brings out another important aspect. "These qualifying phrases [*gradually* and *in the measure of its capacity*], he says, or their equivalents occur three times within the space of Rules II and III (of the decree), and should be carefully noticed by good people as warnings against the blunder of exacting too much from small children." (p. 61.)

The fear of those who still have misgivings as to the ultimate results of the decree, makes no allowance for the effect of frequent Holy Communion. It takes small account of the general raising of the child's spiritual vitality. It overlooks the supernatural relish for the things of God which constant union with Him in communion is eminently calculated to develop. "Is the grace of repeated Communion, and its quickening of faith and love, to count for nothing? Surely such a view would form but one more instance of the self-sufficient way in which we are prone to underrate the intrinsic virtue of the Holy Sacrament, and unduly to magnify that of our poor human contrivances and tactics." (p. 93.)

May all whom it concerns do their share to the end set forth by Pius X in a letter to Bishop Grellier of Laval: "We are filled with a great hope that you will reap the fruits which we promised to ourselves in issuing the decree. The flower of innocence, ere it be tainted and blighted by the poisonous breath of the world, will find shelter with Him who loves to dwell among the lilies. At the prayer of these pure young hearts, God will restrain His avenging arm. At a moment when the sons of perdition are crying out, 'We will not have this Man to reign over us,' He will make for Himself a chosen realm in the hearts of those of whom is the kingdom of heaven."

Dr. Gairdner on the English Reformation

Dr. James Gairdner devotes considerable space in the recently published third volume of his work *Lollardy and the Reformation in England*¹ to an Introduction, in which he explains and vindicates his position as to the religious questions which he cannot ignore.

Having been charged by some with undue tenderness towards Rome, to whose cause he is said to have done, historically, rather more than justice, he assures his readers that towards that Church he has never felt the least personal inclination; though he has always been anxious to understand it; and in the case of controversies which he has had to study, has usually felt that the Romanist had the better of his antagonist in point of logic. Nevertheless, he adds, "Rome was further removed from me a great deal than Protestantism," and if symptoms of partiality for her are to be found in what he has written, these, he declares, must be attributed to his desire to be fair in matters exaggerated by modern prejudices.

When we come to consider his exposition of his own religious views, says the *Month* (No. 565) in a review of Dr. Gairdner's third volume—it certainly does not appear strange that these should not be found acceptable by the ordinary run of critics, though we cannot well understand how the author himself can be satisfied to follow his own line of argument no further. Fault has, for example, been found with his application of the term "heretics" to the Lollards and early Reformers. He replies that not only is such usage justified "historically," for these men were so described by their contemporaries, but moreover that it is in itself correct, being sanctioned by St. Paul, and having a signification which must not be forgotten. A heretic, he argues, is one who separates himself from the Church, and the Church must be a visible body whose members are united by some effective bond. To say that each individual is a Church to himself, and that every sect calling itself a Church has quite as good a right to existence as any other, is fatal to the existence of Christianity itself. The question remains, where is the bond to be found which makes it morally unjustifiable to abandon the orthodox fold and betake oneself to another, even though this be legally permissible? Here, no doubt, is the crucial

¹ *Lollardy and the Reformation in England. An Historical Survey.* By James Gairdner. Vol. III. (xliii & 415 pp. 8vo. London: McMillan & Co. 1911. \$2.25 net). For an analysis of the first two volumes see the CATHOLIC

FORTNIGHTLY REVIEW, Vol. XVI, Nos. 8 sqq. On Dr. Gairdner's reply to his critics, in the July 1909 number of the *Nineteenth Century*, *ibid.* Vol. XVII, No. 5.

point, and we cannot but think that not a few who read this book will fail to be convinced by the author's answer. Already he had declared that the social unity requisite for such a body must be formed not by political or human power, but by God's own Spirit, and that in the Catholic system such a bond was provided, in theory at any rate, he does not attempt to deny. But what has he to quote as a substitute? Seemingly nothing better than "the Established-Church principle, by which the life of the Church and the life of the nation depend upon each other!"

Apart from this rather frail foundation, Dr. Gairdner has much to tell us which is of high interest and importance. In particular, we may mention the topic which is so great a favorite with certain anti-Catholic controversialists, that of religious persecution. "The theory," he declares, "that Protestantism was more tolerant than Romanism will not bear examination;" and again he says, speaking of the treatment of the contumacious by ecclesiastical authorities in the Middle Ages, that these did not pronounce a man a heretic till "after much forbearance (which was always shown as regards mere speculative error, or what was so considered, affecting the doctrines of the Church)"; and that as to the penalty which in extreme cases was the consequence, "Burning for heresy was not instituted by the Church, though the odium of it, in later times, was generally thrown upon the Bishops." But in mediaeval times the Bishops, he tells us, were as a rule on the side of mercy, and sometimes protected heretics from the popular fury which was what they had most to dread.

It is not surprising that at the hands of such a writer a man like Stephen Gardiner, the famous Bishop of Winchester, is made to appear in a very different light from that in which he has usually been depicted by historians who have been content to rely on the descriptions of his bitter enemies. Altogether we are enabled to form some idea of the utter religious confusion of the period which explains much in men's conduct that is naturally a puzzle. Henry VIII himself in his will dated four weeks prior to his death, after imploring the Blessed Virgin Mary with all the Holy Company of Heaven continually to pray that he may the sooner attain everlasting life, goes on to provide for Masses to be said in future for the repose of his soul, and sermons preached inviting prayers on his behalf. Yet doubtless there are still many who imagine Henry as a good Protestant, on whom "The Gospel light first beamed from Boleyn's eyes."

FLOTSAM AND JETSAM

Is a Priest's House a Parsonage?

"Why do some of our Catholic papers call a priest's house a 'parsonage' instead of rectory or parochial residence?" asks an esteemed contemporary, the *Record*, of Louisville, Ky. And *The Observer* echoes the question.—*Pittsburg Observer*, Vol. 13, No. 17.

As usual, our doltish Pittsburg contemporary is barking up the wrong tree.

A parson, according to old English usage, and in the language of the famous Blackstone (*Comment. I*, xi, 384), "is one that hath full possession of all the rights of a parochial church. . . . He is sometimes called the rector. . . of the church; but the appellation of parson, (however it may be depreciated by familiar, clownish, and indiscriminate use) is the most legal, most beneficial, and most honorable title that a parish priest can enjoy." If a parish priest is properly and correctly called parson, why should not his house be called *parsonage*? It is a good old English word, of Catholic antecedents, and long abuse of it ought not to prevent the Catholic press from restoring it to its legitimate uses.

Railway Killings

The *Hampton-Columbian* magazine for October features a paper by Charles Edward Russell on railway management, railway speed, and railway killings in the United States.

The figures are familiar. In

1910 the number of passengers, employees, and wayfarers killed and wounded on our railways was over one hundred thousand, an increase of more than 100 per cent. since 1899.

We kill twenty-five times as many passengers in proportion as the French railways do, and seven times as many as the British railways. We kill three times as many employees as the British do, and maim twice as many.

Is it because we are willing to pay in lives for speed? A fond delusion! American trains are not the fastest in the world. In average speed of passenger trains Great Britain is first, France second, Germany third, and the U. S. fourth.

It is not speed that is the matter with us, but the simple fact that, for motives of capitalistic greed, the American railroad is not physically equipped for safety. How long will the people tolerate this abuse?!

The Poetic Treasures of the Liturgy

To introduce ecclesiastical students to the poetry of the Catholic liturgy, and in particular to make them acquainted with the full meaning and setting of those beautiful hymns one or other of which is used at almost every public service, the Rev. Matthew Gering, S. J., has selected eighteen of these hymns and published them with brief introductions in the shape of a 36-page pamphlet entitled *Latin Hymns edited by*

M. G., S. J. (Florissant, Mo.: St. Stanislaus Seminary). Among the hymns selected are such beautiful gems as *Adoro te Devote*, *Ave Maris Stella*, *Dies Irae*, *Iesu Dulcis Memoria*, *Lauda Sion*, *Pange Lingua*, *Stabat Mater*, *Veni Creator Spiritus*, *Veni Sancte Spiritus*, and *Vexilla Regis*, whose high poetic qualities, simplicity, depth and tenderness of feeling, and brilliant diction, in the words of the reverend editor, "have endeared them to Protestants and won the unstinted praise of non-Catholic scholars."

It is a splendid idea "to utilize for educational purposes something of the literary treasures that lie hid in the Missal and the Breviary."

Fr. Germing introduces each hymn with a few brief remarks, drawn from approved sources, with regard to authorship and meter, and interspersed here and there with a few words of literary appreciation. We hope he will find sufficient encouragement among his brethren to enable him to enlarge his selection of hymns and make it accessible to the general public. In that case it would be well to print an English translation opposite each hymn.

Magazine Consolidation

The action of *McClure's Magazine* in consolidating with itself the *Ladies' World* adds another to the list of periodicals that have decided to adopt the favorite method of the modern industrial system. The purpose of this movement is probably not so much the wish to remove competition as economy of

management and the larger profits resulting therefrom. Mr. S. S. McClure is quoted as saying that the day of the single magazine is past and that the movement to consolidate will ultimately prove beneficial.

However much the new idea may increase the profits of the stockholders, it is more than doubtful whether, in the long run, the magazines themselves will be benefitted. They may have more money spent on them, and they may achieve sensational things. But, as a writer in the *New York Times Book Review* (Vol. XVI, No. 40) points out, they will lose the flavor of personality. "When one man, virile, capable, and strongly individual, stands behind a publication of any sort he gives it a distinction and a forcefulness it can get in no other way. And that will be impossible under the new régime. The combination magazines may do things and be things impossible to the one-man magazine. But it is a great pity to lose the power and the savor of personality out of the works of the world, and it is dropping out of one thing after another."

The Right of a Man to Change His Name

The right of any man to change his name under the common law has been reaffirmed lately from the Federal bench.

Judge Withrow of the St. Louis circuit declares that "it is well settled both by the elementary writers and the adjudicated cases that, in the absence of fraud or injury to the rights of others, a

person may change his name at pleasure and transact business and execute contracts, sue and be sued, in any name he may assume."

Judge Withrow (as reported in the *Green Bag*) points out that as far back as historical records go people have changed their names when they have seen fit. Many illustrious men have done this for various causes; among them Napoleon I, who wished to hide from the French his Italian origin, and

altered the name Buonaparte to Bonaparte. The ancestors of the Duke of Wellington were not Wellesleys, but Colleys. The baptismal name of Gen. Grant was Hiram Ulysses. He changed it after he entered West Point to Ulysses Simpson Grant. In like manner Grover Cleveland was originally Stephen G. Cleveland. Honoré de Balzac was born a Guez, which means beggar, and he grew to manhood under that name.

ET CETERA

Rev. D. J. Toomey, who went out of his way to insult the majority of his colleagues at the Columbus convention of Catholic editors and publishers, says "the CATHOLIC FORTNIGHTLY REVIEW can hardly be called a Catholic paper." Why not be boldly and frankly consistent? Gauged by Rev. Toomey's standard, the REVIEW is not a Catholic paper at all, because it is not the official organ of any diocese and no bishop can arbitrarily dictate its policy.

*

We have the following from the Rev. T. C. Marshall, pastor of Holy Trinity Church, Mamaroneck, N. Y.:

With reference to Ethel Barrymore, the actress,—she lives in my parish but has not yet "appeared" in our church. This senseless and unhealthy worship of pugilists, actors, etc., seems to afflict many of our Catholic brethren. I saw somewhere the statement that there are 300,000 Cath-

olics in the theatrical business out of a total of 800,000 persons in the United States. And yet we have not heard of the uplift of the stage because of our numerical strength.

*

Three of the leading magazines for October devoted long and thoughtful articles to the subject of industrial or occupational disease. The interest with which that subject is now being discussed testifies to the growth of a healthy public feeling. It forms part of the general "uplift" and "conservation" movement whose force has by no means spent itself. Progress is being made, and, what is more, there is the assurance that whatever ground is gained in this special field of industrial "uplift" will never be lost. Ten years from now we may or we may not feel as we do today concerning direct nominations, commission government, the recall, and similar political theories. But whatever is

done to combat disease and death among the workers is sure to remain a permanent conquest of humanity and to pave the way for universal social reform.

*

It is sometimes said that Albert Pike is no longer esteemed by American Freemasons. This is a fiction. Witness the following Associated Press dispatch: "Washington, Oct. 22. More than a hundred Scottish Rite Masons who attended the meeting here of the Supreme Council for the southern jurisdiction of the order, made a pilgrimage to Glenwood Cemetery to-day to decorate the grave of General Albert Pike, one of the founders of Masonry in the United States."

*

"Columbus Day" does not strike the Quebec *Vérité* as an achievement to be proud of. "There is an incessant demand now-a-days for the abrogation of religious holydays of obligation," says our French-Canadian contemporary (Vol. 31, No. 12), "and here we have a group of Catholics endeavoring to replace these religious holydays by civil holidays... And how is this new holiday generally celebrated in the United States? By dancing parties, charity balls, circuses, and other amusements of the same kind. From 'Columbus Day,' deliver us, O Lord!" This censure is perhaps too severe; but it is hard to persuade oneself that the motives which but recently led Pope Pius X to abrogate a number of religious holydays do not militate against the establishment of such holidays as the one so vigo-

rously condemned by the foremost Catholic journal of French Canada.

*

Professor Nordenskjöld gives some account, in the *Geographical Journal* for September, of the results of the Swedish Antarctic expedition. It appears that the summers in this region are "beyond comparison the coldest in the world." The mean temperature for the three summer months at the station was 28 degrees Fahrenheit, "consequently almost as cold as Stockholm in winter."

*

We have to thank the *Catholic World* for calling our attention to an important series of articles by the Abbé Vacandard in the *Revue du Clergé Français*, closing Aug. 15th. It is on "The Question of Ritual Murder among the Jews." After consideration of the many alleged cases of the crime M. Vacandard concludes that this is a heritage from ages without criticism, which the generations have transmitted blindly out of race hatred." Not a single case among the many reported has a solid foundation. This has always been our contention.

*

Speaking of Leishman's appointment to Berlin, *Collier's* (Vol. 48, No. 4) says: "What makes people uncomfortable is the idea that he as a steel man was put there to crowd out Hill, who was possibly the fittest man in our foreign service." What makes other people even more uncomfortable, not to say indignant, is the recollection of how Leishman mischievously and maliciously embroiled

Theodore Roosevelt in his famous quarrel with the Holy See.

*

A Catholic fraternal organization announces its intention to erect a "temple." Why not a synagogue? Will our fraternal organizations ever get away from the queer verbiage of the Freemasons?—*Sacred Heart Review*, Vol. 46, No. 14.

Not if Catholic papers confirm them in the adoption of Masonic terms. Thus the *Freeman's Journal* in its edition of October 28 (p. 4) refers to a certain Catholic church in New York as "Paulist Temple."

*

The N. Y. *Independent* (No. 3282) rightly objects to the title under which one of our "official organs" printed its report of the jubilee of H. E. Cardinal Gibbons—"The Cardinal's Apotheosis," and incidentally remarks that "a chief weakness of the Catholic press (is) its subservient adoration of its high ecclesiastics." Which is unfortunately too true, especially of the so-called "official organs." We gain nothing by sycophancy and hysterics.

*

The essential demand of strikes, of labor strikes and hunger strikes alike, is simply opportunity to work and live. The strikers may often be unjust in their methods, but on the whole their impulse is just and their purpose orderly. If this were not so, how would it be possible for a few families to live safely in ease and luxury in the midst of overwhelming millions who work hard and live poor?

There is economic malpractice in social affairs, ladies and gentlemen of luxury and ease; and the malpractitioners are not the working poor who strike.

*

Kansas City is making a campaign for sanitary restaurants. Its Board of Health is to inspect all kitchens in hotels, cafés, and lunch-rooms, and once a month to publish a list classifying restaurants as excellent, good, fair, or bad. Cleanliness, ventilation, freedom from insects, and sanitary plumbing are the criteria of "excellence." It is to be hoped that this campaign will extend to other cities, where such inspection is greatly needed.

*

There is no lack of enthusiasm in the official accounts of the conventions of fraternal organizations. Enthusiasm is good. We are glad to see it. But a little modesty to temper it would not be amiss. After all, the Catholic Church, founded by Jesus Christ, was in the world a long time before any of our fraternal orders, and Christian charity is not an invention of today or yesterday.—*Sacred Heart Review*, Vol. 46, No. 14.

*

"It is claimed," says the *Louisville Record* (Vol. 33, No. 41), "that the oldest house in the United States is the sea shell-mortar one built by the Franciscan friars at St. Augustine, Florida, in 1564, and yet well-preserved." There are at least two "oldest houses," in St. Augustine, and personal inspection has convinced us that both are "fakes." Surely neither of them dates back to 1564.

LITERARY NOTES

—We note the announcement in the daily press that Mr. William Archer is about to publish his much-discussed papers on Ferrer, greatly augmented, in book form, under the title, *The Life, Trial, and Death of Francisco Ferrer* (Dodd, Mead & Co.). In view of the increased harm likely to result from this publication we deem it our duty to call attention to the fact that Archer has been severely criticized and shown to be unreliable in many of his statements by our friend and collaborator the Rev. Dr. John A. Ryan, of St. Paul Seminary, in a little brochure titled *Francisco Ferrer, Criminal Conspirator* (B. Herder. 25 cts.), which deserves wide circulation.—A. P.

—Can a Christian be a Socialist? "No," answers the author of a privately published pamphlet before us. (*Can a Christian Be a Socialist? By Rev. B. C. Van Den Borne.* 31 pp. Single Copy, 5 cents.) The reason is: "Because Socialism denies God and the immortal human soul, because Socialism disavows and opposes religion." The pamphlet contains abundant quotations from approved Socialist sources in support of these assertions. The author replies effectively to the objection that the anti-religious views of Socialist leaders are merely their personal opinions, having no bearing upon their theory of Socialism. It would be well if he had also dealt with the objection of those who admit that the Socialist movement, and the Socialist philosophy of life and society, are opposed to religion, but who insist that the purely eco-

nomic proposals of Socialism are neither irreligious nor immoral, and consequently that a man may be a Socialist to this extent without incurring the reproach of un-Christian conduct. Whether or no this opinion be logical, or lawful, it is one that is held by a very large number of persons who call themselves Socialists; hence any discussion of the relation between Christianity and Socialism which does not deal specifically with the case of these persons is incomplete, and to that extent weak. About the immorality of accepting the Socialist doctrine on religion and philosophy, or of actively assisting the Socialist movement, there can be no question. Perhaps the immorality of accepting Socialism as a purely economic programme is equally beyond dispute; but if so this phase of the matter ought to be discussed specifically and separately in any work bearing the title of the present pamphlet.—JOHN A. RYAN, D. D.

—In a series of pithy and suggestive paragraphs, arranged under headings which will at once appeal to the priest who must frequently speak from the pulpit, Bishop Keppler of Rottenburg presents us with sound, practical reflections on the preacher's art. (*Homiletische Gedanken und Ratschläge.* B. Herder. 50 cts. net). Even a hurried examination of some of these "homiletic thoughts" will convince the reader that they are not the product of mere "Stubenbelehrsamkeit", but the fruits of earnest reflection on the part of a man who thoroughly understands the spiritual needs of the modern

world. In reading these excellent hints we are occasionally reminded that Bishop von Keppler is, like that other great German Bishop whom he so closely resembles in name—Bishop von Ketteler—a social Bishop—so clearly does he ever bear in mind “the social trend of the present time.” “The preacher of the 20th century,” he says, “must closely watch the social movement; he must study it thoroughly and carefully observe how it reacts upon his parish; he must meet it not with Socialistic but with Christian preaching, with the presentation of Catholic truths, which are needed and needed more by the workman than by others. The preacher must work for souls, for their salvation, their conversion and enlightenment. Preaching of this type is especially necessary at a time when the social question looms so largely. For it alone can show up the inner void, weakness and insufficiency of Socialism and vanquish it; such preaching is an important contribution to the solution of the social question. The more sympathetically, intelligently and tactfully, solid Christian preaching enters into the life-conditions, needs, sorrows, struggles and requirements of the world of our laboring-people, holds up to them the one thing necessary, and puts them in living relation with God and Christ, so much the more surely will the good be saved for the Church and some of the lost sheep be helped to find their way back to the fold.” Altogether a most excellent little book and well worth translating into English.—ALBERT MUNTSCH, S. J.

—*The Beauty and Truth of the Catholic Church. Sermons from*

the German. Adapted and Edited by the Rev. Edward Jones. With an Introduction by the Most Reverend John Ireland, D.D. Volume I. (B. Herder. \$1.25.) These sermons, from the German of Monsignor von Hurter, though losing in translation much of their artistic excellence, are still of great value as presenting in homiletic form and proper sequence the great truths of religion. They will be useful to the clergy as models of clarity and doctrinal soundness and to the laity for purposes of reference and instruction. — S. T. OTTEN.

—*A Perpetual Calendar. By Rev. Henry Becker, D.D. Third Edition. Highland, Ills. (Sent free by mail for 50 cts. by the author.)* This calendar gives in tabular form the days of the week corresponding to the days of the month, and the dates of the full moons throughout the year, the combination of which furnishes the date of Easter. The tables are arranged in Old and New Style for ten thousand years before and after Christ, with directions for longer periods. Two entries determine the day of the week, and four the date of Easter. The whole calendar is on one sheet, about 16 by 20 inches, and is printed in clear and neat form. The author deserves much praise for reducing the intricacy of the calendar to its lowest terms, and making its use simple and attractive. We heartily commend his Calendar to all that are interested in such matters.—WILLIAM F. RIGGE, S. J.

—Father Martin Hagen's (S.J.) *Die Gnadensonne des zwanzigsten Jahrhunderts* has just reached its third edition and been incorporated

in Herder's *Aszetische Bibliothek*. The author treats his subject in a way different from most books of a similar purpose. He introduces the reader into the spirit of devotion to the Sacred Heart by interpreting, fully and from authorized sources, the symbolic meaning of the Flames bursting from the Sacred Heart, the Rays issuing therefrom, the Crown of thorns surrounding it, the Cross emerging from it and the Wound of the sacred side. The author writes with much unction and without the least exaggeration. Perhaps the quotations from Holy Scripture might have been more numerous still. Altogether this is a little classic on devotion to the Sacred Heart. (B. Herder. 55 cts.)—A. B.

—*Three Fundamental Principles of the Spiritual Life. From the German of Moritz Meschler, S. J.* (B. Herder: \$1 net). Father Meschler, who knows so well the needs and tendencies of present-day souls, gives us in this short and simple work, the foundation on which to build our lives. The importance of a good beginning is generally acknowledged, and with this help at hand we are sure to make it.—S. T. OTTEN.

—A welcome addition to our First Communion literature is a brochure of 22 small pages by the Very Rev. Canon Cafferata. The idea of the author is to have the parents read and explain the simple contents of this little book to their small children. The idea is capital. For among those enumerated in the Decree as responsible for the child's First Communion the parents stand first. The author has given us a manual "which children will really understand

with little or no explanation from their elders." "To do, sin" is a somewhat uncommon phrase. In "I *must* say my morning and night prayers every day," "*must*" should be avoided, especially since the next paragraph opens with the line: "God has told me I *must* keep his ten commandments." Saying one's morning prayers is not quite on a level with keeping the ten commandments. "Telling lies" would be preferable to "telling stories," at least for American children, who see nothing wrong in telling a story. For "I *must* say my penance in the church just after I have made my confession,"—"I *will*" would be preferable. "I must not keep back *any* sins in my confession." "Any *big* sin" would be more correct, just as the author says a few sentences later: "must never go to Holy Communion with any very big sins on my soul." Some sentences, as for instance the first on page 11, are too long. The defects here mentioned can be easily corrected. This "Little Child's First Communion Book" will probably have a wide circulation. It certainly deserves the high encomium bestowed upon it by the Rev. D. Bearne, S. J., who wrote the Preface. (Benziger Bros. 5 cts.)—X. Y. Z.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Brevior Synopsis Theologiae Moralis et E.-M. Quévastre. xvii & 606 pp. 32 mo. Benziger Bros. 1911. \$1.50 net.

Missale Romanum. 21st quarto edition. Fr. Pustet & Co. 1911. \$6 net.

De Actibus Humanis Auctore Victor Frins S. J. Pars III: De Forman-

da Conscientia. viii & 312 pp. 8vo. B. Herder. 1911. \$2 net.

ENGLISH

The Fruitful Vine. By Robert Hichens. 524 pp. 12mo. New York: F. A. Stokes Co. 1911. \$1.40 net.

The Life of the Venerable Francis Libermann. By G. Lee, C. S. Sp. xii & 321 pp. 12mo. B. Herder. 1911. \$1 net.

The Catacombs of Saint Callistus. By P. Sixtus Scaglia. Translated from the Original with Due Authorization from the Author by Reverend Henry S. Nagengast, A. M. vi & 256 pp. 8vo. Rome: Tipografia Editrice della Sapienza. 1911.

Stuore. By Michael Earls, S. J. 251 pp. 12mo. Benziger Bros. 1911 \$1.

St. Anselm, Archbishop of Canterbury. (The "Notre Dame" Series of Lives of the Saints). xi & 287 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$1.25 net.

The Dream of Gerontius. By Cardinal Newman. 46 pp. London: Sands & Co.; St. Louis, Mo.: B. Herder. 15 cts. (Wrapper.)

Socialism, Individualism, and Catholicism. By Rev. J. J. Welch. 62 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. \$1.25 net. (Wrapper.)

The Matrimonial State. By William Poland, S. J. 55 pp. 16mo. B. Herder. 1911. (Wrapper.)

Golden Jubilee and Home-Coming Day, June 26—28. St. Patrick's Parish, Carleton, Mich. 1860—1910. Illustrated. (Courtesy of the Rev. Frederick Heidenreich, Detroit, Mich.)

A Minimum Wage by Legislation. By the Rev. John A. Ryan, D. D. 19 pp. (Publications of the Central Bureau of the German Catholic Central-Verein, 18 S. Sixth Str., St. Louis, Mo.) 1911. 5 cts. (Wrapper.)

Freemasonry and Christianity. A Protest by Some American Catholics. 18 pp. 12mo. (Timely Topics Series No. 1, Published by the Central Bureau of the Catholic Central Society, St. Louis, Mo.) 1911. 5 cts. (Wrapper.)

From the Catholic Truth Society, 69 Southwark Bridge Road, S. E., London, England, we have received the following new penny pamphlets: *Why Must I Suffer? A Talk with the Toilers by Mother Mary Loyola.* 63 pp.; *Who is Saint Joseph?* By Cardinal Vaughan. 64 pp.; *The Duties of Con-*

jugal Life. A Pastoral Letter by Cardinal Mercier. 24 pp.; *Social Work on Leaving School.* By the Rev. C. D. Plater, S. J. 24 pp.; *St. Gilbert of Sempringham (1083—89?—1189).* By B. M. Laughton. 32 pp.; *A Pilgrim of Eternity. The Story of a Unitarian Minister.* By M. N. VIII: The Last Things; IX: The Fourth Gospel; X: The Fever of Youth; XIV: The Position of Socialism. 31 & 32 & 24 pp.; *Bebel's Libel on Woman.* By the Rev. W. McMahon, S. J., M. A. 30 pp.

GERMAN

Die altsyrischen Evangelien in ihrem Verhältnis zu Tatians Diatesseron. Untersucht von Dr. theol. H. J. Vogels. (Biblische Studien, XVI, 5.) B. Herder. 1911. xi & 158 pp. 8vo. \$1.35 net. (Wrapper.)

Sven Hedins Anteil an der Erforschung Zentralasiens. Von Max Rieger. (Zweite Vereinsschrift der Görresgesellschaft für 1911.) 116 pp. 8vo. Köln: J. P. Bachem. 1911. (Wrapper.)

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Katechesen für die vier obern Klassen der Volksschule.... Von P. Cölestine Muff, O. S. B. Dritter Band: Katechesen über Gebote und Gebet. 256 pp. 16mo. Benziger Bros. 1911. 75 cts. net.

Der Wanderer-Kalender für das Jahr

1912. 94 pp. St. Paul, Minn.: Der Wanderer. 25 cts. (Wrapper.)

Pädagogische Grundfragen. Von Dr. Phil. et Theol. Franz Krus S. J. ix & 450 pp. 8vo. Innsbruck: Felizian Rauch (Ludw. Pustet); New York: Fr. Pustet & Co. 1911. \$1.35.



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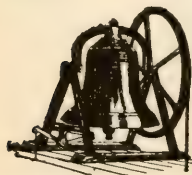
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TOPICS OF THE DAY

THE DELEGATE'S CIRCULAR

The Apostolic Delegate's recent circular to the American bishops, strictly interpreted, forbids the taking up of money contributions only *at the doors of the church*. We understand that there is no objection to the collection of a small fee in church from those who occupy a seat, though because of the poor this tax can hardly be made obligatory.

The *Ohio Waisenfreund*, published at Columbus, O., by the Papal College Josephinum, has information to the effect that the Delegate's circular will not be enforced until after New Year, in order to give pastors a chance to make new arrangements.

In speaking of the rationale of the decree, the *Ecclesiastical Review* observes: "It is entirely just to legislate against a practice that discredits religion, even if the said practice has some advantages in promoting the material up-building of the Catholic Church in America. Nor does it seem necessary to defend it as a necessity of the past. Where a pastor and his assistants devote themselves to the upbuilding of the spiritual church by intelligent zeal and personal sacrifice, there will never be any real lack of the material things, especially such as would be supplied by morally enforced contributions at the door of the church. . . . Love of truth begets charity, and charity grows with every stirring of generous impulse created by the words of a priest. To say that there are people who are hard-hearted and indifferent is a platitude. There are of course; but they are not made dutiful by browbeating them. A whole-souled priest is expected to change them by preaching and good example. To question the efficacy of the priestly life or of the teaching of the Gospel is to deny the eternal truth which we profess to inculcate by word and example."

The authentic text of the Delegate's circular will be found on pages 594—6 of the November number of the *Ecclesiastical Review*, from which we have quoted. Let us hope that it will *not*, as the *Milwaukee Catholic Citizen* (Vol. 41, No. 52) intimates, take "a Papal letter . . . finally (to) dispose of the deep-seated custom in question."

CARDINAL FALCONIO

Msgr. (now Cardinal) Falconio, by the way, has returned to Rome, where he will assume several important offices in the papal curia. Though we rejoice over the dignity conferred upon him, we sincerely

regret his departure, for he was far and away the ablest and the most successful among the delegates who have hitherto represented the Apostolic See in this country. His name rarely appeared in the newspapers, but all those who were able to study his administration from the inside knew and felt that a firm hand was at the helm and that justice was dealt out promptly and impartially to all. The Catholic Federation and the German Catholic Central Society are specially indebted to His Eminence. He repeatedly attended their national conventions and cordially approved and supported their efforts. It is due to him perhaps more than to any one else that "Americanism" and "Modernism" have made little headway in America. Let us hope that his successor will be a man of equal ability, firmness, and prudence, and may Cardinal Falconio's remaining years be replete with blessings!

COMMISSION GOVERNMENT

We note from the New York *Evening Post* that Chelsea, Mass., after two years of commission government, has voted to return to the old system of mayor and aldermen.

As in the case of Galveston, Tex., it was a disaster that led to Chelsea's adoption of the new form of government, the city having been almost destroyed by fire two years ago.

The majority in favor of the old system was not large, but ardent advocates of the commission form will wonder that it should not have been overwhelmingly on the other side. Chelsea is of the size (32,000 inhabitants) to which that system is supposed to be peculiarly well adapted. Whatever the reasons for its abandonment there, the result, while settling nothing as to the inherent merits or defects of the system, is a reminder that commission government is not a panacea. Whatever may be its ultimate fate, its supporters had better recognize this fact in the beginning. There is no panacea for our political evils, and almost any reasonable arrangement will work well where the citizens conscientiously do their duty. Where they do not, even the most ideal system is sure to fail.

DEATH OF MARTIN I. J. GRIFFIN

Martin I. J. Griffin, the indefatigable editor and historian, who of late years so often contributed to this REVIEW, died at Philadelphia, November 10, comforted by all the rites of the Church which he had served faithfully and well. Mr. Griffin was a native of Philadelphia, where he was born in 1842. Unlike the great majority of our Catholic editors, he was a journalist by vocation and profession, having dedicated himself to the apostolate of the press in his early youth and remained

faithful to it all his life. Though anything but a stylist, Griffin made his mark by sheer love of truth and fearlessness. He was not always on the right side of public questions, and our older readers will remember how we used to cross swords with him in the early nineties, when he antagonized in his famous *Journal* some of the causes which we defended. But we always esteemed him as an honest opponent whose intentions and motives were good. No recent Catholic writer, perhaps, enunciated so many unpopular opinions as Martin I. J. Griffin, and yet none was more highly respected and more heartily beloved by his coreligionists. We sincerely hope that the *Catholic Historical Researches* will not cease now that its long-time chief has passed into the great beyond. But whether continued or not, this invaluable magazine will prove Mr. Griffin's "*monumentum aere perennius*."

The death of a man like Martin I. J. Griffin is a veritable calamity. We fear we shall never see his like again. May the departed hero rest in peace and be forever happy in the beatific vision of that Truth which he loved and esteemed above everything!

FOR THE SAFEGUARDING OF YOUNG GIRLS

The Catholic Woman's League of Chicago, in its efforts to save young girls from the snares of the "white slave traders," so vividly depicted in the Report of the Chicago Vice Commission, has established a protectorate at 7 Madison Street. Though still hampered by lack of funds, this institution has already accomplished some good work. It has sounded a note of warning against decoy advertisements in the newspapers and disreputable employment agencies. It has posted large placards in the principal depots and given some attention to the question of inadequate wages in the large retail stores. It has established an employment agency of its own which provides girls with suitable situations and directs them to respectable boarding houses. 135 girls have so far come under the League's care, and with due assistance from the Catholics of the metropolis, it will extend its scope of activity farther and farther.

This is a very important work, and we trust it will enlist the aid of all good women in Chicago and spread to other cities.

Dr. Mary O'Brien Porter, chairman of the Protectorate, may be addressed at 3134 Jackson Boulevard.

A CATHOLIC MAGAZINE FOR THE BLIND

The Xavier Braille Publication Society of Chicago, whose honorary President is the Mt. Rev. Archbishop J. E. Quigley, is preparing to publish a monthly magazine in American Braille. Each issue will

contain a short summary of the Catholic news and a review of topics of general interest. The first number is to appear on or about Jan. 1, 1912. The subscription price has been fixed at one dollar a year, which brings the magazine within the reach of all. The Society hopes, and we share its hope, that Catholics whom God has blessed with good eyesight and abundant means will aid in circulating this review among the blind, both Catholic and non-Catholic. All communications should be addressed to the Secretary, Mr. W. A. Rew, 824 Oakdale Ave., Chicago.

It may interest some of our readers, in this connection, to learn that the Xavier Braille Publication Society has issued the Baltimore Catechism in American Braille (price, in paper covers, fifty cents) and is about to get out Braille editions of *The Faith of Our Fathers* and an approved Catholic prayer-book. It would be an admirable work of charity to put these books into all free libraries in the country from which Braille publications are circulated.

The Ketteler Centenary

BY THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

It is an auspicious omen for the cause of Catholic social reform that this year, which has witnessed so much progress in various lines of Catholic social work, should close with Ketteler centenary celebrations in various parts of the world. Wilhelm Emmanuel Freiherr von Ketteler was born at Münster, Westfalen, on December 25, 1811. As already pointed out in the CATHOLIC FORTNIGHTLY REVIEW (see esp. XV, 12, 361) von Ketteler was the great pioneer Catholic social reformer of modern times. He died as Bishop of Mayence on July 13, 1877. Pope Leo XIII once said of him: "He was my great precursor."

Some further comment regarding this illustrious prelate and his part as the intellectual founder of the Catholic social reform movement is peculiarly appropriate in a journal which has consistently advocated a sound Catholic social policy for the last eighteen years.

Manifold as are Bishop Ketteler's claims to grateful recognition on the part of Catholics in this centennial year of his birth—having been distinguished as a reformer of religious life, a champion of the political and religious rights of Catholics and a pioneer of the Catholic social reform movement, as well as its ablest spokesman—it is especially the last phase of his activity that has been eulogized in the various centennial commemorations that have taken place in the course of the present year. These have been held not only in Europe but also in several large cities of this country.

It is difficult to set forth adequately, within the limits of a brief paper, Bishop Ketterler's rôle in the Catholic life of Germany, especially during the twenty years of his episcopate, from 1850—1877. Janssen, during the twenty-seven years of his episcopate, from 1850-77. Janssen, a man of a type of which representatives are born into the world but once in a thousand years. Msgr. Forschner, who as Praeses of the Catholic workingmen's societies of the Diocese of Mayence, is continuing part of the work so successfully launched by the Bishop, says of him: "He took up the crozier of St. Boniface in a stormy period, but he fought the battles of the Lord courageously, and like a good shepherd led his flock to excellent pastures. An eloquent preacher of the Gospel, who like another Jeremias prayed much for his people, a guardian of Christian morality, a protector of the poor, a friend of youth, he has wrought untold blessings for his diocese."¹ On August 7 of this year, at the 58th General Assembly of the Catholics of Germany, in Ketteler's own episcopal city of Mayence, Dr. Freiherr von Hertling arose in presence of a large and enthusiastic audience, and pronounced a magnificent commemorative address in honor of the prelate who for twenty-seven years presided so worthily over that Diocese. In the course of his oration, which has been widely reprinted in the German Catholic press, Professor von Hertling referred to Ketteler as the Apostle of the Germans in the Nineteenth Century, amid the tumultuous applause of his hearers.

In a special article contributed to the jubilee number of the *Kölnische Volkszeitung*, Mr. Groeber, member of the Reichstag, wrote: "The name of Bishop von Ketteler represents a complete social policy for Catholics, based on sound Christian principles." He then goes on to show how, in a brochure written in 1871, von Ketteler had definitely framed the demands of the Catholic party with which he was associated, for safeguarding the rights of the working people against the aggressions of Capitalism. These were some of the articles set down in the social program of the Bishop: (1) Absolute prohibition of the employment of children under 14 years of age in factories. (2) Prohibition of the work of married women in factories and in industrial concerns outside the home. Protection for working women in factories, especially by a separation of their work-rooms from those of the men. (3) Prohibition of work on all Sundays and holydays in factories and industries. (4) Regulation of the normal working-day at 10, or at the most, at 11 hours. (5) Assurance on the part of the government that these demands be enforced.

¹ *Wilhelm Emmanuel von Ketteler, Bischof von Mainz. Von Karl Forschner. Mainz 1911.*

No wonder that the strenuous work of the Bishop for social justice attracted attention even outside of Germany. The *Catholic Book Notes* (England), in a review of a recent French work by Georges Goyau, says: "Where the new forces were right, he [the Bishop] was with them; where they were wrong he steadily resisted them. The tyranny of power and the selfishness of wealth aroused him, while the fruitless and unhappy toil of so many thousands of his countrymen enlisted his unflagging sympathy. If he was an enthusiast, he was one who has left us very little to correct. It were truer to say of him that he was a social prophet, and the most fertile and penetrating thinker of his time in social matters. Should this appreciation appear to savour of exaggeration, let his recorded words be studied."

Certainly the simple record of the life-work of a man like Ketteler is the best possible answer to the oft repeated insult flung by Socialist demagogues against Catholics. Liebknecht and Bebel, among others, during the debate on the Accident Insurance Policy in the German Reichstag, in 1881, asked the Catholics: "When did you begin to take notice of the workingman? Not until the Socialists reminded you." But Gröber showed that as far back as 1848, Ketteler, then a simple Westfalian country curate, who had come to Frankfurt as a delegate to the National Assembly, had begun the agitation for welfare-legislation for the working-man.

Johannes Giesberts, another member of the Reichstag, whose name is well-known to American Catholics on account of his successful lecture-tour here a year ago, says: "It was Ketteler who first pointed out the spiritual and economic wretchedness of the laboring classes, who severely rebuked those on whom the blame rested, and who thus became the pioneer and guide of the Catholic social reform movement. Unfortunately his impetus and suggestions have been followed too slowly."

It was no doubt the recollection of these earnest and successful efforts of the great Bishop to bring about legislation for the welfare of the laboring people, that moved the federated societies attending the "Katholikenversammlung" this year at Mayence, to place a wreath on his grave in the Cathedral. The wreath bore this inscription: "To the Workingmen's Bishop, von Ketteler, by the Associated Catholic Labor Unions of West, South, and East Germany."

All this eulogy of Bishop Ketteler's devotion to the cause of the laboring man is founded on something more than expressions of sympathy in his sermons and lectures. Readers of his life are familiar with his famous "vow of poverty" which he solemnly made in 1851 when he entered upon his episcopal office at Mayence. Speaking of the duties imposed upon him by the new dignity, he said: "I confess

that I am in duty bound to avoid all superfluity, all luxury in my appointments, and to use for charitable purposes whatever I can spare from my episcopal revenues." "Socialistic manifestos," observes Msgr. Forschner, "as a rule begin differently."

It would carry us too far afield to speak in detail of the many practical works of charity inaugurated by Baron von Ketteler both as priest and bishop. He was above all an organizer, and the many institutions for the aged, the poor and the sick, the homes for servant girls, the refuges for Magdalens and orphans, etc., speak eloquently for his zeal and practical charity. Msgr. Forschner's chapters on Bishop von Ketteler's care for the poor and for neglected youth are perhaps the most interesting in the booklet which he has dedicated to the memory of the illustrious prelate.

But what has made Ketteler's name known far beyond Mayence, far beyond Germany, are his writings. In 1848, while parish priest at Hopsten, he delivered at Mayence his lectures on the great social questions of the day. On the 9th of December he chose for his text Romans XIII, 11: "Now it is the hour for us to rise from sleep." In his introduction he states that one cannot speak of the needs of the day without constantly coming back to social conditions, and especially to the gulf separating the rich from the poor. These lectures are a masterly treatment, in the light of Catholic philosophy, of such vital themes as the Catholic doctrine of the right to private property, the liberty of man, man's eternal destiny, the Catholic view of marriage and family life, and the authority of the Church.

No less an authority than Ludwig Windthorst pronounced Ketteler's *Great Social Questions of the Present Time* and his *Labor Question and Christianity* the best expositions from the Catholic point of view of the social question and the clearest statement of the defects and one-sidedness of the naturalistic position. The latter work, issued after the fifteenth Catholic Congress held at Frankfurt in 1863, states the conclusions Ketteler had formed after years of laborious study of the subject treated. His last work, *The Catholics in the German Empire*, was published in 1875.

Carlyle has wisely said: "Blessed is the man who has found his work." Ketteler found his work and so realized the dream of his youth. For while still a young man in the government service, he told a friend that his intention in life was to take a position in which he could work for the moral and social uplift of the common people. By becoming in turn priest, bishop, social reformer, and ardent advocate of the rights of the laboring classes against the aggressions of capitalism, by his practical works of charity, by his profound writings and

by the splendid example of his saintly life,—he worked as a zealous minister in his Master's vineyard for the moral and social uplift of the people entrusted to his spiritual guidance. When he died, on July 13, 1877, at the Capuchin Monastery at Burghausen, a nation stood weeping at his bier. For it had lost a champion, a friend and father. How appropriately the name Emmanuel—God with us—was given to him in honor of the auspicious day of his birth! His future career showed that the Lord was indeed with him. May the many centennial exercises in honor of this great Bishop help to infuse new life, vigor and activity into the Catholic social movement.

The New American Cardinals and the "Outlook"

BY ARTHUR PREUSS

The *Outlook*, in commenting on the appointment of three additional American cardinals, says editorially (Vol. 99, No. 11):

If Americans generally had been consulted in the selection of the new group of cardinals, they would have nominated men of the quality of Archbishop Ireland, of St. Paul, Archbishop Spalding, of Peoria, and Archbishop Keane, of Dubuque: three eminent ecclesiastics, faithful and devoted servants of the Roman Catholic Church, and also faithful and devoted servants of the American people, who have proved their loyalty both to the Church and to the rising power of democracy, who stand for popular rights, for a free church in a free state, for moral and spiritual brotherhood among Christians; in a word, for a cordial and hearty acceptance of the principles on which the American Republic was founded, and upon which it must stand.

Does the *Outlook* mean to insinuate that the newly appointed cardinals are not faithful and devoted servants of the Church or that they do not heartily accept the principles upon which the American Republic stands?

If so, what proof has it to substantiate these injurious charges? Is not His Holiness the Pope the best judge of loyalty to Church? And what have Cardinals Falconio, Farley, and O'Connor ever said or done to justify even the slightest doubt as to their patriotism or whole-hearted allegiance to the fundamental principles of American citizenship?

Archbishop Spalding and the late Archbishop Keane of Dubuque are both retired invalids. As for Archbishop Ireland, there is a general belief that the imprudent conduct of the *Outlook's* Contributing Editor is partly responsible for the Holy Father's failure to raise him to the cardinalial dignity. *Forsan hinc illae lacrymae!!*

On the whole, while some of us, especially out here in the great West, would perhaps have preferred a different selection, the Pontiff's

choice has been received with satisfaction by the great mass of American Catholics; and as this is essentially a domestic affair, non-Catholics have no reason to complain.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

III

"Father Wasmann as an Evolutionist"

And now we come to a leading chapter in Father FitzSimons' essay. On page 11 he writes "We were wholly unacquainted with Father Wasmann's writings. We knew in a vague way that Father Wasmann had been coquetting [!!] with evolution of some kind. We regarded ourselves as tolerably familiar with everything of importance that could be adduced in favor of the somewhat inconsequential and tardy theory." The self-sufficiency of these words is simply astounding. Father FitzSimons considers himself an *authority* on evolution and believes he is familiar with all that can be said in its favor. Hence, he thinks he can speak of Father Wasmann as "coquetting" with this theory, and that, too, *before* he has read his writings. That is certainly indicative of rather unusual self-sufficiency. On what grounds can he speak so confidently of his knowledge of evolution?

He tells us (pp. 11-12) that he has given "somewhat close attention to the arguments of Darwin, to the pugnacious contentions of Huxley and, above all, to the philosophico-scientific treatment of the subject by Herbert Spencer—who, it may be remarked in passing, as a summist, surpassed even Darwin himself." He familiarised himself,—so Rev. FitzSimons goes on—"if not always with all the facts themselves, at least with the classes of fact upon which these arguments were supposed to be based. An acquaintance of more than a quarter of a century with all the strength and all the weakness of the theory, and an occasional battle with the advocates of the doctrine over the somewhat brusque claims made in its behalf, made us somewhat curious to learn what Father Wasmann, the Jesuit, had found in the arguments of Darwin or his followers to make him also a disciple. We had, besides, some slight acquaintance with the theories of the Catholic evolutionists. We had read their claims and noted their inconsistencies, and we confess to a slight curiosity to know whether Father Wasmann's evolution was not also characterised by the constitutional weakness and inconsistency with which we had long been familiar in evolutionists of this class. For these reasons we shall take the liberty of examining Father Wasmann's

position at close range, and of applying strictures where to us they may seem necessary."

Of course, Father FitzSimons has a right to subject to his criticism the opinions of others regarding evolution. We cannot, however, concur with him in his estimate of his own authority in such matters. To give a competent judgment of the logical value or the worthlessness of the proof adduced for the theory of evolution, it is not sufficient to have read Darwin, Huxley, and Spencer with a "somewhat close attention." It is also necessary to have followed the more recent developments of this theory not only in England, but also in continental Europe and in America. Father FitzSimons wrote his pamphlet *Revised Darwinism* a quarter of a century too late. Twenty-five years ago he might have received a hearing; now, his views must be considered antiquated.

Father FitzSimons lacks another necessary qualification for competence in this matter: *a thorough knowledge of scientific facts*. Again it is not sufficient to have examined "the classes of fact" in general; it is also necessary to be able to form an independent judgment of their probative value. This latter cannot be done by one whose knowledge of them is as superficial as Father FitzSimons'.

I have also been engaged with the study of the theory of evolution for more than a quarter of a century, and I have read not only the writings of Darwin, Huxley, and Spencer, but also the works of the recent authors. I have pursued these studies in England as well as in Germany and France. While I was thus following up the history of the evolutionary theory, I was forced, more and more, to *distinguish* between the true and the false in the writings of many an author—be his name Darwin or some other. It is not difficult, indeed, to cast the whole of the evolutionary theory into the vast chaldron of Darwinism. Such a proceeding, moreover, makes it quite easy to point out "inconsistencies" especially in those authors who are discriminating in their approval of Darwin's theories. But it is at the same time a proceeding that is utterly unfair, and one that can not bring about an advance of knowledge.

Furthermore, during a quarter of a century, I have taken the greatest care to test the evolutionary hypothesis by applying it to my special field of biologic research. And after fifteen years of observation, I gradually came to this conclusion: *We must abandon the old theory of permanence of species, and we must turn to a modified evolution, if we wish to explain the facts of this special field of research in a rational manner*. And so, during the last ten years my conviction has become more and more firm that *we must accept the evolutionary theory, in so far as it can be established with a high degree of probability*

on the basis of facts. This, moreover, seemed to me to be the only reasonable way of putting an end to the serious disturbances caused by Haeckel and his followers in the name of evolution, and to disprove the false Monistic postulates which modern unbelief has associated with scientific evolutionary theories. The lamenting cries of many a Monistic opponent were ample proof that my tactics proved effective.

Father FitzSimons testifies "that Father Wasmann is as orthodox—even in his evolution—as Pope Pius X himself." (page 13.) Again I must acknowledge Father FitzSimons' compliment. The point at issue, therefore, evidently is only this: whose scientific and logical conclusions are correct, his or mine?

Regarding my relations to Darwin, the author says: "Doubtless Father Wasmann will repel with indignation our statement which classes him as a disciple of Darwin. But there is no remedy for it; in his acceptance of the theory of evolution it would be impossible to class him otherwise." (page 13.) Right here Father FitzSimons makes a twofold mistake. First, I have no hesitation in acknowledging my indebtedness to Darwin regarding those things which I found to be true in his writings. Even the Fathers of the Church acknowledged whatever truth they found in the works of the pagan philosophers. Does Father FitzSimons, therefore, perhaps regard the former as disciples of the latter?

But Father FitzSimons has still another reason for classifying me as a disciple of Darwin's. It is because I accept the theory of evolution; in a form, of course, entirely different from Darwin's. Again I must protest, that I should therefore be called a "Darwinist" or a "disciple of Darwin." Such an appellation is a misnomer, despite Father FitzSimons' insistence. Lamarck, for example, lived fifty years before Darwin. Was he too a disciple of Darwin, just because he accepted evolution? It is mere nonsense, therefore, to designate every one who accepts evolution as a disciple of Darwin. Hence the following words, triumphant as they may sound, are really only an unmistakable evidence of ignorance: "Indeed, the very first anomaly that strikes us in Father Wasmann's book is the desperate attempt which he makes to exorcise the doctrine of evolution of the Darwinian spectre. In common with all Catholic evolutionists, he wishes to rescue evolution from the opprobrium which attaches to the name of Darwinism.but the attempt is a wholly fruitless one, and, moreover, it is entirely unfair to Darwin. Indeed the theory of Evolution with the name of Darwin expunged would be the play of Hamlet with the Prince of Denmark left out." (pages 13-14.)

Let us look at this proof for a moment. A few daring assertions

are made and these are "proved" from Shakespeare. The comparison with Hamlet, moreover, is inapt. Who has ever tried to expunge the name of Darwin from the theory of evolution? Certainly not I.

It is really a loss of time to follow out the further details of the author's explanations; still we shall do so to avoid any suspicion of a want of respect for Father FitzSimons' opinions.

[TO BE CONTINUED]

Fighting Protestant Prejudice in the South

BY ARTHUR PREUSS

With the kindly humor so characteristic of him, Abbot Charles Mohr, O. S. B., of St. Leo Abbey, in Pasco County, Florida, recently took up the charge, made by a Baptist lecturer at Dade City, that Catholicism is one of the perils threatening the American people. In a little brochure that has no title but is prefaced by the pertinent motto: "If people would take time to dissect their prejudices, they would find them more or less unfounded and absurd, and then they would not need a letter of introduction to their next door neighbor," the genial Abbot shows, in chatty, conversational fashion, that the Catholic Church is not an evil, but under God the greatest blessing and safeguard of our national welfare.

The topics he touches upon are chiefly: confession, civil liberty, the republican form of government, anti-Catholic calumnies, the sanctity of the marriage tie, and the honest, upright lives of Catholics residing in the midst of Protestant communities in Pasco County and elsewhere. The whole pamphlet is a kindly and clever *argumentum ad hominem*. Take this passage, for instance (pp. 9 sqq.):

"Be not frightened by the stories against the Church. They are generally manufactured for political effect. Have you forgotten the tales put in circulation when San Antonio [a little Catholic town adjacent to St. Leo Abbey] was contending for the county seat? Was it not asserted in cold blood, 'If the county seat goes to San Antonio, then will the Pope of Rome with all his red-robed cardinals go there to live, and then will be enkindled all the horrors of the Spanish Inquisition.' (See files of the Pasco County *Democrat*). The men that got up this bugaboo chuckled with delight when they saw how eagerly it was accepted and believed by the unskilled and the unwary. Why not be as sensible in this as you are on the most ordinary topics? If Rogers Bros. silverware sold at Coleman and Ferguson's has always given satisfaction, are you going to stop using it because some windjammer from the North says: 'Yes, it is alright *here*, but you ought to see the

stuff they sell under that name in New York!' For twenty-five years and more have you had before your eyes the lives of the Catholics of San Antonio, St. Thomas, and St. Joseph. What have they done to make you afraid? Do the murderers, the incendiaries and ravishers of women, whose crimes fill the docket of our county and circuit courts come from their midst? Do they fill your prisons? Have the hundreds, nay the thousands of dollars invested in this county by the Dooners, the Corriganes, the Halsemas, the Barthles, and the Gerards been expended to your better interests or to your destruction?

"For twenty-five years there has been a Catholic convent and for twenty-one years there has been a Catholic monastery in your midst. The hundreds of young men and women that have gone forth from the portals of these institutions testify to their benign influence. Fifty poor boys—some of whom were Protestants—owe their entire education, which they received gratis, to St. Leo Abbey. And when sickness and sorrow and death invade the homes of the people of this county, are not the sisters and the priests the first to offer their sympathy and help?

"You that have for so many years lived so close to us and who seem to know no more about our Church than if it were located on the highest summit of some mountain in the Holy Land, ask our immediate neighbors. And if these admit,—as sure they must and will,—that the Catholics and their institutions here are a help and not a menace to the community, you can well afford to discredit or, at least, greatly discount the stories told about them elsewhere."

Knowing the character of the Southern people, we cannot but help thinking that this style of apologetics will go far towards dispelling their foolish prejudices and making them immune against such bigoted anti-Catholic agitation as that now carried on by Tom Watson and a few Protestant lecturers of the stripe of the Baptist dominie who drew out Abbot Charles's pamphlet.

Moving Picture Shows

BY THE REV. F. SCHULTE, REMSEN, IOWA

During the last few years thousands of moving picture shows have sprung up in all parts of the country. There is scarcely a town or village without at least one. Our town, of about 1,000 inhabitants, has had such a theatre for about a year. Soon after its establishment I began to observe its bad effects on our young people, especially the school children, who frequented it. I repeatedly explained the danger of this thing in church, and succeeded, in keeping some away, but not all.

I then purchased a stereopticon lantern and a moving picture machine, with which I give entertainments about twice a month. I even made a considerable personal sacrifice for an electric plant to render these entertainments more attractive. In spite of all some of our young men and women continue to frequent the public show house to see the silly and often sensational and objectionable picture plays produced there.

Since I have taken up this work I have learned that a number of other priests in various parts of the country are giving moving picture shows to save their young people. But we find,—and here is my chief motive for writing this article,—that it is hard to get good, decent and at the same time attractive and entertaining pictures from the firms that now supply the demand. Here is a field for some benevolent and enterprising Catholics to do a great deal of good. Why cannot a few of our moneyed coreligionists combine into a manufacturing company for making films that can be shown without offence to virtue?

It would be of specially great value to the Catholic public to have moving pictures of Catholic events of public interest and importance, such as the recent jubilee celebration of Cardinal Gibbons, the parade of the Holy Name societies, the international Eucharistic congresses of Cologne, Montreal, and Madrid, and so forth. It is a pity that such subjects cannot be shown to our young people—how educative, edifying and enlivening they would prove!

I know from my experience that the young are drawn to moving picture shows much more than to stereopticon views. The Social Reform Bureau of the Central Verein (St. Louis) offers a number of interesting stereopticon views. But where can we obtain moving picture films of the kind that we need?

Mayor Gaynor's Inconsistency

By C. D. U.

Mayor Gaynor of New York may not deserve a place in the *American Catholic Who's Who*, but he has some delightfully sane notions and is never afraid to utter them. Thus, at the centenary celebration of Public School No. 2 in Henry Street, the other day, he said among other things:

If you are old enough to understand what I am saying to you, I want to express the strong hope that you are not going to school here to prepare yourselves to live without working. I am sorry to say that we are sending out of our schools now a great many boys and girls who think they have been too well

educated to work. That is very, very bad. Every one of you ought to be getting ready to work. If the schools are teaching you something different from that, then the schools are doing a great deal of harm in the end, in place of doing good, because everybody has to work for a living. And there is no one earns his living more honestly or is more to be honored than those who work with their hands: carpenters, blacksmiths, and teamsters, and people that work at something. There are others, you know, who think, because they went through the common schools, that they can only sit on a high, three-legged stool all day and try to write and make figures and do something like that. There are too many doing that and too few doing something else. Now, I hope you are all learning something with a view to being able to work better when you go out. Drive teams, help make houses, make streets, and so on.

This to the children. To the adults he said:

With the excellent teachers that we have in the city, no doubt we are producing great results; but, if I had to impress anything upon the educators of the city and the teachers, and I had them all in one hall, and could be heard by them, I would tell them, of all things, to try and get out of the heads of the young people growing up in this generation that they are being educated to avoid work. It is not so. They ought to be taught that they must work. Otherwise, education is a curse instead of a blessing. Of all things, they ought to be taught that they have to work, that they are expected to work. I suppose the most valuable education of all would be training for some of the trades in which they could make a living—incidentally being taught reading, writing, and arithmetic, or what we used to call the three R's. Unfortunately, as people are taught upward, they get a distaste for work, and that is creating trouble in this country. We have not got people enough in this country to do the work. Some people are crying: "Keep out the Italians, and keep out this and that." As a matter of fact, there is a shortage of people who will work, all across this country. There is no shortage of people, but a shortage of people who will work. There is scarcely an American-born woman who will do the work in the home or do household work; they won't even go to market. Some people are blaming our schools for that—it may be justly so. It is a thing, at all events, that ought to be thought out.

No doubt the schools *are* largely to blame, and it is sincerely to be hoped that Mayor Gaynor's advice will be heeded.

But how are we to teach children to love and respect labor without imbuing them with the principles of practical Christianity?

The teaching of the essential dignity and equality of all men and the nobility and obligation of labor, as voiced by Mayor Gaynor, is specifically Christian. If, under the influence of our godless public school system, we lapse back intellectually into paganism, shall we not also inevitably revert to pagan social conditions? In the last days of the Roman Republic there were more slaves than freemen in most of the towns of Italy, and Mommsen says that, compared with the sufferings of the Roman slaves, the sum of all negro sufferings is but a drop. (*History of Rome*, III, 308).

Neo-pagans of Mayor Gaynor's stamp, who swear by Epictetus, are working, unwittingly perhaps, but none the less effectively, to bring back such conditions.

How Henry George, Jr., Got into the Catholic "Who's Who"

BY ARTHUR PREUSS

Readers of Miss Georgina Pell Curtis's little article in our last issue have probably wondered how it was possible for such a prominent non-Catholic as the Hon. Henry George, Jr., M. C., to get into the *American Catholic Who's Who*.

We are now able to explain how the mistake came to be made.

In gathering the records of prominent Catholics in New York for the *Catholic Who's Who*, Miss Curtis engaged the services of a well known member of the Authors' Club. This gentleman, knowing that Mrs. Henry George, Sr., had been a Catholic, assumed that Henry George, Jr., was also of the Catholic faith and therefore wrote to him for biographical data. These data he forwarded to Miss Curtis, together with a letter from Mr. George, which was worded so that she was perfectly justified in supposing that Mr. George knew what the record was for.

When the fact came out that Mr. George was not a Catholic, Miss Curtis wrote to her informant, and he now acknowledges that when he asked Mr. George for his record, he did not tell him what it was for. He says he had always been *sure* Mr. George was a Catholic. The whole matter therefore resolves itself into this that neither Mr. George nor Miss Curtis was to blame for the mistake, but her New York informant was.

It goes without saying that the error will be corrected in the forthcoming second edition of the *American Catholic Who's Who*.

In writing to us in regard to this and several other mistakes that have crept into the first edition, Miss Curtis says: "It's a herculean task to be an editor, but I'll try to bring out a second edition that will be an improvement on the first."

We bespeak for our zealous and indefatigable friend the co-operation of all those who are interested in her useful work.

As for the religious convictions of Mr. Henry George, Jr., they are sufficiently characterized by the following passage from a letter which he addressed under date of November 7, 1911, to Miss Curtis's New York informant:

"All my mother's children were baptized in my mother's [the Catholic] faith, but were not brought up communicants of that church

and, consequently, I have never regarded myself as belonging to my mother's church any more than to the Episcopalian, in which my father had been brought up. I have regarded myself as not belonging to any church, and in this followed the footsteps of my father. . . . I should like to ask if you have read my father's letter to Father Dawson of the Oblate Fathers and at that time of Ireland? The letter to Father Dawson contains the essence of my father's faith and shows what influences his children. For Father Dawson my father had the most profound respect, as did my mother. You will find this letter in *The Life of Henry George*, by me."

We have not *The Life of Henry George* at hand, but if our memory serves us right, the "faith" that Mr. George professes in his letter to Father Dawson is a sort of deistic humanitarianism.

The case of Henry George's children again shows the deplorable effects of the average mixed marriage.

A Catholic History of Religions

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

A very important field of philosophical and theological study, which until recently had been but sparsely cultivated by Catholic scholars, is that called Comparative Religion. A greater interest in this new field of research on the part of Catholic students was found especially desirable at those European universities which possess both a Catholic and a Protestant faculty of theology. For the members of the latter frequently drew what they considered some of their strongest arguments against Catholic doctrine, and against revealed religion in general, from data supplied by the new science.

Those who attended the First International Congress of Catholic Savants at Paris, in 1891, were therefore prepared for certain resolutions, presented by the Abbé Peisson, the esteemed founder and editor of *La Revue des Religions*, to wit: (1) that the clergy devote more time and study to the history of religions; (2) that as soon as circumstances would permit, chairs for the history of religions should be established in all Catholic institutions of higher learning; and (3) that in all clerical seminaries the treatise on religion be preceded by a course in the history of religions.

If we call to mind that at that time the great authorities in Comparative Religion were men like A. Reville, Otto Pfeiderer, F. B. Jevons, Max Mueller, Solomon Reinach, J. G. Frazer, E. B. Tylor, and Herbert Spencer, all of them hostile to Revelation, we see why the

Catholic professors assembled at the Paris congress supported the views of Abbé Peisson.

To-day, fortunately, Catholic students need no longer have recourse to the works of the writers just mentioned. We can now point to the work of Catholic authorities in the history of religions, most of which has been produced during the last two decades. There are the writings, *c. g.*, of the Rev. P. W. Schmidt, S. V. D., editor of the *Anthropos*, whose splendid studies on "The Origin of the Notion of God," based on an exhaustive examination of the religious beliefs of primitive peoples, are truly epoch-marking; Bishop Le Roy, Baron Cara de Vaux, Fr. Joseph Dahlmann, S. J., Père J. M. Lagrange, O. P., Fr. Van den Gheyn, S. J., Fr. Morice, O. M. I., Msgr. de Harlez, the late Bishop Schneider, of Paderborn, Bishop Casartelli, of Salford, Fr. Cyril Martindale, S. J., and several others.

Excellent as was the work of these men, it did not suffice to counteract the pernicious influence of the theories of the Rationalist school, which had been popularized by innumerable pamphlets and were sedulously propagated by special societies devoted to the spread of infidelity. There was need of a series of popular yet withal thoroughly reliable and scientific treatises on the Catholic side, in which the pre-Christian religions and the heresies of the Christian era were to be treated, each one by a scholar who had made a special study of the particular cult assigned to him, and there was to be an honest comparison of the various forms of belief with Catholic Christianity, both as a system of doctrine and an ethical force.

This is the distinctive merit of the English Catholic Truth Society's *Lectures on the History of Religions*, the fifth and last volume of which lies before us (B. Herder, St. Louis, Mo. 60 cts. net). To individual numbers of this unique series of essays (thirty-eight in all) the CATHOLIC FORTNIGHTLY REVIEW has already called attention. We confess to a feeling of joy as the successive booklets of this series came from the press, each contributed by an authority in his chosen field. As we now view the work in its entirety, we note such well-known names as L. Wieger, who contributes "The Religions of China," Prof. de la Vallée Poussin, who writes of "Buddhism," Fr. Ernest R. Hull, S. J., who discusses "Hinduism," and Père Condamin, who descants on "The Religions of Babylonia and Assyria." (All these essays are in the first volume of the series.) The final volume contains a valuable paper on "The Religion of the Primitive Races" by Msgr. Le Roy, whose book on the same subject we have reviewed in this journal, a study in "The Religion of Japan," by no less an authority

than Fr. Joseph Dahlmann, S. J., Msgr. R. H. Benson's fine essay on "Spiritualism," from which the REVIEW has already published some extracts, etc.

Msgr. Le Roy is now considered one of the greatest authorities on the cults of the primitive races. His great work just quoted was the fruit of twenty years' residence among the tribes of Africa, and we feel that we have an absolutely trustworthy guide through the wilds of primitive religion when we read Msgr. Le Roy's words on page 3 of his sketch: "I belong to no particular school, and I do not propose starting from material evolution or even from revelation. I simply wish to put things as they are, and, in order to be quite clear, I have chosen first of all from among the human groups which are usually considered the least civilized, the race of Bantus.... After describing their beliefs, code, and cult as twenty years' missionary work on the east and west of Africa have shown them to me, I shall rapidly compare the results with the data furnished by 'Primitives' elsewhere than in Africa."

Again, such happy incidents as the one recorded on page 4, give the essay a tinge of charming realism: "'There are many more things above us,' whispered an old African chief one day to me, pointing to the sky, 'than are in all the books of the white people.' Yet he had not read *Hamlet*!"

If Catholics wish to study the different religions, let them begin by taking up these essays. Produced as they are by such competent and profoundly orthodox scholars, there is little danger that they will lessen reverence for the true faith; on the contrary, in many new ways they bring out the perennial truth and beauty of Christianity.

Webster's New International Dictionary

BY ARTHUR PREUSS

In the CATHOLIC FORTNIGHTLY REVIEW for January 1st of this year (p. 30) we reprinted from the New York *Independent* a few critical observations on *Webster's New International Dictionary*. They were to the effect, (1) that the quotations from classical authors are few and meager and lack the prime credential of exact reference; and (2) that the notation of pronunciation is antiquated and unscientific.

Soon after we received a copy of the *New International* from the publishers (G. & C. Merriam Co., Springfield, Mass.) and have since subjected it to a careful test.

We find that the first of the *Independent's* objections strikes at a real defect. It is better to leave copious quotations to the larger his-

toric dictionaries, and to give in the Webster type of lexicon only a few choice texts of special pertinence and illustrative quality, being careful to give these with exactness in words, spelling, date, work, edition, etc.

As for the notation of pronunciation, Webster's, while not as scientific as the modern notation used by present-day scientists, has its redeeming advantages. It is practical and easy to understand, and that, in a popular dictionary, is after all the most important thing. As Dr. Skeat says in his *Primer of English Etymology*: "Any symbol may be safely used to express any sounds with perfect exactitude, if only they are always invariable for the same sound." This rule is carried out strictly in the *New International*, and the notation adopted has the additional advantage of employing an alphabet already familiar to a very large number of people, at least in the United States.

A somewhat more serious objection is that one is sometimes compelled to look in three, or four, or even five places before one gets at the meaning of a word. Thus, under *kyke* the reader is referred to *keek*, under *keek* to *keak*, under *keak* to *keck*, and finally, under *keck* to *kex*, where one at last finds the desired definition: "The dry stalk of various hollow-stemmed plants, especially certain tall umbellifers, as cow parsnip, wild chervil, etc." Is there need of listing all these dialectic variations, simply because some freak writer used them a hundred and fifty or more years ago?

But apart from such minor defects, which really do not amount to much, (the example quoted is a particularly flagrant one), *Webster's New International Dictionary* (edited by Dr. W. T. Harris and F. Sturges Allen and published in 1910) is practically a new work, and vastly improved both in contents and make-up.

In matter of contents its salient features, as compared with its immediate predecessor (*Webster's International Dictionary*, published in 1890) are: A fuller and more scholarly treatment of the whole field of the English language, a large addition of words and definitions, a greatly increased amount of encyclopedic information, a more exhaustive and discriminating treatment of synonyms, greater comprehensiveness in the illustrations, and an arrangement of material which makes the huge volume much easier of consultation. As to make-up: The words formerly contained in the Supplement have been distributed in their alphabetical places; the page has been divided into two parts—an upper section containing the main words of the language, and a lower section, in somewhat smaller type and narrow columns, various minor words, foreign terms and phrases, abbreviations, etc.

We are particularly pleased with the fairness and accuracy with which Catholic terms are defined in this new edition of what was at

one time a very bigotted book. The Preface tells us that all Catholic terms have been passed on by the Rev. Dr. William Turner, of the Catholic University of America. To judge from such tests as we have been able to make, he has done his work conscientiously.¹ So far as we can see, *Webster's New International Dictionary* can safely be recommended to Catholics, and, in the words of the Hartford *Catholic Transcript* (Vol. XIII, No. 46), "Catholics interested in obtaining a fair bearing [among English speaking people] have reason to be satisfied with the treatment here accorded them."

FLOTSAM AND JETSAM

A Directory of Catholic Charities

We gladly comply with a request by Professor Kerby, of the Catholic University of America, to ask the co-operation of our readers in the preparation of a "Directory of Catholic Charities." This work is to include a brief statement of the aims, location, address of officers, and the scope of work of every lay and institutional Catholic charity in the U. S., supplemented by a carefully worked out classification of our charities and an exhaustive index.

Such a directory, if compiled with fulness and accuracy, will enable the reader to obtain a view of the immense amount of charity work inspired by the Church. It will moreover aid those working in any particular line to come in to direct contact with and profit by the experience of others engaged in similar work.

This useful Directory will be compiled by the National Con-

ference of Catholic Charities with the approbation of the Church authorities. All Catholic charities in the U. S. are earnestly requested to send name and address at once to the National Conference of Catholic Charities, Catholic University, Washington, D.C.

Putting the Holy Father's Eucharistic Decrees into Practice

The *Kirchlicher Anzeiger* of the Archdiocese of Cologne (Vol. 51, No. 20) publishes a circular letter addressed by H. E. Cardinal Fischer (whose splendid Pastoral on First Communion we reproduced in full in our No. 21) to his clergy. It deals with the practical application of the decree "Quam Singulari." His Eminence calls particular attention to the following points:

I. All pastors are in conscience bound to comply with the provisions of the pontifical decree, and they should beware of usurping the right of admitting little children to First Communion, a right which distinctly belongs to the fa-

¹ We noted but exceptions: "Cahens-lyism" is incorrectly defined and there is an error in the definition of "Jesuit."

ther or guardian of the child and to its confessor.

2. It is the duty of pastors, in co-operation with parents, teachers, and confessors, to see to it that all children who are able to distinguish the Blessed Eucharist from material food, go to communion during Easter time and thus comply with the fifth precept of the Church, which binds them no less than adult Christians. The permission to continue the practice of solemn general First Communion is merely an adaptation of the pontifical decree to local conditions, and presupposes that all children who have attained to the age of discrimination before the time set for solemn First Communion, are admitted previously.

3. The reluctance of some Catholic parents to fall in with the new discipline is quite natural, but can easily be overcome, if the pastor will frequently explain the import of the decree. At all events, all the children of the parish must not be deprived of their right to the heavenly food because of the reluctance or obstinacy of some parents.

4. Where the children's Easter Communion is held solemnly and in common, pastors must admit to it, as well as to the preceding instructions, all children who have attained their ninth year. All abuses connected with the clothing of first communicants must be energetically abolished. When admitted to the Holy Table the children should be clothed plainly. It is not even necessary that they wear new suits or dresses. The

simplest raiment suffices, provided it be clean and decent.

5. The special instructions for First Communion must not be extended beyond the time indicated in our Pastoral Letter, i. e., it must be limited to two half-hours per week from the first Sunday in Lent to the first Sunday after Easter or Laetare Sunday. The instructor must confine himself to the inculcation of the heads of doctrine mentioned in the decree "*Quam Singulari*."

6. After being admitted to the Holy Table, the children should be urged to go to Communion frequently, if possible every day. This, in the language of the Apostolic decree, "is the desire of Jesus Christ and of Holy Mother Church." Can we afford to disregard this wish? Let the clergy do what they can to carry it out.

7. The Cardinal again insists on the importance of complying with the previous decree of the Holy See regarding frequent and daily Communion. "We priests," he says among other things, "have no right to deter those who wish to communicate frequently or to make it difficult for them to approach the Holy Table. On the contrary, it is our duty to 'lead as many as possible into the banquet hall that they may sit down at table with the Groom.' The Supreme Shepherd of the Church calls on us to instruct the people frequently and to encourage them to go to Communion every day, and no priest is allowed to refuse obedience, no priest may ignore the voice of the Holy Father or offer passive resistance.

Let frequent Communion be preached often from the pulpit, let it be especially recommended at all missions and spiritual exercises. The Catholic societies, too, especially those that are specifically religious in character (sodalities, confraternities, etc.), should be made use of to dispel the prejudices still existing against frequent Communion and to encourage its practice among their members.

Bardenhewer's *Patrology*

When Dr. Shahan is called upon, as he will doubtless soon be, to prepare a new edition of his English translation of Bardenhewer's *Patrologie*, he will have to examine the recently published third edition of the German original very carefully, because the author has completely overhauled it, and there is scarce a page that has not felt his corrective stylus. The words "grossenteils neu bearbeitet" on the title page are no mere phrase.

Any one who has taken the trouble, even in an amateurish way, to follow the course of Patristic study and research during the past ten years, will realize what it means to keep a work like Bardenhewer's *Patrology* up to date. Entire literatures have been newly opened up. Important Patristic monographs are multiplying, and the amount of valuable material brought to light in the current reviews is wellnigh overwhelming. Then the new critical editions of the works of the Fathers with their prolegomena and critical notes, in course

of publication by the academies of Berlin and Vienna, require constant and careful attention.

Prof. Bardenhewer has labored with untiring industry and is justified in repeating of this third edition what he said of the first, *viz.*: that it reflects the present stage of Patrological knowledge. The bibliographies are complete and accurate.

A specially commendable feature of this work is that it upholds no traditions that lack historic proof. The reader will find this exemplified especially in the chapters on Dionysius the Pseudo-Areopagite, Clement of Alexandria, Origen, Synesius, Tertullian, and Hippolytus. In matters of doctrine Bardenhewer is sound and Catholic to the core. In fact, a thorough study of his *Patrology* is apt to work as an antidote against the errors of the Modernists, who have made the early history of the Church one of their favorite camping grounds. (*Patrologie. Von Dr. Otto Bardenhewer. Dritte, grossenteils neu bearbeitete Auflage.* xi & 587 pp. 8vo. B. Herder. 1910. \$3.25).

Workingmen's Compensation

The action of an Eastern elevator company in distributing \$30,000 among the widows and orphans of the victims of a recent explosion of molten iron by which four of its employees were killed, is highly creditable to the corporation in question, and is interesting also in its bearing on the general question of compensation in such cases. The coroner had pronounced the accident unavoidable

and the corporation blameless; but the officers of the company doubtless acted upon the consideration that the workmen and their wives were blameless, too, and that the company could infinitely better stand the loss of \$30,000 than the families of the workmen the blow that had fallen upon them as a consequence of the unavoidable risk attending the occupation in which the men were engaged. It is precisely upon this consideration that workingmen's compensation acts are based—together with the additional, and most important, consideration that if the compensation is required by law, upon definite principles, it can be systematically provided for, and, estimated in advance, will become simply a part of the ordinary and necessary expenses of the business, and will enter into the determination of the price of the product like any other element of cost. Pending the establishment of adequate laws covering the matter, it is gratifying to note the (unfortunately all too rare) instances in which employers act, of their own motion, in ways that are just, and humane, and generous.

Newspaper "Science"

From a regular and careful perusal of the daily newspapers, especially the Sunday supplements, we have learned successively that science can now create life, that bathing does more harm than good, that a cure for tuberculosis is near at hand, that consumption is on the increase, that X-ray therapy kills more people than it saves, that cancer will soon be

checked, that diphtheria is more malignant than ever, that hydrophobia claims more victims every year, that the Pasteur cure is a fraud, that any one who has had scarlet fever is not likely to live to ripe old age, that organic diseases can be cured by starvation, that starvation leads to madness and death, and so forth.

It is a welter of credulity and rumor that would be laughable if it did not so intimately concern the lives and the health and even the spiritual well-being of the community. For it is a fact that people will stake their own lives and health, and the lives of those that are dear to them, on vagaries, wild assertions, and equally wild denials. How long will this mischief thrive?

An Extraordinary Mistake

We recently commented on certain tricks played by the Printer's Devil on the grave and serious editor of *La Critique du Libéralisme*. Now comes Father Ernest R. Hull, S. J., editor of the Bombay *Examiner*, with a still more extraordinary story:

In our recent articles on missionary progress in India (July 29th, p. 295) there occurred the following sentence: "In the Nagpur district the first missionary enterprise was started in 1893 at Ghogargaon, where after a labor of 18 years the convert community amounts to over 23,000." This statement having caused the greatest astonishment we looked up the current *Madras Directory* and found the numbers for 1911 put down at 3,554. Where in the world did that twenty-three thousand come from? It came from the article in the *Catholic Encyclopedia* on Nagpur which gives 23,288 Catholics—this article being written by Ernest R. Hull himself! Tracing the

matter further back I looked up my original proof-sheets and found the same number, without any signs of correction. Next looking up the *Madras Directory* of 1909 (which was used for that article) I find the numbers given at 3,228. This begins to provide a clue. Let us in the manner of modern textual criticism indulge in a hypothesis. Let us assume that in the original typing the writer meant to put down 3,228. He began, however, by touching the wrong key and so wrote a two instead of a three. Then correcting himself, he struck the proper key and so wrote 23,228, but forgot afterwards to cross out the 2—or perhaps he did cross it out but not clearly enough, so that the compositor put it in. Secondly, the fourth figure may have been printed 8 instead of 2; and thus would emerge the final figure 23,288. Another and more likely conjecture would be that originally the figures were printed 3,288. The corrector then marked a 2 to replace the

8, and the compositor in revising misunderstood the correction, and, instead of taking out the 8 and replacing it by the 2, added the 2 at the beginning—thus bringing up the number to 23,288. As the first proofs were carefully read both by the writer and by the authorities at Nagpur, the mistake is not likely to have existed in the earlier proofs, and may have been inserted in the above way in the final ones. In any case it is an interesting though not very uncommon instance showing how mistakes can slip through in spite of repeated readings and revisions; and when the final print appears, the blunder comes upon one like the explosion of a bomb. We have still to see how many writers on the Catholic missions will be misled by the bogus figure. Likely enough we shall be able to trace its effects on current literature for a generation to come. For as Shakespeare says: "The evil that men do lives after them; the good is often buried with their bones."

ET CETERA

His Holiness the Pope is quoted as saying, recently, that the greatest need of our age is intelligent and loyal Catholic laymen.

*

We again recommend to our German readers the *Alte und Neue Welt*, which is just entering upon its forty-seventh year. (Benziger Brothers. Subscription \$3 per annum). Unlike some other German magazines, it has never deviated from its original programme to cater to those that love Modernism, or what one is tempted to call near-Modernism, in literature. Its contents, both literary and pictorial, have always been sane and sound, and it continues to be, what it has been for so many years, an ideal Catholic family paper. May its circulation constantly increase!

The Post Office Department at Washington has raised the ban on Santa Claus mail. Rescinding a former decision, Postmaster-General Hitchcock, on November 2, directed that letters addressed to Santa Claus may be delivered to charitable organizations or benevolent persons who ask for them, instead of being returned to the senders or destroyed. Many poor children can be blessed with a happy Christmas in this way.

*

A report from Rome says that His Holiness is preparing a decree which will result in a number of important changes in the Breviary. Regarding the character of these changes nothing is yet known except that they will tend to simplify the daily office.

The postmaster of Chicago, by threatening to give a mark of demerit to every station superintendent who allows an indecent postal card to pass through his office, has succeeded in reducing the number of such cards mailed in that city by about one half. During the first three days following the issuance of the order 1500 cards were thrown out of the mails. With transit refused to indecent and obscene postal cards, it is but a question of time when the public will cease to mail them.

*

We see from the *Outlook* (Vol. 99, N. 11) that at the recent annual session, in Washington, of the "General Conference of Unitarian and Other Christian Churches" a strong appeal was made for government inspection of charitable institutions, whether public or private, and also for the State inspection of private as well as public schools. This movement should be carefully watched.

*

The reports that the mystery of the "Maine" has been solved by clear proofs that a large part of the forward section of the keel was blown upward, should be taken with much salt. (Cfr. the article "The Mystery of the 'Maine'" in our No. 19). Our latest authentic information is that the work stopped some time ago for the rainy season, and that at that time it was impossible to tell anything for certain, since the forepart of the vessel was merely a junk heap and the naval constructor in charge, with the plans

of the "Maine" before him, could discover almost nothing about the constituent parts of the twisted and distorted mass. There are those in Havana who believe that the secret will never be solved, just as there are military and naval officers of high repute, like the former chief engineer Melville, Rear-Admiral Chadwick, and Gen. W. H. Bixby, the head of the army's Engineer Corps, who emphatically disbelieve in the possibility of an external explosion.

*

Mrs. Clara Neddaugh, of Detroit, addressing the Universal Suffrage Club, advocated the enactment of a law to compel men to pay their wives wages or a salary for keeping house. The faith in law as a remedy for all ills, weaknesses, and vices of humanity is touching. Wives who are given little or nothing by their husbands are unfortunate; husbands who fail to earn enough money to satisfy the demands of their wives are equally unfortunate. Would Mrs. Neddaugh regulate the one as well as the other class by law? Does she contemplate a union scale of wages for wives? Would failure to pay the wages, from any cause, entitle the wife to a divorce? Is marriage to be put on a purely commercial basis by the State?

*

A capable Catholic physician, German, can find a good place as assistant to, and occasional substitute for, a doctor with a large practice at Teutopolis, Effingham County, Illinois. Apply to the Rev. P. Casimir Hueppe, O. F. M., *ibidem*.

LITERARY NOTES

—Speaking of book reviewing, the *New York Evening Post*, which, by the way, practices what it preaches, observes (Aug. 10): "The publisher makes no pretence He is out to sell his goods, and if a fancy cigar label will do the trick, it is good enough for him. What, however, shall be said of the professional reviewer who plays the assiduous parrot to the publisher's puffs? He imperils the dignity of criticism and of literature. He imperils the dignity of the human understanding. For there need be no mincing the matter: the book reviewer who, month after month, unearths writers with the charm of Thackeray, with the humor of Dickens, with the vast insight of Balzac, must either be a fool or a liar. It is well enough to be good-natured, to shrink from 'knocking,' to search for the best that can be said in favor of a new book or a new writer. But good-nature should have its limits in this business. Greater things than good-nature are truth and the duty of clear thinking and the duty not to befuddle the minds and the standards of the masses." All of which applies with even greater force to Catholic book reviewers and, let us add, with all due respect, also to priests and prelates who write forewords and recommendations for worthless books. They not only imperil the dignity of criticism and of literature—they disgrace the Church and mislead the faithful.—A. P.

—*Greek Immigration to the United States*, by Henry Pratt Fairchild (Yale University Press,

\$2), is a book which should prove useful to the social worker. An immigration consisting 96 per cent of males and leading the "un-social" life most of these Greeks do in America, is deserving of careful study. Mr. Fairchild gives a mass of otherwise hard to get data.—C. D. U.

—*Epitome Theologiae Moralis, per Definitiones et Divisiones pro Recollectione Doctrinae Moralis Conscripta a Carolo Telch, Doctore S. Theologiae et Professore Theologiae Moralis et Juris Canonici in Pontificio Collegio Josephino*. 219 pp. Columbus, Ohio. 50 cents.—This little book gives definitions of all the subjects, and of the leading terms and concepts in moral theology. The definitions are presented and grouped in such a way as to indicate clearly the distinctions between the different parts of the same subject, and the connection between cognate or nearly related terms and subjects. Naturally the work is not intended to be a substitute for a manual of moral theology, nor a godsend to the indolent, nor a sufficient provision for those about to pass an examination in that subject. As the subtitle indicates, its peculiar value is as a convenient reference book for those who wish to refresh their memories concerning the precise definition of a term, the precise distinction between related terms, the various parts into which a subject is subdivided, or the exact comprehension of any general subject. For any of these purposes it will be found a time-saver and an effort-saver. — JOHN A. RYAN, D. D.

—It is with genuine pleasure that we hail the first volume of Mr. Luigi Cappadelta's translation of Father Hartmann Grisar's monumental though unfortunately still incomplete *Geschichte Roms und der Päpste im Mittelalter* (*History of Rome and the Popes in the Middle Ages*. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Authorized English Translation Edited by Luigi Cappadelta. Volume I. xx & 365 pp. royal 8vo. Richly illustrated. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1911. \$4.50 net.) This first volume of the English translation comprises Chapters I to VI of the first volume (the only one so far published) of the original German, bringing the story down to Pope Damasus. The translation is good and the illustrations are identical with those which embellish the original edition. We regret that the translator has omitted the sub-titles; "mit besonderer Berücksichtigung von Kultur und Kunst," and "nach den schriftlichen Quellen und den Monumenten," because it is precisely in his description of the civilization of the different epochs of medieval Roman history and in his masterly use of what are now commonly called the monumental sources, that Grisar's work excels. Its publication in English will probably effect an even more remarkable revolution than the original edition caused in Germany and Austria, for English readers, as a whole, are woefully ignorant of the true history of the early centuries of Christian Rome under the papacy. Such sections as No. 170 (pp. 250 sqq.) on the Marmertine Prison and the tradition connecting it with St. Peter, will

be a revelation to many. Typographically and from the artistic point of view this volume is a thing of beauty. The binding might be better for the high price asked.—A. P.

—*Das Leben der Vollkommenheit im Geiste des betrachtenden Gebetes... dargestellt von P. Dr. Chrysostomus Stelzer, O. S. B.* (B. Herder. \$1.15 net.) This is ostensibly an explanation of the Rule of St. Benedict, but covers practically all the important aspects of Christian, and especially of mystic, perfection. The learned author makes ample use of the Scriptural elements of the sacred liturgy.—ERNEST DANNEGGER, S. J.

—Fr. Lehmkühl, S. J., in his *Bibliotheca Ascetica Mystica*, has reedited some of the most valuable writings of Cardinal Bona. (*Opuscula Ascetica Selecta Ioannis Card. Bona, O. Cist.* B. Herder. \$1.25 net.) They are: the *Manuale ad Coelum*, the *Principia et Documenta Vitae Christianae*, and the *Aspirationes et Preces Iaculatoriae*. The *Manuductio*, which has been compared to the "Imitation of Christ," has proved extremely popular and may be read in four or five modern languages.

—An attempt at up-to-dateness in story-telling is made in *Deer Jane*. By Isabel Williams (New York: P. J. Kenedy. 85 cts.). Jane and Roger, the principal characters, engage in social reform work of a very practical kind. But this latter activity, unusual as it is under the circumstances, seems not to be sufficiently motivated, at least as far as the reader is concerned. Then, too, the mixed marriage contracted by the heroine is

a bit too roseate-hued to be either realistic or wholesome in its effect on the reader. For the rest, the plot is simple and fairly interesting.—JAMES PREUSS, S. J.

—Father Knabenbauer's lately published commentary on the Book of Proverbs is a welcome addition to the *Cursus Scripturae Sacrae*! The priest who wishes to enter more deeply into the *manna absconditum* in the numerous passages of this Book which are found up and down his Breviary and the Roman Missal, will be glad from time to time to turn to a commentary like the present and refresh his soul with the morning dew of the Word of God. Great caution is needed in the handling of the sacred text in these days of unrest and rationalistic criticism. While Father Knabenbauer is fully conversant with modern biblical research, he is well-known as a scholar of sanely progressive tendencies. It is a matter of some surprise that the glowing descriptions (in chapters 6 and 7) of the *mulier adultera* have not been interpreted in the metaphorical sense. Adultery in the sense of sin and unfaithfulness to God is quite common in scriptural parlance.—A. B.

—*Anleitung zur Verwertung der Jakobusepistel in der Predigt. Vorträge gehalten aus Anlass des homiletischen Kurses in Ravensburg am 13., 14. und 15. Sept. 1910, von Dr. Johannes Belser.* (B. Herder. 55 cts. net.) Practical homilies on the Epistles for the use of preachers are by no means as frequent as those on the Gospels, and hence the present work of the learned Tübingen exegetist ought to appeal to priests who desire to draw material for sermons from

the Epistle of St. James. This Epistle has as yet been little drawn upon by preachers. And yet it contains a fund of practical spiritual counsels for the regulation of a Christian life. The writer rebukes such common faults as the insane quest for earthly goods, an exaggerated esteem of riches, cringing to the rich and powerful, harsh faultfinding, covetousness, and cruelty to one's neighbor. As Belser well says, the admonitions of the Epistle, though addressed to a narrow section of the early Church, bear an "ecumenical character." Belser first gives a synopsis of the context and meaning of each chapter, then hints as to its homiletic use. The book will also afford fruitful material for practical meditation on the Epistle.—ALBERT MUNTSCH, S. J.

—With the present-day overproduction in the literary market, and the preponderance of works of inferior quality, the reading problem becomes daily more difficult and vexing. It is with the aim of finding a safe and convenient solution, for the individual, to this multifarious question, that Fr. Bernard Arens, S. J., has just published a clear, thorough, and up-to-date little treatise entitled *Die Lektüre* (B. Herder. 55 cts. net). The influence of reading, especially on the youthful mind, is established by undeniable psychological facts; the general principles for a good choice of books are discussed; a number of very specious objections, mostly pleas for license in reading, are refuted, and finally, a few useful suggestions made as to the mode of ordering one's reading profitably. Many weighty pronouncements of authorities on the different phases of

the subject are quoted throughout the volume. Paper, print, and binding are excellent.—JAMES PREUSS, S. J.

—*Das Schuldkapitel der Ordenspersonen. Eine Studie von P. Tezelin Halusa O. Cist.* (Brünn, Austria, 1911). The Chapter (*capitulum*) is one of the most important institutions of monastic and religious life. In one or the other form it is found in most religious communities. Fr. Tezelin Halusa gives a brief account of its history, shows why it is necessary, how it is practiced, and what are its advantages. It is a potent antidote against relaxation of discipline and decline of fervor—two constant and serious dangers. Religious will derive an increased love of their vocation from a perusal of this valuable treatise, while to those in the world it will give a deeper appreciation of the monastic life.—ERNEST DANNEGGER, S. J.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

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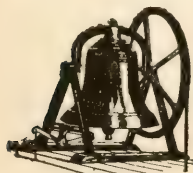
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Joseph Pulitzer and the "Yellow" Press

BY ARTHUR PREUSS

One or two of our Catholic contemporaries, strange to say, have commented on the recent demise of Joseph Pulitzer, editor and proprietor of the *New York World*, in a manner that seems to indicate that they approve of or at least extenuate the style of journalism to which he has given vogue.

No doubt this style of journalism has some good features. "The energy that has encircled the globe with channels of information, the dramatization of what is really dramatic in current history so that the humblest can enter into the life of his brothers, wherever they are, the exaltation of brevity, simplicity, and clarity in statement"—these and one or two other achievements may be regarded as a distinct gain.

But the sensational journalism originated by Pulitzer and developed by Hearst has so many bad features that the good points hardly count at all. Instead of being subordinated to conscience and regard for decency, it is mainly devoted to circulation. It notoriously disregards the truth for the sake of sensation. It neglects the true proportion between the important and the unimportant for the sake of attracting attention and pennies. It disregards the rights of privacy and decency in the eagerness for information. In the words of an English contemporary, "it is a particularly astute and cynical kind of commercial enterprise, divested of every sort of cumbersome scruple or fastidious trammel that might impede it in the race for circulation and profit."

Joseph Pulitzer was one of the first considerable newspaper proprietors to rid himself effectually of the old-fashioned notion of a newspaper's responsibility to the public in matters of ethics, taste or useful service, and to make his paper a caterer to the vulgar and the prurient. The "yellow" journalism which he created has done an infinite amount of harm and brought disrepute upon the whole of the newspaper business and upon the country in which it has arisen and flourishes.

The *London Times* winds up a scathing denunciation of the triviality and indecency and unscrupulousness of "yellow" journalism by remarking: "Nothing that can be read into what is here written is one-tenth as uncomplementary as what the average American citizen says of his newspaper every day." And the *Outlook* declares: "We misread the minds of the American people if the great multitude of newspaper readers in this land do not ultimately repudiate the assumption that the yellow journalism that has flourished, and in a measure

is still flourishing, represents their aspirations or the objective of their developing tastes."

It is difficult to share this optimistic view, seeing that our Catholic people who are, or should be the salt of the earth, are as strongly addicted to sensational journalism as other elements of the population. Not until we combine with all other conservative and decent Americans in an energetic warfare against the "yellow" press, will this nuisance be mitigated.¹ Entirely to exterminate it will be impossible until the evil of which "yellow" journalism is merely a pronounced symptom, *viz.*: irreligion and the capitalistic system, have been radically cured. Here again it is only the Catholic Church that can save society. Would that the twentieth century availed itself of the rich treasure of her saving truths and graces!

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

IV

"Wrong Views of Darwinism"

In the preceding chapter Father FitzSimons had made two assertions: 1. That my effort to distinguish between evolution and Darwinism was a *fruitless attempt*; 2. That I had *acted unfairly* to Darwin; which means, probably, that I had tried to detract from the honor due him, or had even attempted to usurp it.

We must now investigate Father FitzSimons' proofs for these assertions.

To begin with, it must be noted that Father FitzSimons' citations are very inexact whenever he criticises my tenets. In not quoting the title of any of my books, he makes it evident that he must be referring to the only one which is known to him, namely to the English trans-

¹ "The Fight Against an Evil Press," by the way, happens to be the General Intention of the League of the Sacred Heart for this present month of December. Commenting this Intention in the *American Messenger of the Sacred Heart* (Vol. XLVI, No. 12), Mr. Thomas F. Woodlock says: "It is always in the power of some—perhaps of many who have never realized it—to mitigate in a measure the more obvious evils that from time to time assert themselves in the daily press. Remembering that the newspaper lives by its readers—for advertising is dependent upon circulation—it is always possible to bring very direct pressure

to bear upon the most offending among newspaper enterprises. Stop buying them, induce others to stop buying them; no argument is more convincing to their conductors than this one. Catholic societies might well consider the possibilities of such a line of action where the occasion calls for it. Again, there should never be allowed to pass without protest any statement that is offensive to Catholic truth: there are many capable pens among our Catholics from which should come instant, thorough and courteous refutation of all such things as soon as they appear. Much more of this sort of thing should be done than actually is done."

lation of my Berlin Lectures, *The Berlin Discussion of the Problem of Evolution*. Since the author knows no German—a serious deficiency for one who wishes to inform himself thoroughly on the status of the evolutionary theory—he was unacquainted with my larger work, *Modern Biology and the Theory of Evolution* when he wrote his *Revised Darwinism*. In this larger work he would have found a more complete explanation of my theory and the proofs for it. In fact, I myself have often referred the readers of my Berlin Discussion to this book. Father FitzSimons' knowledge of my theory, therefore, cannot but be very imperfect.

Since, therefore, he had to confine himself to citing a less important work of mine, he should at least have been exact in his quotations. His accuracy in this respect, however, leaves much to be desired. He gives many of my sentences in quotation marks, but in no case is the *page* cited. This, of course, is contrary to all canons of criticism. In quoting from a book, especially one that is being reviewed, the reader should be given an opportunity of verifying the quotations. Father FitzSimons has consistently neglected doing this. With considerable loss of time, therefore, I had to search for and examine all his quotations, and, in doing this, I made the discovery that he had often misquoted me; in some cases, culpably; in others, the English translation was at fault.³ Where the latter is the case, I shall compare the translation with the original. In other cases, however, Father FitzSimons has himself changed the meaning of my text, either by omitting some words, or by giving it a turn not warranted by the context. The following paragraphs will furnish proofs for these charges.

It is true, I did draw a sharp distinction between evolution and Darwinism. Father FitzSimons quotes me (p. 13) as saying: "Darwinism and the doctrine of evolution are not equivalent ideas." This sentence is taken verbatim from the English translation of the *Berlin Discussion*, and is an exact translation of the German original (ed. 1907, p. 25). I added in explanation that the doctrine of evolution is the more general concept, Darwinism, the less general one. The former is the doctrine of the descent of the organic species; the latter, is the special form of this doctrine given it by Charles Darwin, and deals with the origin of organic species by way of "natural selection" as the chief causative factor.

³ The English translation of my book is said to be "authorised". This must be understood as meaning merely, that I gave the translator the right to translate, not that I, in any way, supervised his work. I did not see the proof-sheets,

and found out the name of the translator only after the publication of the book. Whatever errors have been detected, will, of course, be corrected in a new edition.

There can be no doubt of the correctness of this distinction, no matter how much Father FitzSimons may declaim against it. He is forced to admit it himself in the course of this same chapter, for he states that evolution had been founded by Lamarck, and that natural selection is the *chief cause* of the development of species in Darwin's theory (pp. 16, 18).

This distinction between Darwinism and evolution, is, moreover, widely recognised in scientific circles in Germany and France. Only a few rabid Monists, R. Francé in his book, *Die Weiterentwicklung des Darwinismus*, for example, persist in considering the two terms as equivalent. These Monists are merely creating a bias against the Christian point of view, by making the most of Darwinism, particularly of its developments in Germany. That is their only reason for clinging to this old confusion of ideas. When a Catholic priest, however, clings to it, one who is defending Christianity, and that, too, in the face of the fact that he must implicitly retract his statement on the very next page of his writings, we cannot but consider this a psychological problem. We must next examine our critic's own explanation of his position.

It must be noted first of all, that *my* definition of evolution is wrongly quoted. On page 15 I am quoted as defining evolution as connoting "the doctrine of the derivation of *all* forms of life from earlier and simpler forms." This particular sentence reads as follows in the original German edition of the Berlin lectures (p. 25): "Die Entwicklungslehre.... besagt die Lehre von der Stammesentwicklung der organischen Arten." I was highly astonished, therefore, to find Father FitzSimons quoting instead of my sentence, another one, which is different not only in words, but also in meaning. The right translation of my definition of organic evolution is: "The derivation of organic species from earlier forms." Nothing is said in this definition about all species, nothing about simpler forms. These two additions are an *a priori* generalization inherent in Darwinism and the Darwinian-Monistic theory of evolution, but by no means to be embodied in the theory of evolution as a scientific hypothesis. Hence, these two additions must be eradicated from the definition of evolution. Whether or not all organic species have been derived from earlier forms, and whether they have been derived from simpler forms, these are questions of fact which do not belong to the essence of the definition of evolution, but pertain to the limits and the process of evolution. Father FitzSimons with all his enthusiasm for logic, will certainly have to admit this. He will find further elucidation by consulting p. 5 of the English translation of the *Berlin*

Discussion (p. 3 of the German edition). By comparing these pages with the definition quoted by him from p. 37 of the same book, he might have found a splendid example of "inconsistency in Catholic evolutionists."

How can this "inconsistency" be explained. Simply by the erroneous English translation (p. 37) of my original German text (p. 25). Anyone who takes the trouble to compare these two passages, will readily see the truth of this statement. In this case, therefore, the English translator of my book must be blamed for the false definition, and not Father FitzSimons. The entire discussion, therefore, which the latter bases upon my supposed definition of evolution becomes futile, resting, as it does, upon an *erroneous* quotation.

Father FitzSimons asserts, moreover, (p. 15) that I had designated Darwinism as "a special branch of the doctrine of evolution." This citation, also, is erroneous, or, at least, inexact. I spoke of Darwinism as a special *form* of the theory of evolution (German edition of the *Discussion*, p. 25), but not as a special branch. Here again, an important distinction must be made. Palaeontological studies of the development of species, for example, or the inquiry into the laws of heredity (Mendelism), etc., are branches of the theory of evolution; while by the term *form* we designate the various *modifications* given to the theory by different authors, Lamarck, Geoffroy St. Hilaire, Darwin, Kölliker, Nägeli, Eimer, de Vries, etc. These modifications differ from each other, either in the cause of evolution which the various authors assign (Lamarck, for example, assigning adaptation; Darwin, natural selection), or in the method of evolution, as conceived by them (Darwin and the Darwinians conceiving this method to be a gradual accumulation of minute variations; Kölliker, Korschinsky, de Vries, and Jaekel, saltatory variation, or mutation). These examples show clearly enough that Darwinism must be conceived not as a special branch, but as a special form of the theory of evolution: "Darwinism is that special *form* of the theory of evolution which was formulated by Charles Darwin in his *Origin of Species* in 1859, by proposing Natural Selection as a new and the *chief cause* of evolution, attributing to its agency the development of all organic species from earlier and simpler forms, by means of a gradual, slow accumulation of minute variations." This is the definition of Darwinism which is current today among men of science. Again it is not Father FitzSimons' mistake that he ascribed to me the opinion that Darwinism was a special branch of the theory of evolution, but a mistake of the translator. The latter rendered my words "eine besondere Form" (p. 25 of the German edition of the *Berlin Dis-*

cussion) by "a special branch" (p. 38 of the English translation). Still it was evident from the context that I considered Darwinism not as a special branch, but as a *special form* of the theory of evolution.

We must next examine into Father FitzSimons' reasons for objecting to my distinction between Darwinism and Evolution. He says: "Now, nothing could be more misleading, and in some instances farther from the truth, than Father Wasmann's contention under this head. Indeed, on reading it one begins to wonder whether Father Wasmann is, after all, at all acquainted with what Darwin wrote on the subject of evolution. The real truth in the matter is that Darwin is the real father and founder of the theory." (p. 15.)

That, certainly, is putting the case rather strongly. So my distinction is erroneous and misleading, and even causes a doubt as to whether I have read Darwin's works! I can assure Father FitzSimons that I am rather more conversant with these writings than he is. I have read many a chapter in the *Origin of Species* seven and eight times, and I have carefully compared the proofs given in them with my own observations regarding a probable evolution of species. Father FitzSimons could not have made such a study of them, for he lacks the necessary scientific knowledge. And still he dares to assert that I had not represented Darwin's theory correctly! And what proofs does he give?

He simply *asserts* "that Darwin is the real father and founder of the theory." This statement is entirely wrong. Shortly afterwards he himself admits that Lamarck and other predecessors of Charles Darwin had propounded a theory of evolution. From this it must follow, according to all the laws of logic, that Darwin could not have been "the real father and founder of the theory," but merely was a *strong supporter*. He is the founder of that special form only, which supposes natural selection to be the sole, or as he modified his theory later in life, the chief cause of evolution. This form of evolution is entirely *original* with Darwin and his colleague Alfred Russell Wallace. Hence, we may well speak of Darwin as the founder of Darwinism, but not as the founder of evolution. That, certainly, is simple and clear, because it is true.

On the other hand, Father FitzSimons' distortion of the true state of affairs is by no means simple and clear. He says: "It was Darwin and Darwin alone who gave to the doctrine—even in the sense in which Father Wasmann accepts it—a local habitation and a name." (pp. 15, 16.) The "local habitation" to which he refers, is evidently England; and the "name," Darwinism. But even before this time, evolution had its "local habitation," namely France,

and the Name "Darwinism" was given to it only after Charles Darwin had taken up its propagation. Here, evidently, Father FitzSimons with all his vaunted love of logic, is guilty of one of those "inconsistencies" which he is so ready to attribute to the Catholic evolutionists.

It is undoubtedly true that Darwin's chief aim was the firm, logical establishment of the theory of evolution. To him, too, natural selection was its chief cause, the predominating factor. These two facts needed no such detailed explanation as Father FitzSimons gives them (p. 17). They are admitted by everyone. If the author intends by this means to invalidate my distinction between Darwinism and evolution, he is simply battling with wind-mills.

Father FitzSimons continues the same topic, without giving us anything new. The fact that Darwin wished to prove the mutability of species, was nothing new to me, since I have myself quoted the particular passage, the closing paragraph of the *Origin of Species*, in which he admits this. Hence, Father FitzSimons' instruction on this point was somewhat irrelevant, particularly as it caused the impression in the minds of his readers that he was teaching me something which every reader of Darwin cannot but find out for himself.

It is entirely untrue, moreover, and an offense against objective truth, for Father FitzSimons to say: "And this [namely, that which Darwin wanted to prove] is precisely what Father Wasmann calls evolution, when he tries to oppose it to Darwinism." Darwin wanted to prove the evolution of *all* species from a few simple forms. I, on the other hand, have confined myself to giving examples of the mutability of species, as well as of the formation of new species, genera and families, from my one special field of study, without being guilty of any unwarranted generalizations.

Father FitzSimons did not take into account, moreover, that Darwin assigned natural selection as the *cause* of evolution, the very point which is characteristic of his theory. In attempting to parallel my own theory and that of Darwin, it is only fair to demand, in the interest of truth, that my opinion regarding natural selection be compared with Darwin's. And my opinion is that natural selection is *entirely inadequate to explain organic evolution*. Regarding this last point, however, we shall have more to say.

TO BE CONTINUED

Church Music on Gala Occasions

BY JOSEPH OTTEN, DIRECTOR OF MUSIC, ST. PAUL'S CATHEDRAL,
PITTSBURGH, PA.

Within the last few months, three different Catholic celebrations have taken place in this country which have not only focussed the attention of every American Catholic on the places where they occurred and on the splendor of the functions and the significance of the deliberations there enacted, but have had a powerful echo in Europe and especially in Rome. We refer to the National Convention of the Federation of Catholic Societies at Columbus, Ohio, in August, the National Eucharistic Congress held at Cincinnati in September, and the great jubilee celebration in honor of His Eminence Cardinal Gibbons, held in Baltimore on Sunday, October 15. On all three occasions the pontifical mass, in the last case celebrated by the eminent jubilarian, was naturally the feature overshadowing all others. It was also natural and in accordance with custom that in every instance all the resources of the particular cathedral were called into requisition for the unfolding of a liturgical magnificence befitting the occasion. And the results may be fairly considered as exemplifying the ideals which obtain in the centers mentioned.

If this holds good in a general way, it must also apply to music, for without that adjunct no pontifical high mass is possible. If we now examine the character of the music performed on these historic occasions, we cannot but experience a sense of humiliation, discouragement, and even shame; for not only were papal regulations ignored, but in one instance, even ordinary artistic decorum was not observed. It is known that in Columbus and Cincinnati the authorities endeavored to have the musical part of the celebrations conform not only to the laws of the Church but also to the artistic requirements of the circumstances. Unfortunately it seems that local conditions had not yet ripened to the extent which would have made this possible. In both cities those to whom had been entrusted the carrying out of the wishes of the authorities in regard to music showed lack of judgment as to what was fitting and lack of capacity in bringing it to realization. Thus in Columbus a chorus of sixty men—which dwindled to about thirty before the rehearsals were over—was made to waste time and energy on a mass by Dossert which is, even from an artistic standpoint, not worth the labor necessary for its performance. Why could not those in charge have chosen a work by one of the many distinguished composers who have written music truly worthy of the Church, artistically and liturgically? Any church musician could have furnished them with a list of

masses for men's voices by Witt, Nekes, Mitterer, Loots, Perosi, Ravanello, and many others, any of which would have been a delight for the willing singers to study and would have lent dignity to the ceremony.

So also in Cincinnati they selected a mass which is, at least in great part, unliturgical in form and spirit and of small artistic consequence,—that by E. Silas. This choice is the more extraordinary inasmuch as the choir on that occasion was composed of boys and men, the *élite*, according to announcement, of Cincinnati's singers, which fact made practically the whole repertoire of liturgical music for mixed voices, both classic and modern, accessible. That here also there was lack of judgment, as shown in the choice of the mass, and incompetency, was amply proved, according to able critics, by the painfully inadequate performance both of the Gregorian chant rendered and of the whole programme.

The programme performed in the Baltimore Cathedral on the occasion mentioned above is such an extraordinary mixture of what is lawful and forbidden, lofty and vulgar, austere and sensuous, simple and bombastic, religious and worldly, that it deserves to be preserved. It is taken from the Baltimore *Sun* of October 16th:

Grand Processional—Kronungs March.....	Soendsen.
Grand Choral March—Sing, exulting.....	Schmoll.
Vesting—Ecce Sacerdos Magnus.....	Seminary Choir.
Andante for harp.....	Thomas.
Mr. Felice Jula, soloist.	
Introit—Gregorian, from Vatican chant.....	Seminary Choir.
Kyrie, Gloria.....	Dumont's VI. Tone.
Graduale—Gregorian, from Vatican chant.....	Seminary Choir.
Andante for strings.....	Luigini.
Credo—Male voices—Cathedral Choir and Seminary Choir.....	Tassi.
Offertory—Jubilate Deo—Willcox.....	Cathedral Choir.
Mixed Voices.	
Sanctus and Benedictus—Seminary Choir.....	Perosi.
Agnus Dei—Seminary Choir.....	Dumont's VI. Tone.
Oremus Pro Pontifice.....	F. Manzetti.
Te Deum—Cathedral Choir and Seminary Choir.....	Fr. Witt.
Grand Recessional—March Solennelle.....	Asger Hameerick.
Coronation March	Kretschmer.

The mixed vocal choruses were accompanied by harp, orchestra, and organ.

This programme hardly calls for any commentary; it speaks for itself. What with an orchestra march, a march sung by men and women to a *secular text*, the "Ecce Sacerdos Magnus" followed by a solo on the harp, the singing of the Graduale followed by an "Andante" for string orchestra, Dumont's VI. tone mass and the third Vatican credo *sung* in four part harmony and the whole ceremony ending with the playing by the orchestra of the march from the opera "Folkunger" by Kretschmer, which has done service during the season just past in many a summer garden, nothing need be said.

We can only nourish the hope and utter a prayer that the company of valiant seminarians who sang the *proper* according to the Vatican edition and whose efforts to have the spirit of the Church prevail over the spirit of the world, which held sway in the loft, were more admirable than successful, may ultimately go forth as zealous priests,—zealous not only in a general sense, but also in carrying out the will of the Church regarding music.

The Steel Trust and Mr. Carnegie's Benefactions

BY PETER CONDON, COUNSELLOR AND ATTORNEY-AT-LAW,
NEW YORK CITY

In a recent number of this REVIEW (No. 11, pages 327 sqq.) reference was made to the cunning methods employed by Mr. Andrew Carnegie for endowing the libraries, colleges, institutes and other foundations which advertise his name and his supposed benevolence, and attention was drawn to the fact that the distinguished "philanthropist" does not use real money for any of these endowments, but only "Steel Trust" bonds.

The running expenses of these various institutions are paid from the interest derived from the bonds, and thus a small army of college professors, ministers, and professional men generally, whose intellectual ability is enlisted in Carnegie service of one kind or another and whose salaries depend on the continuing stability and worth of these bonds, are necessarily compelled to become the champions and defenders of the billion dollar trust which provides the money by paying the interest on the bonds. These beneficiaries of Mr. Carnegie's bounty cannot be expected to "turn and bite the hand that fed them." They dare not show any sympathy with the efforts of the common people to subject this enormous money power to the control of the law; at most, they can only remain mute. To say that such a consequence was not designed by Mr. Carnegie in adopting this form of endowment would be to detract from the reputation for shrewdness which that crafty Scot has long enjoyed.

The suit just commenced by the government to dissolve the Steel Trust, as a monopoly restraining trade and free competition in violation of the law, has again brought the matter above spoken of to public attention, and the New York *Evening Sun* (October 27th), commenting on the situation, says:

A side issue of the suit against the Steel Corporation which came in for a great deal of discussion to-day was the possible effect of a decision by the courts upon the institutions of one kind or another which have been the recipients of Andrew Carnegie's philanthropy. If by any chance the Circuit Court decides

for the dissolution of the corporation and the appeal that would surely be taken to the Supreme Court is likewise of no avail these institutions would find themselves holding securities whose value now is problematical. It has been Mr. Carnegie's practice to endow them not with cash but with 5 per cent. first mortgage bonds of the Steel Corporation. He received a lot of them at the time of the formation of the Corporation. By giving bonds, instead of cash, to these various foundations Mr. Carnegie is generally held to have killed two birds with one stone, in that he accomplished his philanthropy while protecting the market for his remaining bonds. Some of the principal recipients of the Carnegie bounty in the shape of Steel bonds are the Carnegie Institute, the numberless libraries, the Carnegie Technical and Margaret Morrison schools, the Carnegie Pension system, the Carnegie Hero Fund Commission, and others in Pittsburgh, whose donations from Mr. Carnegie are estimated at \$30,000,000. Many institutions in New York and other cities have likewise a considerable number of Mr. Carnegie's Steel bonds among their interest-bearing assets.

The statement that "he [Mr. Carnegie] received a lot of them [Steel Trust bonds] at the time of the formation of the corporation," hardly does justice to an interesting state of facts and, with information derived from the Report of the Federal Commissioner of Corporations, the testimony taken by the Congressional Committee which has been investigating the Steel Trust, and the sworn petition in the government's suit against the Trust, we venture to supplement it as follows:

Sometime before the organization of the Steel Trust Mr. Carnegie was approached on the question of his selling out the entire property of the Steel Company which bears his name, and he quoted a price, viz. 160 million dollars, and gave a written option for the purchase at that figure. This was submitted to J. P. Morgan & Co. (afterwards the principal promoters of the Trust), who considered it excessive and unreasonable and declined to purchase. The fact remains, however, that the price mentioned was, in Mr. Carnegie's judgment, the full and fair value of his property.

When, later on, the idea of the Steel Trust was actively developed, the promoters realized that the Carnegie Steel Company must be brought in, otherwise the enormous resources and operations of that company would render it a dangerous competitor, and thus defeat the very object of the Trust. This conclusion was hastened by intimations which had been given out that it was Mr. Carnegie's intention, not only to extend his company's activities, but also to invade the field of railroad operations of which Morgan, Harriman, Rockefeller et al., were then the masters and that here again there would be competition which would likely disturb their control over railroad rates with a consequent loss of profits. Accordingly, negotiations were opened with Mr. Carnegie for the purchase of his property. He saw his opportunity and, as the result, the Carnegie Steel Company was taken into the Trust

at the enormous price of 492 million dollars, being 332 millions in excess of the valuation Mr. Carnegie himself had put upon substantially the same property a few months previous. In other words, while the property was worth not more than 160 millions, the Trust paid and Mr. Carnegie accepted for it 492 million dollars.

This great sum was paid over to Mr. Carnegie, altogether, we believe, in the bonds of the U. S. Steel Co., otherwise known as the Steel Trust. And these are the bonds which Mr. Carnegie has been giving away so lavishly, but with many strings to each gift, for various scientific, social, and ethical movements for the uplift of the human race with, incidentally, the name of Carnegie enshrined as the One Great Benefactor.

As the bonded debt of the Steel Trust, including all the companies which were absorbed, was thus unscrupulously swollen, in order to maintain a due proportion between debts and assets it was necessary that its supposed capital should be, as it was, correspondingly exaggerated. Of this inflated capitalization the government's petition says:

The capitalization was many millions of dollars, not less than \$600,000,000—in excess of the value of the properties, thus taken over. It was vastly in excess of the amount upon which those properties under normal conditions could earn a fair return.

To provide the interest on its various issues of bonds, including those so acquired by Mr. Carnegie, and to pay the dividends on its watered stock, the whole country has been put under tribute, and consumers of the Steel Company's products have been compelled to pay such prices as the Trust chose to fix. On the other hand, the wages paid to the 100,000 workingmen employed by the Trust were made the subject of a special investigation and report by the Department of Commerce and Labor. This disclosed that, while the wages paid were meagre in the extreme, a large proportion of the men were worked mercilessly—twelve or more hours a day for seven days a week, Sunday not differing from any other day, and that upon certain shifts of work, every two weeks or oftener, the men must remain on duty continuously without relief for twenty-four hours in some plants and for eighteen hours in others.

We have not intended to discuss the problem of the Steel Trust further than to show the circumstances out of which the bonds that constitute Mr. Carnegie's endowments arose and the conditions upon which their income depends and must continue to depend. What the result of the government's action against the Trust will be, no one can foretell, but whatever the outcome, Catholics may at least thank Providence that they were excluded from the opportunity of becoming pen-

sioners on Mr. Carnegie's bounty and that their churches and charities and educational institutions are not depending for maintenance upon Steel Trust bonds.

The Duties of the Confessor in Regard to First Communion

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Many points of the Decree "*Quam Singulari*" have been elucidated in different commentaries and pastorals, although, strange to say, one still hears some pastors say: "I admit the children at such or such an age, or I will have a First Communion class after vacation, or during such a month," when we know from the plain teaching of the Decree that this matter is taken out of the hands of pastors altogether, that it is the right and duty of the father or his representative to bring the child to the communion railing (preferably, of course, in his own parish church) where the priest must give the child the Blessed Eucharist.

There is one point, however, which has been touched upon but rarely. Even the Jesuit Father Vermeersch's commentary and the famous Pastoral Letter of Cardinal Fischer¹ treat it rather vaguely. The point is this: what is the duty of the confessor in regard to admitting the child to First Communion?

From what one reads about this matter, it would seem that the father or his representative would do well to consult with the confessor before bringing the child to the railing. If the obligation of the confessor consists solely in giving advice, it does not seem clear why this duty should not rather have been imposed upon the pastor, who by virtue of his very office is a better judge. In No. IV of the Decree we find both confessor and pastor mentioned among those upon whom the obligation in regard to the child falls. Hence the duty and obligation of the confessor must be other than simply to give advice or admonition. The pastor has to do this and it does not seem reasonable that the confessor should be charged with the same duty.

The duties or obligations of the confessor in general commence in the confessional and stop outside of it. When not hearing confessions, the confessor has no more rights or duties than any ordinary priest in charge of souls. As confessor he has only one duty outside of the confessional, and that is to keep his mouth closed, especially when talking to any one else than his penitent. A confessor's duty and responsibility then, in regard to the First Communion of a child, is in the confessional, and there only. When a child comes to confession, and he finds that it

¹ Full text in this REVIEW, No. 21.

has not yet made its First Communion, although it is capable to do so, he must tell the child: You are obliged to go to Communion, and I cannot absolve you if you refuse." Let us not forget that there is a law of God at stake, and that the child, according to the Holy Father, must go to Communion as soon as possible after it begins to have some use of reason. The decree says that the father or his representative, and also the confessor, should admit the child. The latter having rights and obligations in the confessional only, can only there make use of both, and only in the way indicated. It will depend of course upon his own prudence to judge whether in certain cases the child had better be left in good faith. When dealing with the individual child the confessor must use his own judgment.

But, what about parents, teachers, pastors? No. IV of the Decree says that the obligation of the child falls back upon its parents, confessor, teachers, and pastor, and here again mentions the confessor. The confessor's obligation, as confessor, in the matter is again in the confessional. There he has to find out from his penitent, (be he father, teacher or pastor) if he stands in the way between Jesus and a child. And if he finds that such is the case, he can not give absolution unless a promise is made to remedy matters. May he leave these adults in good faith? No, first because there is question of a third party, the child, whose rights and obligations are violated by the penitent, and secondly because the Decree plainly makes the confessor responsible for the child, not for any particular child, but for every child whose rights he can safeguard by influencing his adult penitents.

Must the confessor question his penitents whether they do their duty in the matter? This seems to be the intention of the Holy Father in holding the confessor responsible. Besides in view of the widespread negligence in this very important matter, which concerns a law of God, any conscientious confessor would make it his sacred duty to ask questions, in order to get the innocent party, the child, to have its right, and fulfill its obligation. It seems wonderful how every word of the Decree is weighed and well put. How could it be otherwise? Truth is truth all along the line. Not a link is missing.

A Course of Social Science at the Salesianum

BY PROFESSOR CHARLES BRUEHL, D.D., ST. FRANCIS, WISCONSIN

The curriculum of studies at St. Francis' Seminary has recently been enlarged by the addition of a somewhat modern discipline. By special request of a number of the more ambitious students a course of social science was inaugurated in the preceding scholastic year. It was en-

trusted to the present incumbent of the chair of dogmatic theology, who had qualified for this kind of work by a special line of studies in this direction pursued at different universities in Europe, and by practical experiences gathered in settlement work during a prolonged stay in London and Glasgow. The new venture has proved a decided success; it has entered upon its second year of existence with a large attendance of eager and enthusiastic students, which is the more gratifying as the course is entirely optional and no pressure whatsoever is brought to bear upon those not willing to go beyond the narrow compass of strict requirements. The existence of such a course in quarters where it would be least expected, goes to show that the sweeping tidal wave of the social movement is breaking on shores otherwise inaccessible to the clamorous agitations of the day and the varying demands of the fleeting hour; for, what can there be, outside of a monastery, more remote from the feverish pulsations of industry and the uncertain oscillations of the world-market, than the seclusion of an ecclesiastical seminary, in which men are trained to serve in a kingdom that is not of this world and to administer to needs independent of the fluctuations created by the law of supply and demand. We regard the inauguration of this course as an auspicious omen, as an encouraging sign of the ever-widening interest in social problems.

There is yet too much indifference in influential quarters with respect to these matters; and no effective social reform can be accomplished without the joint effort of all classes of society. The attempt at reform and redress from the lower classes, when not supported by the higher classes, will necessarily assume a revolutionary character and become illegitimate and destructive. Enlightenment will bring mutual understanding, a feeling of fellowship and a broader sympathy between the different classes; and this social spirit, diffused through the length and breadth of society, would smooth the way for a peaceful adjustment of apparently conflicting claims. There is not so much malice at the bottom of our social wrongs as ignorance and indifference. At any rate, I try to believe so; for the social reformer must be a man of buoyant faith and infectious optimism, if he is not to succumb to the inherent difficulties of the complex and vast task set before him.

In this spirit of faith and optimism the class at St. Francis is conducted. Social pessimism paralyzes our best forces and thus surrenders the field to the progressing encroachments of militant Socialism. Socialism is an optimistic creed; the optimism of inexperience and illusion, of course, but withal optimism; and here is the reason for its hold on the masses and for the fascination it exercises over well-meaning,

thoughtful men. It can be successfully combated only by a sound optimism of reason, leading to constructive social reforms.

The aim of the course is not to train political economists, or, what is still worse, loud politicians, nor to swell the ranks of scheming, noisy social reformers or despicable demagogues; its aim is less pretentious but more useful. It purposes to broaden the sympathies of these young levites; to arouse their interest in the fate and fortunes of that one half of humanity of which the other half does not know how it lives. It attunes their ear to the cry of the deep and the call of the submerged. It intends to bring home to them that, though there be no reason for Socialism, there is good reason for and urgent need of social reform. It wishes to make them realize that abuse, irony, and ridicule are very ineffectual weapons against the powerful propaganda of Socialism. It gives them the necessary orientation in the bewildering mass of social problems and furnishes the standards by which wholesome social reform may be distinguished from utopian, visionary, and destructive schemes. It instils into them a sense of social responsibility, a cautious and enlightened conservatism and a prudent progressiveness. It is inspired by the ideals of lofty, yet practical solidarism. It wishes to produce social peacemakers, men that will bring about a conciliatory attitude between the classes; social workers in the various fields along constructive lines; men who will devote their energies to the realization of social peace on the basis of social justice.

“Non Defensoribus Istis”

BY AN OLD MISSIONARY

The Holy Father has repeatedly declared, through the *Osservatore Romano* and the *Correspondance de Rome*, that he does not regard Italy's unjust war against Turkey as “a modern crusade” and that his attitude in the matter is absolutely neutral.¹

What business has the American representative of the Society for the Propagation of Faith to try to inflame public opinion and misrepresent the Church in this matter?

In a “Please Publish” bulletin sent out to the Catholic press from the headquarters of the Society, 627 Lexington Ave., New York City,

¹ An official note in the *Osservatore Romano* of October 21, reproduced in the *Acta Apostolicae Sedis* of Nov. 10, says: “Not a few newspapers that wish to serve in the Catholic ranks, and several orators, ecclesiastical and lay, discussing the Italo-Turkish war, express themselves in a way to create the belief that this is almost a holy war, under-

taken in the name and with the support of Religion and of the Church. We are authorized to declare that the Holy See not only does not assume any responsibility for such interpretations, but, bound as it is to remain outside of the present conflict, it *cannot approve of them and deplores them.*” (Italics ours.)

during the latter half of November, we read under the ironical caption "Meek Turks":

The believers in the Koran are taught to fight against the infidel—all non-Moslem powers—until they either accept Islam or are crushed and reduced to servitude. To-day, even to-day, any country, where the ruling power is not Moslem, is called technically "dar-ul-harb," i. e., a land against which war ought to be waged. The spirit of Mohammedanism is the same to-day as in the days of Islam's glory, it is only the power which is lacking. Yet in the face of this, they protest loudly against Italy's iniquitous onset!! They, new Shylocks, are crying for justice, and fair deal!! Have they forgotten their history and their bloody march through Asia, Africa and Europe? If they have forgotten their infamous wars, they are excusable, for their era of conquest has been long closed. But what of yesterday, when the hand of God, narrowing their boundaries, seemed to invite the Turks to mend their ways, in the decrepitude of their national existence, on the eve of an eventual dissolution—what of yesterday? Do they forget the Armenian massacres? Do they forget the Adana massacres? We do not!!! They, the tyrants, may now assume the attitude of victims, they may now crave for the sympathy of nations and invent Italian atrocities, it is all in vain, for we know them. The new Turk's regime, if any, is worse than the one of Abdul Hamid. In the meantime, the Catholic missions, especially those in charge of Italian missionaries, are in great danger in Turkey....

This article, by indirection at least, propagates precisely the view that the Holy See has been so earnestly disavowing, *viz.*: that the Italian war against Turkey is a just war and partakes of the nature of a holy crusade.

In matter of fact, as all the world knows, it is an unjust war of aggression, and no matter what crimes the "unspeakable Turk" may have been guilty of in the past, he has a right to "protest loudly against Italy's iniquitous onset," to defend himself with all his might, and to "cry" for a "fair deal." One injustice never rights another.

Let us by all means, pray for the imperilled Italian missionaries in the land of Mahomet, and let the Society for the Propagation of Faith exert all its influence to help and protect them. But to defend or palliate an unjust war of aggression and inhuman atrocities simply because they are inflicted on a nation that has itself been guilty of similar crimes is as impolitic as it is wrong.

Only a few of our Catholic papers reproduced the Society's offensive article. It has, however, received sufficient publicity to bring it to the attention of the Turkish government, and if the Young Turks now in control of that government are really as cruel and vindictive as they are painted in the Society's bulletin, the Italian missionaries in the land of Mahomet may have to suffer grievously for the imprudent zeal of their self-constituted American champions.

Counteracting the Socialist Propaganda

BY JOHN T. COMES, PITTSBURGH, PA.

I have been much interested in Rev. Father C. J. Kluser's reports on his active work against the Socialist propaganda in Morgantown, West Va. Amidst the general apathy on the part of Catholics against the advance of Socialism, it is refreshing to find one working so enthusiastically to stem the tide. In this connection, I wish to record the great success attending the meetings of Mr. David Goldstein held in the western part of Pennsylvania during the months of October and November. His lectures have been an eye-opener to many Catholics who were misled into believing that the Socialist party had nothing to do with religion. Many Socialists were present at these lectures and they were given the privilege of submitting questions, which were answered by Mr. Goldstein immediately after the lecture. A certain prominent Socialist has been attending these lectures and invariably has endeavored to answer Mr. Goldstein in separate lectures, but instead of confining himself to an attempt to refute his arguments, he roundly abuses and slanders the Church. Even the Socialist lectures are helping the Catholic cause by making a clear-cut issue between Catholicity and Socialism, so that those Catholics who remain Socialists do so at their own spiritual peril. The reason of the great Socialist advance is largely ignorance, on the part of its followers, of its fundamental principles.

The terms under which Mr. Goldstein has been lecturing are the purchase of 250 copies of his book *Socialism, the Nation of Fatherless Children*, at fifty cents a copy, these books to be sold by the society under whose auspices the lectures are held, thereby getting the men actively interested in propagating anti-Socialist literature and also, what is more important, securing data that will be of use to Catholics in exposing the pernicious principles of Socialism.¹

Those who are familiar with Socialist lectures and literature will agree with me when I say that, instead of having one or two men like Mr. Goldstein in the field, we ought to have at least fifty able men to counteract the pernicious Socialist propaganda. I know of no other organized opposition to Socialism. The daily press is, for one reason or another, afraid to come out in the open; the Protestant churches are doing little or nothing, in fact a bishop of the Episcopalian Church recently came out publicly in favor of Socialism; and so it seems, as Mr. Berger says, that "the decisive battle is to be fought between the

¹ Mr. David Goldstein's address is: 468 Massachusetts Avenue, Boston, Boston School of Political Economy, Mass.

Catholic Church and Socialism." To carry on this battle worthily and successfully, we must take a greater interest in this question than we have hitherto done, and it seems to me that the clergy could help a great deal by preaching more sermons against these errors from the pulpit.

The Order of Owls—A Vicious Hoot from the Home Nest

By JOHN W. TALBOT, SUPREME PRESIDENT, SOUTH BEND, IND.

[Our article entitled "Sapient and Other Screechers" in No. 22 of the CATHOLIC FORTNIGHTLY REVIEW has provoked the subjoined characteristic letter from the Supreme President of the Order of Owls, who writes on a letterhead marked "Home Nest, Order of Owls" and inscribed with this motto: "There's so much bad in the best of us, And so much good in the worst of us, It hardly behooves any of us, To speak ill of the rest of us." It is not necessary to comment upon this letter. It speaks for itself and confirms some of our suspicions. We wonder how many of this new secret organization's 300,000 members are Catholics. Mr. Talbot's ludicrous remark about the Knights of Columbus seems to indicate that the Order of Owls is a jealous competitor of the K. of C.—EDITOR].

I was pleased to note your article concerning the Owls. Elbert Hubbard wisely said, "If your competitor talks about you, put him on your pay roll." We have received considerable valuable advertising through your article, but for your information permit us to say, the Order of Owls was founded November 20, 1904, in the City of South Bend, Indiana. Five out of nine of its Supreme Officers are Roman Catholics, but unlike yourself do not make a living out of their religion and do not use it for profit. I do not mean to say that it is inherently wrong to make a living out of your religion if you can and I do not blame you at all for doing so. The writer of this letter is one of the number who has been a Catholic since his birth, but has always been a contributor and producer and was never so fortunate as to get into the consuming class with yourself. "But these small fleas have other fleas, etc." The American Encyclopaedia of Fraternities of 1907 may not mention the Owls, and it may mention a Masonic Fraternity which carried the name Owls and which is defunct. There was not a man among the founders of the Order of Owls who was a Mason or who had ever been one, and the ritual is not Masonic. The ritual of the Order of Owls is of course secret, but it is not so secret but what the Supreme Trustees have authorized me to trade one to you for a ritual of the Knights of Columbus of which I understand you are a devoted member. The strength of the Order of Owls is more than 300,000 members by far, and it has Nests in every English speaking country and colony in the world, but at the time of the publication of

the Encyclopaedia of Fraternities it had very little and was very young, in fact it was almost unknown as a fraternity, but if you will turn to the New York World Almanac or to the United States census tables of the last census, you will get reliable information concerning the Order.

It is my sincere desire that upon receipt of this letter you will publish it or write us up in your own way. It doesn't matter very much what you say, just so you say something. It is very fortunate for the Christian world that two by four publications with light minded editors have never succeeded in controlling the Vatican, and in the record of the Catholic Church there is not a single instance of an American Catholic (?) editor being raised to the pontificate or being called upon by the Vicar of Christ to determine questions of Catholic doctrine. Sincerely yours, JOHN W. TALBOT.

A Model Catholic Scholar

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Catholic scholars in the United States have learned with regret of the death of Dr. Thomas Dwight, of Harvard University, whose recent work, *Thoughts of a Catholic Anatomist*, was so favorably reviewed by both the Catholic and secular press of the country. The eminent Catholic scholar and physician died at his home at Nahant, Mass., on Friday, September 22.

Dr. Thomas Dwight was of that type of scholarship of which, unfortunately, we have but few representatives at present. Possessing literary skill and a profound knowledge of the subject he had chosen for his life-work, he was eminently qualified to present the view-point of a loyal Catholic on some of the great fundamental questions of science that are again and again brought into the forum of public discussion.

It is to be hoped that his *Thoughts of a Catholic Anatomist*, in which he makes so splendid a profession of his faith, will inspire other Catholic scholars and specialists to put before the public the results of investigations in which they were ever guided by the bright light of Catholic faith.

Perhaps one of the most satisfactory reviews of Dr. Dwight's late work was that which appeared in the *New York Times Review of Books* (August 27, 1911). Under the heading "A Catholic Anatomist" it said in part:

At first blush many of our readers may be a little puzzled as to what any form of religious belief has to do with any branch of science, or how a Catholic who is an anatomist should differ from one who is not, or an anatomist who is

a Catholic from other anatomists. The mass of readers, particularly, perhaps, those interested in science, do not habitually perceive any important relations between the study, if we may say so, of natural and of supernatural phenomena, and the tendency to banish or ignore consideration of the latter is apparently gaining.

Now to Dr. Thomas Dwight, Professor of Anatomy at Harvard University, who is a scientist of acknowledged ability and authority, a highly valued instructor, and a devout Catholic, this tendency appears most unfortunate and mischievous. In a little volume of 250 pages, entitled *Thoughts of a Catholic Anatomist*, (Longmans, Green & Co.) he traces its origin and progress, examines some of its effects, and combats what he regards as the errors of those who have yielded to it. For those who have wilfully fostered the tendency and have made themselves the pronounced and aggressive foes of the religious idea in the realm of science, and practically in all the realm of thought, he shows deep resentment, not untinged with scorn.

What especially distinguishes Dr. Dwight's work is his Catholic view-point. He would not only base all scientific research on the fact of God's existence, but demands a living faith in the Creator, faith in His revelations,—a faith which is "a supernatural gift of God by which the will accepts what is revealed to the mind."

This belief, (continues the *New York Times* reviewer), he holds to be entirely justified by reason, independent of the teachings of the Church, though in the teachings of the Church he finds great comfort and support. In the development of this phase of his argument Dr. Dwight shows the utmost sincerity and the most acquiescent of his readers must yield him the tribute of cordial respect. And all must feel that he imposes a substantial debt of gratitude for his criticism, not of the non-religious, but the anti-religious, among modern scientists. Of these Häckel arouses his keenest and most implacable hostility. We recall that the doctrine of this philosopher was once described by a critic of the *Review of Books* in the words of the unlucky Frenchman, tumbling into the Thames and crying: "I will die; no one shall save me."

Häckel is to Dr. Dwight the type of the wrongly called "agnostics" who, so far from holding simply what they do not know of the existence of God, declare, often savagely, that they do know that there is not and cannot be a God. The Doctor does not content himself with urging the essential absurdity of basing science, which is knowledge, upon the assertion of the absolute lack of knowledge. He takes up very patiently and clearly, though succinctly, the various attempts to explain the origin of animate beings and especially of man by some process other than creation. And in this task he gives an exceedingly interesting review of the present condition of science. This part of his little volume can be read with profit by the general reader. So, for that matter, can the whole. It is distinctly a good thing, in these days, when the discussion and study of science is so much in the hands of those to whom the spiritual and moral side of human life is a matter of acknowledged indifference, that science should be discussed by a man of real competence to whom the spiritual is a matter of supreme importance.

At the time of his death Dr. Dwight was Parkman Professor of Anatomy at the Harvard Medical School, a position he had held since

1883, being the worthy successor in this chair of that other well-known literary physician, Dr. Oliver Wendell Holmes. He was born at Boston in 1843 and after completing his medical studies at Harvard, and two years study abroad, began the practice of his profession in his native city. He was also editor of the *Boston Medical Journal* from 1873-1878.

It is worthy of special mention that this great scholar found time for the practice of the Catholic social apostolate. He was President of the Central Council of the Society of St. Vincent de Paul in the great city in which he lived so long.

FLOTSAM AND JETSAM

The Three R's

In a recent address Mayor Gaynor of New York praised the common schools of earlier times, where "besides learning the three R's the pupil really learned to spell." Commenting on this the N. Y. *Evening Sun* (Nov. 15, 1911) says:

The three R's! Why, the wiser youngsters of to-day when, in the beautiful language of the class poem, they "into the great world must go and stem its raging tide," have no use for such ancient ballast. As a class, if they try to read to themselves (whenever a comic supplement makes a severe call on their trained intellects), they move their lips. If they can be forced to read aloud they stumble, hesitate, mispronounce; their intonation is vulgar; they drawl and drone along without apparent intelligence or appreciation. As a race these youths, the product of the admired public school system, can't spell, can't write a legible hand, can't compose a civilized letter. Their talk is slangy and ungrammatical. Even if they have come from cultivated homes they have acquired bad habits of language and pronunciation.

Not long ago the examiners in one of the important colleges in the East—Harvard, if we rightly remember—reported that a large and growing proportion of the

candidates for admission were notably deficient in the simple matter of spelling and English composition. And the report of the Superintendent of the U. S. Military Academy at West Point states that only 170 passed the entrance examination of this current year out of 522 candidates, upon which a writer in *America* (October 28, 1911) suggests that the reason of this unfitness may be found "in the disproportionate amount of energy given in our schools today to the external machinery of education rather than to the earnest drill that makes for thoroughness in the process of mental training."

The Living Wage

We have already printed a brief notice of Mr. Frank H. Streightoff's recently published valuable book *The Standard of Living among the Industrial People of America* (Boston and New York: Houghton, Mifflin Co. 1911. \$1 net).

Mr. Streightoff adopts, with slight amendment, Mr. Gompers's definition of a living wage as "a

wage which, when expended in the most economical manner consistent with the intelligence of the average housewife, shall be sufficient to maintain the average-sized family in a manner consistent with whatever the contemporary local civilization recognizes as indispensable to physical and mental health, or as being required by the rational self-respect of human beings."

With this definition in mind (it is to be noted that the average-sized family means father, mother and three children), Mr. Streightoff finds the extreme low limit of the living wage to be \$650, dividing the expenses as follows:

Food	\$297
Rent	100
Clothing	120
Fuel	40
Church and other organiza-	
tions	20
Medical attendance	12
Amusement	20
Miscellaneous	40
<hr/>	
Total	\$649

"At this wage," he says, "there can be no saving and a minimum of pleasure. Yet there are in the United States at least five million industrial workmen who are earning \$600 or less a year."

A New Commentary on 2 Corinthians

To write a commentary on St. Paul's Second Epistle to the Corinthians is no light undertaking, mainly because of the many literary and historical problems which it involves. There is, for instance, the question as to the relation of

this Epistle to 1 Corinthians, and the question of its intrinsic unity. In his lately published work, *Der zweite Brief des Apostels Paulus an die Korinther* (viii & 382 pp. 8vo. B. Herder. 1910) Dr. J. E. Belser of the University of Tübingen has solved these and kindred problems as well as they can be solved at the present stage of research, without, however, neglecting the doctrinal and devotional aspects of the Epistle.

A priest who will peruse this commentary and study especially those portions that deal with the sublimity of the liturgical service and the "collection for the saints," will be able to enrich his sermons with many new and impressive considerations.

The Importance of Deep Breathing

While most persons are aware of the importance of deep breathing, few practise it habitually. They have heard or read that singers, who are obliged to breathe deeply, escape lung troubles, and that the germs of consumption thrive in persons who live in rooms the air in which is so tainted or close as to discourage such breathing. Commuters who are in the habit of noting their sensations are familiar with the feeling of exhilaration which comes with the first deep inhalations of fragrant country air, after stepping from the cars. It has been ascertained that the number of our breaths is doubled by driving, trebled by ordinary walking, and quadrupled by rapid walking or fast horseback riding; and to this acceleration is due part of the val-

ue of such exercises. But in them many lack the time or opportunity to indulge as often as is desirable, while others are prevented from doing so by indolence or lack of will power.

A Dresden professor named Walther now comes forward with a plan which enables every one to enjoy the hygienic advantages of deep breathing without special effort or loss of time. His method, which he calls "Schrittatmung" (step breathing), consists in breathing consciously and regularly, taking, say, four steps during an inhalation, and the same number during an exhalation. After a short time this rhythmic breathing becomes a habit, and is practised to the great advantage of one's health. Dr. Walther suggests that this simple and effective method should be introduced in schools, in the army, and in sanatoriums.

Occupational Diseases

The interest with which what are coming to be known as occupational diseases are being discussed is one of the most heartening signs of the awakening of the public conscience in America. Mr. Paul S. Pierce treats of the matter in the October *North American Review*. He recites the dreary list of ailments which attend the business of earning one's bread—lead poisoning, phossy jaw, tuberculosis, pneumonia, diseases of the eye, and says:

"When England passed her workmen's compensation act of 1906 she included in her classification six industrial diseases; the

list has since been extended to twenty-seven. In other European countries the principle is now firmly established that a workman is entitled to compensation if incapacitated by a disease contracted in his trade and due to his employment, exactly in the same way as if he had been disabled by an accident. Our own States must find this the inevitable conclusion as soon as they have become committed to the principle and policy of workmen's compensation."

"The Reason Why"

We have been reading the literary notes and the book-chat in the *New York Times Book Review* for a number of years and we can say that its criticisms of authors and reviews of recent books are generally fair and trustworthy. It is evident that the editors try to find competent persons to review all works of merit and that their policy is to judge each work objectively and to present their readers with an impartial estimate of the strong and weak features of the immense volume of literature that comes to their sanctum. As examples of some of the excellent criticism that has lately appeared in its columns we may mention the favorable notice of the late Dr. Dwight's *Thoughts of a Catholic Anatomist*, a very long and appreciative review of the work of the Catholic poetess Louise Imogen Guiney, several reviews in which the glaring faults of writers of the Jack London stripe are severely criticised, a sensible estimate of Reginald Wright Kaufmann's *The House*

of *Bondage*, etc. One of the few instances in which we found it necessary to disagree entirely with the *New York Times Book Review* was in the case of Henry Charles Lea's *History of the Inquisition in Spain*, the criticism of which was entrusted to Mr. Joseph Jacobs. What Mr. Jacobs said in praise of that work was not true, and we showed this conclusively in a series of articles in the CATHOLIC FORTNIGHTLY REVIEW. Still in strictly literary works the *Book Review* is a safe guide, and we are glad therefore to reprint today some very appropriate comment on the authoress of one of the vilest literary products of recent years—a salacious book which unfortunately had quite a large sale. In its issue for October 8, 1911, the *Review* says regarding Mrs. Elinor Glyn's latest production, *The Reason Why*:

"The gift of many inventions to gain her effects has never been one of Mrs. Glyn's talents. She uses the same tricks over and over, the same situations very slightly changed, the same ex-

clamations and gestures of ecstasy or of suffering. In this case her plan is the simplest imaginable. It is to make the heroine as beautiful and tempting as possible for any number of occasions and each time fix things so the hero dare not touch her or even look at her fairly. In short, the whole of her very rudimentary art is to tantalize, to tease the eager lover and tease the reader into catching the lover's eagerness....

"It seems to the present reviewer that the hand which penned *The Visits of Elizabeth*, which had already made a very clumsy attempt to emulate the wicked art of the French in *Three Weeks*, has still further lost its cunning. *The Reason Why* will, it is to be feared, be to very many merely a dull book—in spite of the lavish display of the splendid temptations of that high life which is the privilege of those rich and gay and grand persons who are above the silly prejudices of the bourgeois but share, nevertheless, the passions of the vulgar."

ET CETERA

A Merry Christmas and a Happy New Year to all our readers!

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One who knows writes to us: "I wish you would correct the report circulated by Fr. Phelan to the effect that the Marchesa Mac-

Swiney is a Protestant. She is a niece of the only South American Cardinal, as her name plainly shows, and is, of course, a Catholic. It was a German Protestant lady to whom the erratic and erotic Corkonian transferred his affections. Fr. Phelan is altogether too cocksure in his statements."

It is said that as many as 20,000 patents on automobile tires have been taken out in the last ten years, but no device has yet appeared which has demonstrated its practicability. Whoever can solve this problem will be blessed by automobile owners and makers, not only because of the saving in cost, but because he will free them from the ever-haunting dread of a puncture or a blowout to stop them at the most inopportune time. A fortune awaits the inventor who will render this service, and thus cheapen still further a wonderfully useful vehicle.

*

The Milwaukee *Catholic Citizen* (Vol. 41, No. 52) is grievously disappointed, because the Holy Father has seen fit not to include Archbishop Ireland in the list of new cardinals. "Only some powerful opposing influence (trans-

Atlantic, of course), can adequately explain it," mutters our esteemed contemporary, and expresses the hope that this influence will be made known "in years to come (perhaps in memoirs yet unpublished)." We hate to betray any secrets, but the *Citizen* might profitably watch for the memoirs of the Abbé Maignen and Herr Peter Paul Cahensly. Those of us who are not blind partizans find a perfectly sufficient reason for the Pope's action in certain utterances and facts long known to the public and discussed *ad nauseam* in the Catholic press, including the *Citizen* itself.

*

Capt. C. R. Rawling, in the September *Geographical Journal*, reports the discovery of a hitherto unknown race of pigmies in Dutch New Guinea.

LITERARY NOTES

—The fact that it has reached its sixth edition is proof sufficient that *The Catechist*, by Rev. Geo. Edw. Howe (Benziger Bros. 1911. 2 vols. 12mo. \$3.80 net) is a useful work. The changes in this new edition are merely of a literary sort and a more frequent use of varied type to aid clearness. To those who are not acquainted with the work we will only say that *The Catechist* is a compilation, from various sources, of headings and points for explaining the Catechism, suggestions to the teacher, illustrations (largely from Holy Scripture), and anecdotes. We

heartily recommend it to priests and teachers.—S.

—In *Die hl. Kirchenväter im Brevier* (Pustet & Co. 65 cts.) the Rev. Karl Rieger aims to show the wealth of Patristic wisdom and piety crystallized in the lessons of the Breviary. He gives a short sketch of the life and writings of every Father or Doctor quoted in the Church's official prayer book, and briefly summarizes the lessons cited.—E. D.

—*Brevior Synopsis Theologiae Moralis et Pastoralis. Auctoribus*

A. Tanquerey et E. M. Quevastre. (Benziger Bros. 1911. xvi—606 pp. \$1.50). As professor of moral theology, the reviewer is tempted to pronounce a malediction upon this volume, not in its individual character, but because of the genus to which it belongs. However, the book is not written for the consolation of indolent members of classes in moral theology. According to the intention of the authors, its beneficiaries are to be priests who have to exercise the duties of confessors. It is designed to encourage them to keep up their familiarity with the books bearing on this function. The authors wish to increase rather than to diminish the desire for fuller knowledge. Undoubtedly there is something in this view of the situation. Undoubtedly there are many priests who, for one reason or another, will readily take up a compendium of this kind in order to review or recall some principle that has become dim in their minds, when they might be deterred from consulting a larger work. And it is likewise reasonable to assume that, once the compendium has aroused interest in the matter, the reader will in many cases be led on to seek a fuller exposition in one of the approved manuals, or even in a special treatise on the subject. It is hard to see how a compendium could be brought much nearer perfection than this one. In about six hundred pages duodecimo it contains all the essentials that are found in the twenty-one hundred octavo pages of Tanquerey's three volumes entitled, *Synopsis Theologiae Moralis*. The *Brevior Synopsis* is almost a masterpiece of condensation, clearness, good order, and success in separating the

things that are vital from the things that are of less importance. —JOHN A. RYAN, D. D.

—The Society of the Divine Word, Techny, Ill., have published an English edition of a practical guide to confession by the Rev. Fructuosus Hockenmaier, O.F.M., of which in the original German no less than 134,000 copies have been sold within a few years, and which has been translated into nine different languages. (*Confession Made Easy. A Manual of Instructions and Devotions for the Catholic Laity.* 715 pp., size $3\frac{3}{4} \times 5\frac{3}{4}$ in.) The work deserves its great popularity, for it treats the important subject of confession clearly and, for the layman, exhaustively. The style is popular and fervent. The translation (by the Rev. L. A. Reudter) is fair, but might profitably be revised by a first-class English scholar. (Price, bound in flexible cloth, 75 cts.; in genuine morocco, with red edges, 90 cts.; ditto, with gilt edges, \$1.10).—A. P.

—*Der Eid wider den Modernismus* (The Oath against Modernism) by Dr. Mausbach, of the Münster University, one of the foremost Catholic apologetic writers of the Fatherland, has for its chief merit the discussion of the bearings of the anti-modernist oath upon the so-called "historical method" of inquiry. The Catholic scholar finds not only a negative norm or corrective in his Catholic point of view, but, over and above this, his vital contact with the Church, his acquaintance with her belief and practices, his familiarity with dogma and canon law, in a word, the *sentire cum Ecclesia* is a positive assistance

to him in his research, inasmuch as it enables him the more quickly and surely to enter into the full meaning of such ecclesiastical documents as have come down to us from early Christian times. Catholics are Catholics all the time and in all the multifarious and miscellaneous details of life. This applies to the priest and the physician, to the journalist and the politician, to the nun and the man of affairs, it applies also to the scholar. The price of this brochure is 45 cts. and it can be had from B. Herder, St. Louis.—K.

—Anti-Catholic prejudice expires hard. But it does expire when it has its breath taken away by a prompt and able exponent of the Catholic point of view. For several years past, the Rev. Jos. Keating, S. J., of the *Month*, has proved himself to be such an exponent. The result of his work has just been published by the Catholic Truth Society under the title: *Antidote, Vol. II.* "Misreading of history, misrepresentation of doctrine, misinterpretation of fact, every variety of logical fallacy, positive advocacy of false principle, with a liberal dose of silly mendaciousness—these are the portions for which antidotes are here provided." (B. Herder. 180 pages. 50 cts.)—X. Y. Z.

—The painful realism of much new fiction is well indicated by an incident in connection with "The High Hand," Jaquez Futrelle's new story. When it was being prepared for the press, the publishers were skeptical about the chapter in which Jim Warren breaks the crystal of a watch with a trip-hammer, without otherwise injuring it, or even stopping the

hands. According to the editorial theory, it was impossible to regulate the blow when once the trip-hammer was tripped. Nothing could stop it from striking with full force. So the publisher wrote Mr. Futrelle to know if it should not be a steam hammer, instead. Back came the reply: "My Dear Editor: I put Warren in a plough factory because I know what a plough factory is, having spent some four years of my life in one. Sincerely, FUTRELLE."

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

NEW BOOKS

The Beauty and Truth of the Catholic Church. Sermons from the German, Adapted and Edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D. Vol. II. net \$1.50.

The Story of Cecilia by Katharine Tynan Hinkson. \$1.25.

The Wargrave Trust by Christian Reid. \$1.25.

St. John Capistran by Fr. Vincent Fitzgerald, O. F. M. (The Friar Saints Series.) net 0.50.

Nora's Mission by Mary Agnes Finn. net 0.75.

Our Daily Bread. Talks on Frequent Communion by Rev. Walter Dwight, S. J. net 0.50.

How I made My Retreat by Joseph Rickaby, S. J. net 0.25.

Short Readings for Religious by Rev. Charles Cox. net \$1.10.

Motive-Force and Motivation-Tracks. A Research in Will Psychology by E. Boyd Barret, S. J. net \$2.50.

The Maid of Orleans by Robert Hugh Benson. net \$1.00.

The Soul's Treasure. To First Communicants. net 0.15.

Lessons in Logic by Wm. Turner, S. T. D. net \$1.25.

Father Lacombe. The Black-Robe Voyageur by Katherine Hughes. net \$2.50.

The Wonders of Ireland and other Papers on Irish Subjects by P. W. Joyce. net \$1.00.

The Obedience of Christ by H. C. Schuyler. net 0.50.

Meditations for Every Day in the Month. Translated from the "Reflexions Chretiennes" of Rev. François Nepeveu, S. J. By Francis A. Ryan. net 0.75.

The Queen's Promise by Mary T. Waggaman. 0.60.

The Necessities of the Age with Supplementary Chapters on Hygiene; and How to Treat Accidents by Rev. W. J. Mulcahy, P. P. Eighth Edition. net 0.90.

The Business of Salvation by Bernard J. Otten, S. J. net \$1.25.

Psychology without a Soul by Herbert Gruender, S. J. net \$1.00.

The Prayer Book for Children by Mother M. Loyola. Paper, 15 cts., cloth 30 cts.

With God. A Book of Prayers and Reflections. By F. X. Lasance. \$1.25.

Good Women of Erin by Alice Dease. net 0.60.

Gentleman Roger by M. E. Francis. \$1.25.

Primitive Catholicism by Mgr. Pierre Batiffol. net \$3.50.

John Poverty. Translated from the Spanish of Luis Coloma, S. J. by E. M. Brookes. \$1.25.

The Living Witness. A Lawyer's Brief for Christianity. net 0.50.

America of To-Morrow by Abbé Félix Klein. Translated with Approval by E. H. Wilkins. Introductory Note by Prof. C. R. Henderson of the University of Chicago. net \$1.75.

Ritus Exequiarum für den Gebrauch in den Pfarrkirchen der Vereinigten Staaten. 0.15. per hundred \$12.00.

The Sincere Christian Instructed in The Faith of Christ from The Written Word by Bishop Hay. A New Edition Revised by Canon Stuart. net \$1.75.

The Divine Trinity. A Dogmatic Treatise by the Rev. Joseph Pohle, Ph. D. Authorized English Version with some Abridgment and Numerous Additional References by Arthur Preuss. net \$1.50.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Enchiridion Patristicum. Locos SS. Patrum, Doctorum, Scriptorum Eccle-

siasticorum in usum scholarum collegit M. J. Rouët de Journal S. J. xxiv & 887 pp. 12mo. B. Herder. 1911. \$3.15 net.

ENGLISH

Report of the Proceedings and Addresses of the Eighth Annual Meeting of the Catholic Educational Association, Chicago, Ill., June 26, 27, 28, and 29, 1911. 502 pp. 8vo. Columbus, O.: Office of the Secretary General.

Private Ownership. Its Basis and Equitable Conditions. By Rev. J. Kelleher. xiv & 212 pp. 12mo. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Brothers. 1911. \$1.25 net.

Our Priesthood. By the Rev. Joseph Bruneau, S. S., D. D., Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore, Md. ix & 173 pp. 12mo. B. Herder. 1911. 90 cts.

Further Notes on St. Paul. The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By Joseph Rickaby, S. J. 203 pp. 12mo. London: Burns & Oates. 1911. (American agents: Benziger Brothers.) \$1.35 net.

Alias Kitty Casey. A Novel. By Mary Gertrude Williams. 178 pp. 12mo. New York: P. J. Kenedy & Sons. 1911.

Select Poems by Peter P. Quinn. 22 pp. 16mo. (Courtesy of the author, 295 N. 5 Str., Maywood, Ill.) (Wrapper.)

The General Arbitration Treaties of 1911. 37 pp. 16mo. New York: American Association for International Conciliation. 1911. (Wrapper.)

When Informed Protestants Speak Their Convictions. By Rev. John F. Noll, Huntington, Indiana. 80 pp. 16mo. Huntington, Ind.: Press of the Parish Monthly. 10 cts. \$5 per hundred. (Wrapper.)

Nunc Dimittis, or The Presentation in the Temple. A Mystery Play. 52 pp. 16mo. New York: P. J. Kenedy & Sons. (Wrapper.)

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D.... Volume XII: Philip-Reval. 800 pp. royal 8vo. New York: Robert Appleton Co. 1911.

Pioneer Catholic History of Oregon. By Edwin V. O'Hara. xii & 236 pp. 16mo. Portland, Ore.: Glass & Prudhomme Co. 1911.

Masses for the Dead. By Rev J. T. Roche, LL.D. 31 pp. (Small pamphlet form.) New York: P. J. Kenedy & Sons. \$2.50 per hundred.

Frequent Communion for Busy Men. By Father Julius Lintelo, S.J. Authorized Translation. Edited by Father Elder Mullan, S.J. 85 pp. (Small pamphlet form.) New York: P. J. Kenedy & Sons. 5 cts.

Socialism: The Nation of Fatherless Children. By David Goldstein and Martha Moore Avery. [2nd Edition.] viii & 365 pp. 12mo. Boston: Thomas J. Flynn & Co. \$1.25.

The Wargrave Trust. By Christian Reid. 384 pp. 12mo. Benziger Brothers. 1912. \$1.25.

Seismology in St. Louis University. Published under the Direction of John B. Goesse, S.J., Director, and George E. Rueppel, S.J., Assistant. (Bulletin of St. Louis University, Vol. VII, No. 5.) 53 pp. 8vo. Illustrated. (Wrapper.)

Year Book of the Superintendent of Catholic Schools, Archdiocese of St. Louis. 1911. 122 pp. 8vo. (Compliments of Rev. A. V. Garthoeffner.)

The Dawn of World Peace. By William Howard Taft, President of the United States. (Special Bulletin of the American Association for International Conciliation, 501 W. 116th Str., New York.) 13 pp. (Wrapper.)

Being: A Study in Metaphysics by Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. 127 pp. 16mo. B. Herder. 1911. 50 cts. net.

The Queen's Promise. By Mary T. Waggaman. 199 pp. 16mo. Benziger Brothers. 1911. 60 cts.

Meditations for Every Day in the Month. Translated from the "Réflexions Chrétiennes" of Rev. François Nepveu, S.J., by Francis A. Ryan. 176 pp. 16mo. Benziger Brothers. 1911. 75 cts. net.

Five Lectures on Questions of the Day. By Francis M. Schirp, Ph.D. 80 pp. 16mo. Brooklyn, N. Y.: Catholic Volksverein of Greenpoint, A. J. Bennett, Sec'y., 190 Greenpoint Ave. (Wrapper.)

The Prayer Book for Children by Mother Mary Loyola of the Bar Convent, York. 151 pp. vest pocket size. New York: P. J. Kenedy & Sons. Paper, 15 cts.; cloth, 30 cts., French morocco, gilt edges, 50 cts., real morocco, gilt edges, \$1.

Confession Made Easy. A Manual of Instructions and Devotions for the

Catholic Laity by the Rev. Fructuosus Hockenmaier, O. F. M., Translated by the Rev. L. Aug. Reudter. 715 pp. 32mo. Techny, Ill.: Society of the Divine Word. Flexible cloth, 75 cts.; morocco, 90 cts.; morocco with gilt edges, \$1.10.

The Encyclical of Leo XIII on the Labor Question. A Lecture by Dr. C. Bruehl. 20 pp. 12mo. Distributed by the St. Pius Young Men's Society, 252 Howell Ave., Milwaukee, Wis., single copies, 5 cts.; one dozen, 50 cts.; 100, \$3; 1,000, \$25. (Wrapper.)

GERMAN

Die Entwicklungstheorie im Lichte der Tatsachen von Karl Frank S.J. Mit 48 Abbildungen. (Ergänzungshefte zu den "Stimmen aus Maria-Laach." 106.) viii & 164 pp. 8vo. B. Herder. 1911. 85 cts. net. (Wrapper.)

Luther von Hartmann Grisar S.J., Professor an der k. k. Universität Innsbruck. Drei Bände—Zweiter Band: *Auf der Höhe des Lebens. Erste und zweite Auflage* (Erstes bis sechstes Tausend). xvii & 819 pp. large 8vo. B. Herder. 1911. \$4.50 net.

Die Religion der Naturvölker von Msgr. A. Le Roy, Bischof von Alinda ... Autorisierte Übersetzung aus dem Französischen von G. Klerlein, Pfarrer. xv & 551 pp. 12mo. Rixheim i. Els.: Sutter & Comp. 1911. M. 4.20 (Wrapper.)

Höhenblicke. Festtags-Gedanken von K. A. Vögele. x & 184 pp. 16mo. B. Herder. 1911. 85 cts. net.

Das Aposteldekret (Act. 15, 28, 29). Seine Entstehung und Geltung in den ersten vier Jahrhunderten (Preisschrift). Von K. Six S.J. xx & 166 pp. 8vo. Innsbruck: Felizian Rauch (L. Pustet). 1912. (Wrapper.)

Goethe: Sein Leben und seine Werke. Von Alexander Baumgartner S.J. Dritte, neubearbeitete Auflage (Erstes bis viertes Tausend). Besorgt von Alois Stockmann S.J. Erster Band: *Jugend, Lehr- und Wanderjahre. Von 1749 bis 1790.* Mit einem Titelbild. xxvi & 569 pp. 8vo. B. Herder. 1911. \$3.40 net.

Die Geschichte der scholastischen Methode. Nach den gedruckten und ungedruckten Quellen bearbeitet von Dr. Martin Grabmann, Professor der Dogmatik am bischöflichen Lyzeum zu Eichstätt. Zweiter Band: *Die scholastische Methode im 12. und beginnenden 13. Jahrhundert.* xiii & 586 pp. 8vo. B. Herder. 1911. \$2.95 net.

Honoré Tourneley und seine Stellung zum Jansenismus. Mit besonderer Berücksichtigung der Stellung der Sorbonne zum Jansenismus. Ein Beitrag zur Geschichte des Jansenismus und der Sorbonne von Dr. Theol. Joseph Hild, bischöfl. Sekretär zu Limburg a. d. L. (Freiburger Theologische Studien, Fünftes Heft). xx & 187 pp. 8vo. B. Herder. 1911. \$1 net (Wrapper).

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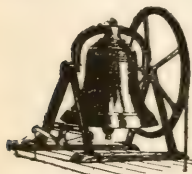
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